

**TWO CENTURIES**  
*of the*  
**CHURCH *of the BRETHREN***  
*in*  
**WESTERN PENNSYLVANIA**  
**1751-1950**





Baptismal Pool on Wissahickon Creek, Germantown, Pennsylvania. Here the first Brethren baptism in America was performed, Christmas Day, 1723.

TWO CENTURIES  
of the  
Church of the Brethren  
in  
WESTERN PENNSYLVANIA  
1751 - 1950

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*Authorized by the District  
Conference of Western Pennsylvania*

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Published by the  
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## Dedication

*Dedicated to the many whose names and history will not appear adequately in this volume, but whose lives, sacrifices, and services remain a lasting monument to the Church of the Brethren in Western Pennsylvania.*

*They unstintingly laid the foundation, and then quietly stood sentinel while others labored in the limelight. Their names may not be here, but their lives remain enshrined in “the Pillar and Ground of the Truth,” which they helped to support. Without them this work would not be possible.*

*To their sacred memory, we dedicate this history.*

—Submitted by Alvin G. Faust,  
Assistant Editor



# In Memoriam

## MAHLON J. BROUGHER, D. D.

Died June 22, 1952  
while in attendance at  
Annual Meeting  
Richmond, Virginia

His deep faith and sincere devotion to Christ and his church, his beautiful Christlike personality and noble character, his constant spirit of love and reconciliation inspires us, the fellow members on the Historical Committee to dedicate this page to his memory.

Ruth B. Statler

W. K. Kulp

W. J. Hamilton

Alvin G. Faust

## Introduction

It appears to the writer, relative to the Historical Committee, consisting of the editor-in-chief, W. J. Hamilton, the assistant editor, Alvin G. Faust, and the assistants, Mrs. Ruth B. Statler, M. J. Brougher, and William K. Kulp, that they have followed very closely in the footsteps of Saint Luke. Luke states, "Forasmuch as many have taken in hand to set forth in order a declaration of those things wherein thou hast been instructed . . . it seemed good to me also." This is briefly the introduction to the Gospel of Luke.



Only those who have engaged in laborious research, studied many pages (some musty), written numberless letters, contacted various individuals, compared, rejected, substituted, and eliminated, can fully appreciate the monumental work engaged in over the years by this Historical Committee.

Many of the historical books of our common heritage have long been out of print and are now collectors' items. Others are fast joining them. This committee possessed the ability to enlist the aid of others and secure from them invaluable materials for this masterful work. Not only have they given us select sections from books no longer available to the public, but they have also gathered for the reader choice materials never heretofore published.

Figuratively, this committee takes us by the hand and points out to us "the footprints of our forefathers," in the very beginning of the work, and leads us gently until we finally find ourselves located far from Germantown, upon the dangerous frontiers of Western Pennsylvania. In this leading, contact has not been broken with older settlements and locations of the Brethren. There have been painted for us pictures of intellectual and spiritual giants of those days. The church was not built by weaklings, but by men and women of stamina. A challenge was presented; they accepted. Being human, some of them fell by the wayside, but enough succeeded to lay the foundation upon which the church stands today.

While there are a number of churches which have the name *Brethren*, we have a common heritage. The writer, a seventh lineal descendant of Alexander Mack, Sr., through his mother, who was Lucinda Mack Ankrum, has long deplored the infinitesimal barriers which have prevented a union of forces. Time has removed many of the differences of yesterday. Why not a vision of the future, to aid Time in the removing of those of the present? Surely the text, used in part by the committee, from John 17:11, taken from the High Priestly prayer of Jesus, ". . . that they may be one, as we are," would certainly strengthen our forces in a world hostile to so many things for which Brethren stand.

The committee is to be commended for the full and complete development of the various facets of the work of the church over the past two hundred years in Western Pennsylvania. Only they know of the countless hours of detailed work involved in following the various leads necessary to secure this valuable material, which they have presented in this compact form for the reader. This book should be a part of every Brethren library. Our history is rich. The church has the unique distinction of standing separate in spiritual matters, and yet making its many worth-while contributions to the community and the state. The book is well balanced.

It is not out of place to assume that readers of this volume who have grown old and gray in the service of their Lord will become "homesick" when they read of the churches of their boyhood or girlhood, now so far removed from them by time and distance.

May each one who is fortunate enough to add one of these books to his library realize that the work of the committee as a whole was a "labor of love," and that one way for us to aid in their remuneration would be to profit by the examples which have so diligently and vividly been portrayed for us upon its pages.

*Freeman Ankrum  
St. James, Maryland*

## Preface

### "IT TAKES TIME TO GROW AN OAK TREE"

To our many readers, who have been waiting these "seven years" while this history has been in preparation, we have a message: "You can grow a toadstool overnight, but it takes time to grow an oak tree." And we have tried to produce an enduring volume, but considerable data, including a few corrective dates, has been discovered since the type was set for Parts One and Two.

Several years ago the District Conference, in connection with the Board of Christian Education, appointed the writer to prepare a new history of Western Pennsylvania covering the period from 1916 to the present. After he had worked on it for two years, the District Conference changed the plan, requesting that the volume be made complete, as there were very few of Elder J. E. Blough's *History of the Church of the Brethren of Western Pennsylvania* now available, and none for sale.

This involved a complete change of plans, and sent us back over a period of two hundred years to collect data. Later, the Historical Committee was appointed and the District Board of Christian Education was relieved of its responsibility. This committee was empowered to edit and publish the book when sufficient advance orders had been received to justify publication.

Your committee has been working faithfully at the task, which has been tedious and voluminous. But much original, interesting, and hitherto-unpublished material and many pictures have been discovered, making the book of such value that it should find a place in every home in the district and reach the library of every person who has had an interest in Western Pennsylvania.

The sad feature of these years of almost endless effort and research has been the home-going of a number of brethren and sisters, some of whom had been interviewed or had sent in material with the hope of seeing it in printed form. Many others of the departed ones were just as anxiously waiting for their copies of the book.

Most of those in positions of responsibility, to whom we made appeals or sent letters, gave prompt co-operation and valuable assistance. A few pastors, local historians, and authors either devoted much time to research and the checking of records or released their data, some of which was copyrighted, for our use. We have made the bibliography as complete as possible.

It would be impossible to name all who have assisted the District Historical Committee in our arduous task, but we owe special thanks to the family of Jerome E. Blough for permitting quotations and the use of pictures from his book. Some data and dates have been discovered, and used, which were not available to Brother Blough.

To Freeman Ankrum, author of *Alexander Mack the Tunker and Descendants*, for the use of his material, the loaning of cuts, helpful correspondence with different members of the committee, and interviews with the editor.

To H. Austin Cooper, pastor of the Brothersvalley congregation, for the months spent in research to make possible the story of Stony Creek and Brueders Thal. And to his church for its splendid co-operation in releasing his time and providing many pictures.

To Miss Amy Manges, English teacher in the Windber high school, for the reading of much manuscript and for literary corrections. Her willing service has been appreciated by the committee.

To Ora W. Garber, book editor of the Brethren Publishing House, for his assistance and suggestions. His co-operation, and that of the various departments of the Publishing House, has added much to this book.

Also, I want to express appreciation to all who have helped in any way—and they are scattered from Philadelphia and Virginia to California and from New York State to Florida.

Finally, my heartfelt thanks to the other members of the Historical Committee for their willing and helpful co-operation, for without their assistance this book would not yet be completed.

Assistant Editor Alvin G. Faust, Ph. D., has made exhaustive and tireless research into the fragmentary pages of the past to secure or verify data—dates, persons, and influences—in addition to the special chapters written by him.

Secretary-Treasurer William K. Kulp has faithfully devoted much time to correspondence and records through these years, in addition to the manuscripts he has furnished.

Vice-Chairman M. J. Brougher, D. D., out of more than forty years of continuous service in the district gave valuable council in determining the tone of the history. He also read much of the manuscript, even after becoming afflicted.

Chairman Ruth B. Statler, qualified by ancestral heritage, previous authorship, and wide contacts, has spent many months in searching through old church papers, loaned by the Juniata College library, and found much material, checked many church-deed recordings, and located valued pictures. She has also contributed largely to the biographical section, in addition to her regular committee duties.

By request of the committee, the editor has used a considerable amount of material from his unpublished manuscript, *Youth Movements and Sunday School Developments in the Church of the Brethren*, which had been accumulated over many years of research incurring wide travel and reading. Always a student of history and having been for fifty years in the ministry, with continuous residence in the District of Western Pennsylvania, he had accumulated much material which was useful.

It is our hope and prayer that *Two Centuries of the Church of the Brethren in Western Pennsylvania* will be both interesting and helpful to the present and future generations.

—W. J. Hamilton, *History Editor*

## Table of Contents

PART ONE: DISTRICT DEVELOPMENTS .....	13
Chapter 1. Footprints of Our Forefathers .....	13
Chapter 2. Eighteenth Century Settlements .....	16
Chapter 3. A Half Century of Church Planting .....	22
Chapter 4. District Organization .....	25
Chapter 5. Sunday-school Work Since 1825 .....	34
Chapter 6. The Sunday School Association, 1897-1933 .....	41
Chapter 7. Leadership Training .....	47
Chapter 8. Young People's Activities .....	49
Chapter 9. Camp Harmony Training School .....	53
Chapter 10. Fraternal Relations .....	67
Chapter 11. The Spirit of Missions .....	86
Chapter 12. The Old Folks' Home .....	103
Chapter 13. The Aid Society and Women's Work .....	107
Chapter 14. The Men's Work Movement .....	112
Chapter 15. The Ministry of Music .....	115
Chapter 16. Higher Education in Western Pennsylvania .....	124
Chapter 17. Brethren Books and Publications .....	137
Chapter 18. Brethren Service and the C. O. Camps .....	143
Chapter 19. Trends in the Church of the Brethren .....	150
Chapter 20. Facing the Third Century .....	153
PART TWO: CONGREGATIONAL HISTORIES .....	157
Chapter 1. The Arbutus Mission .....	157
Chapter 2. The Bear Run Church .....	158
Chapter 3. The Beachdale Church .....	161
Chapter 4. The Bethel Church .....	164
Chapter 5. The Brothersvalley Church .....	166
Chapter 6. The Center Hill Church .....	192
Chapter 7. The Conemaugh Congregations .....	196
Chapter 8. The Connellsville Church .....	206
Chapter 9. The County Line Church— Indian Creek Congregation .....	210
Chapter 10. The Cumberland Living Stone Church .....	218
Chapter 11. The East McKeesport Church .....	225
Chapter 12. The Elbethel Church .....	227
Chapter 13. The Fairchance Church .....	229
Chapter 14. The Fairview-Sculton Congregation .....	231
Chapter 15. The Farmington-Bethel Congregation .....	233
Chapter 16. The Garrett Church .....	238
Chapter 17. The Geiger Church .....	240
Chapter 18. The Georges Creek Congregation .....	243
Chapter 19. The Greensburg Church .....	250
Chapter 20. The Hooversville Church .....	259
Chapter 21. The Hostetler Church .....	262
Chapter 22. The Hyndman Church .....	263

Chapter 23.	The Ligonier Congregation .....	267
Chapter 24.	The Locust Grove Church .....	270
Chapter 25.	The Manor Congregation .....	272
Chapter 26.	The Maple Glen Church .....	277
Chapter 27.	The Maple Grove Church .....	280
Chapter 28.	The Maple Spring Church .....	282
Chapter 29.	The Markleysburg Congregation .....	291
Chapter 30.	The Meyersdale Church .....	297
Chapter 31.	The Middle Creek Congregation .....	303
Chapter 32.	The Montgomery Church .....	309
Chapter 33.	The Morrellville Church .....	314
Chapter 34.	The Moxham Church .....	317
Chapter 35.	The Mount Joy Church .....	324
Chapter 36.	The Mount Pleasant Church .....	329
Chapter 37.	The Nanty Glo Church .....	331
Chapter 38.	The Natrona Heights Church .....	334
Chapter 39.	The Oakdale Church .....	335
Chapter 40.	The Penn Run Church .....	339
Chapter 41.	The Pittsburgh Church .....	341
Chapter 42.	The Pleasant Hill Church .....	347
Chapter 43.	The Plum Creek Church .....	350
Chapter 44.	The Robinson Church .....	352
Chapter 45.	The Rockton Congregation .....	354
Chapter 46.	The Rockwood Church .....	356
Chapter 47.	The Roxbury Church .....	359
Chapter 48.	The Rummel Church .....	363
Chapter 49.	The Salisbury (Elk Lick) Church .....	369
Chapter 50.	The Scalp Level Congregation .....	372
Chapter 51.	The Shade Creek Congregation .....	382
Chapter 52.	The Sipesville Church .....	398
Chapter 53.	The Somerset Church .....	400
Chapter 54.	The Summit Mills Congregation .....	408
Chapter 55.	The Ten Mile Congregation .....	411
Chapter 56.	The Tire Hill Church .....	416
Chapter 57.	The Uniontown Church .....	419
Chapter 58.	The Walnut Grove Church .....	424
Chapter 59.	The Westmont Church .....	434
Chapter 60.	The Windber Church .....	436
Chapter 61.	The Wooddale Church .....	445
Chapter 62.	Lost Congregations .....	447
PART THREE: BIOGRAPHIES .....		451
APPENDIX .....		645
BIBLIOGRAPHY .....		653

## PART ONE

### District Developments

#### CHAPTER 1. FOOTPRINTS OF OUR FOREFATHERS

*The Brethren Church organized in Germany, 1708*

*Alexander Mack's first book published, 1713*

*The Germantown church organized, Christmas Day, 1723*

The story of the Church of the Brethren in Western Pennsylvania during the years 1751 to 1950 is a tale of two centuries so filled with heroism, heartaches, and high lights of religious development that we record it with honor, read it with interest, and remember it with reverence.

To help the young people of today, and the coming generations, to understand and appreciate their rich heritage, this new history has been written. It could not have happened had it not been for the spiritual experiences of a group of eight young adults, who, after much study and prayer, decided to unite in a Christian fellowship, which we know today as the Church of the Brethren.

The Brethren movement originated at Schwarzenau, Germany, in study classes ("private meetings") not unlike our present-day Sunday-school or midweek Bible-study classes. The books used in these meetings included the New Testament, "authentic histories," and the writings of the Church Fathers.

Alexander Mack, their teacher and first minister, in his book, *A Brief and Simple Exposition of the Outward but Still Sacred Rites and Ordinances of the House of God*, published in 1713, five years after the organization of the church, quotes from Godfrey Arnold's *Portraiture of Primitive Christians* and the bloody *Tonel of the Doopsgesind*; also from the writings of Cyprianus, Gregory, Justinus, Beda, Wallfried Strabo, Tertullianus, and others. Evidently they believed in Christian education. His son, Alexander Mack, Jr., wrote a historical introduction to the first American edition of the book (1774), from which the fol-

lowing excerpts are taken. (The foregoing paragraphs are largely from the editor's manuscript, *Youth Movements and Sunday School Developments in the Church of the Brethren.*)

It pleased the good God in his mercy, early in the beginning of this [the eighteenth] century, to support this "grace, that bringeth salvation, and which hath appeared to all men," by many a voice calling them to awake and repent, so that thereby many were aroused from the sleep and death of sin. These began to look around them for the truth and righteousness, as they are in Jesus, but had soon to see with sorrowful eyes the great decay (of true Christianity) almost in every place. From this lamentable state of things they were pressed to deliver many a faithful testimony of truth, and here and there private meetings were established besides the public church-organization, in which newly-awakened souls sought their edification.

Finally, in the year 1708, . . . eight persons covenanted and united together as brethren and sisters into the covenant of the cross of Jesus Christ to form a church of Christian believers.

And when they had found, in authentic histories, that the primitive Christians, in the first and second centuries, uniformly, according to the command of Christ, were planted into the death of Jesus Christ by threefold immersion into the water-bath of holy baptism, they examined diligently the New Testament, and finding all perfectly harmonizing therewith, they were anxiously desirous to use the means appointed and practiced by Christ himself, and thus, according to his own salutary council, go forward to the fulfillment of all righteousness.

Being thus prepared, the Eight went out together one morning, in solitude, to a stream called Eder, and the brother, upon whom the lot had fallen, baptized first that brother who desired to be baptized by the church of Christ, and when he was baptized, he baptized him by whom he had been baptized, and the remaining three brethren and three sisters. Thus these Eight were all baptized at an early hour of the morning.

This incident occurred some time in the year 1708, and the names of these eight persons are given as follows: "Alexander Mack and wife, Anna Margaretta Mack, John Kipping and wife, Joanna Kipping, Andrew Bony and wife, Joanna Noethiger Bony, George Grebe and Luke Vetter."

To give the reader a glimpse of what happened during the next few years after the organization of the Church of the Brethren in Germany, we quote:

After this the said eight persons were more and more powerfully strengthened in their obedience to the faith they had adopted, and were enabled to testify publicly in their meetings to the truth: and the Lord granted them his special grace, so that still more became obedient to the faith, and thus, within seven years' time, namely to the year 1715, there was not only in Schwarzenau a large church, but, here and there in the Palatinate, there were lovers of the truth, and especially was this the case in Marienborn, where a church was gathered: for the church in the Palatinate was persecuted, and its members then came to Marienborn.

And, when the church here became large, it was also persecuted. Then those that were persecuted collected in Crefeldt, where they found liberty under the king of Prussia.

Moreover the Lord called, during those seven years, several laborers, and sent them into harvest, among whom were, John Henry Kalklessner, Christian Libe, Abraham Duboy, John Naas, and Peter Becker (or Baker). And to these were added also John Henry Trout and his brothers, Henry Holsopple and Stephen Koch; also George Balzer Gansz<sup>1</sup> and Michael Eckerlin.<sup>2</sup>

We are told that "the first permanent German settlement in America had been made in 1683, by 13 families, or 33 persons, from this same Crefeldt community," at Germantown on the Wissahickon Creek.

During the four years that the Brethren were at Crefeldt, they doubtless heard about Germantown, in Penn's province of religious liberty, and as baptisms multiplied and persecutions became more bitter, it was only natural for the Brethren to turn toward this Quaker colony, where Crefeldt settlers had gone thirty-six years before.

Accordingly, in the year 1719, Peter Becker and about twenty families of the Brethren (one hundred twenty souls) emigrated to America, settling at Germantown and other nearby places. A little over four years later, a group of Brethren families assembled at Germantown (then about six miles north of Philadelphia) on Christmas Day, 1723, and performed their first baptismal service in America in the Wissahickon Creek,<sup>3</sup> held their first love feast, and organized a church with Peter Becker as their minister. Alexander Mack came to Germantown in 1729.

Several of these families of Brethren in Europe and in the mother church at Germantown still have lineal descendants in various churches of our district. Among them are Macks (or Mocks), Ankrums, Bakers (Beckers), Ganszes, Holsingers,



*Courtesy Freeman Ankrum*

The Mock (Mack) Church, Dunnings Creek Congregation, Built About 1844

<sup>1</sup> It was his son, Jacob Gans, and three grandsons, Jacob, George, and Joseph, who came to Fayette County in 1784.

<sup>2</sup> It was his three sons, known as the "Eckerlin Brothers," who made the "first Dunker footprints" in Western Pennsylvania, Greene County, in the spring of 1751

<sup>3</sup> See the picture of the original baptismal pool (frontispiece).

Holsopples, Horsts, Leckrones, Lehmans, Longaneckers, Mosers, Replogles, and Rowsers.

The statement that "every institution is the lengthened shadow of some man" was perhaps never truer than in the instance of Alexander Mack and his progeny in the Western District of Pennsylvania. Most of these families named, and many others, are direct descendants of our first minister, and several others have intermarried with the Mack family.

## CHAPTER 2. EIGHTEENTH CENTURY SETTLEMENTS 1751 TO 1797

*Eckerlin brothers in Greene County, 1751  
Stony Creek (Brueders Thal) organized, 1762  
Rhoads (Stony Creek) meetinghouse built, 1771*

### CAMBRIA COUNTY — 1797

Many historians date the beginning of the Church of the Brethren in what is now Johnstown and southern Cambria County with the coming of Elder Peter Morgan (Maugen or Makin) in 1797. But there were members of the church living in this area of the Conemaugh Valley before that date. Philip Hoffman had settled near what is now Scalp Level in 1795. The Thomas family were in Conemaugh Township, Somerset County, before the Revolutionary War. Other Dunker families, doubtless, were early pioneers in this community. Jacob Stutzman is credited as coming to what is now Johnstown in 1794.<sup>1</sup>

### FAYETTE COUNTY — 1752 and 1784

John L. Gans, long-time editor of the *Connellsville Courier*, was under the impression that his ancestors, who came into Fayette County in 1784, were the first families of the Brethren to settle here. Their record is told in the history of the Georges Creek congregation.

<sup>1</sup> H. W. Storey, *History of Cambria County*.

Brother Blough thought that "Henry Strickler, Sr., settled on Jacobs Creek in 1752.<sup>2</sup> This could have been a "tomahawk improvement," as he took legal title to his land four years after Fayette County was erected, or in 1787. Other Brethren took title to lands in 1788 and later, both along Jacobs Creek and near Dawson.

### GREENE COUNTY — 1751

That the first footprints of the Brethren in Western Pennsylvania were made in what is now Greene County there is little question. However, to understand many of the records of that early day, we must remember that until the Mason and Dixon Line was completed much of what is now southwestern Pennsylvania was thought to be in the colony of Virginia (West Virginia not being formed until 1861).

Many of the church historians have made reference to the Eckerlin brothers, three of the sons of Michael Eckerlin. The father, who had been a Catholic, united with the Brethren in Europe under Alexander Mack. That these three young men, Israel, Gabriel, and Samuel Eckerlin, in their brief sojourn in these western wilds, could have colored the pages of history and geography, leaving a testimony of their religious faith that endures two hundred years afterward, is a challenge to every member of our district. So we will now introduce some data to establish our own date-line for the beginning of this history.

Brother Alvin G. Faust in quoting from *Pennsylvania Archives*, first series, 1853, says: "The governor of Pennsylvania is quoted as stating in 1751 that 'in Virginia people are settled on the West Side of the Appalachian Mountains.'"<sup>3</sup> And George Crogan, writing under date of May 25, 1751, states that "a Dunkar from the Colony of Virginia came to Log's Town [on the Ohio River] and requested Liberty of the Six Nation Chiefs to make (a settlement) on the River Yough-yo-gaine, a branch of the Ohio."<sup>4</sup>

If this "Dunkar" was one of the Eckerlin brothers, we have no record of why permission was not granted to settle on the "Yough-yo-gaine," but they were permitted to build their cabin on the west bank of the Monongahela River, another branch of the Ohio. This new home was within the bounds of the Ohio Company, which had been formed in 1748, and which had received a grant of five hundred thousand acres of land lying along

<sup>2</sup> Blough's history. Page 593.

<sup>3</sup> *Some Aspects of the Social History of Somerset County*.

<sup>4</sup> *Pennsylvania Colonial Records*, 5:531 published in 1851.

the Ohio River, between the Monongahela and the Kanawha rivers. In Sherman Day's history<sup>5</sup> we read:

The warrior, with his gun, hatchet, and knife, prepared alike to slay the deer and bear for food, and also defend himself against and destroy his savage enemy, was not the only kind of man who sought these wilds. A very interesting instance was given of the contrary by the three brothers, Eckarlys.

These men, Dunkards by profession, left the eastern, and cultivated parts of Penna., and plunged into the depths of this western wilderness. Their first permanent camp was on a creek flowing into the Monongahela river, in the southwestern part of Pennsylvania, to which stream they gave the name of Dunkard creek, which it still bears. These men of peace employed themselves in exploring the country in every direction, in which one vast, silent, and uncultivated waste spread around them.

From Dunkard's creek these men removed to Dunkard's Bottom, on Cheat river [near Kingwood, West Virginia], which they made their permanent residence, and, with a savage war raging at no considerable distance, they spent some years unmolested; indeed, it is probable, unseen.

As a further evidence that this settlement, although temporary, was made in the year 1751, in addition to the previous references given, we quote from Foster M. Bittinger's history of the First District of West Virginia. After a long and careful research concerning the Eckerlin brothers in West Virginia—from 1747 to 1765—he says:

Here in the spring of 1751 the Eckerlins [Israel and Gabriel] were joined by Dr. Samuel Eckerlin, and their first home in the wilderness of West Virginia was for a while abandoned. The hospitable Delawares helped the brothers find a suitable site for a new home and promised their protection to these peace-loving settlers. This settlement was on the Monongahela River about ten miles below [north of] the present site of Morgantown, at the mouth of the creek which now bears their name, Dunker Creek.<sup>6</sup>

That these Dunkers, or some other early settlers in what is now Greene County, gave the name to this stream is evidenced by the fact that the Mason and Dixon Line was extended "to the second crossing of Dunkard's Creek in 1767,"<sup>7</sup> and also by a letter, written on April 26, 1779, from which we quote briefly: "The lady who is the subject of this story, is named Experience Bogarth. She lives on a creek called Dunkard's Creek."

<sup>5</sup> Sherman Day, *Historical Collections of Pennsylvania*, published in 1843. Page 360.

<sup>6</sup> Foster Melvin Bittinger, *A History of the Church of the Brethren in the First District of West Virginia*, published in 1945. Page 25.

<sup>7</sup> Waterman, Watkins & Co., *History of Bedford, Somerset and Fulton Counties*, published in 1884. Page 61.

NOTE: The editors of this volume have given consideration to *The Horn Papers*, Volumes 1 and 2, which make mention of the Eckerlin brothers as "fur traders" and give names and dates at variance with the ones used in this history.

See the *William and Mary Quarterly*, Third Series, Volume IV, Number 4, October 1947. Also, Dr. A. P. James's report in *The American Historical Review*, Volume 51, July 1946, pages 771 and 772.

Our readers should know something of the leadership ability of these early Brethren. Historians tell us that Israel Eckerlin was responsible for our Standing Committee and the method of having all queries come up through the local congregations to the "Yearly Meeting" (Annual Conference).

These apparently authentic accounts of the three Eckerlin brothers having a temporary residence (1751) in what is now Greene County give us the title to this volume, *Two Centuries of the Church of the Brethren in Western Pennsylvania*.

#### SOMERSET COUNTY — 1762

Regardless of whether Elder John Wise was correct as to the date of the "organization of the Ten Mile Church," we do have positive proof of the early settlement of the Brethren in Somerset County. Most church historians accept the date given by Morgan Edwards, 1762, for the organization of the Dunkers in what is now Somerset County under the leadership of George Adam Martin, a thorough and exhaustive account of which is given by H. Austin Cooper in the history of the Brothersvalley congregation. That George Adam Martin was a leader among men is evidenced by his suggestion to Martin Urner that Matthew 18 instead of Luke 14:25-33 be read to applicants before baptism; by the fact that he and Martin Urner were the originators of our Annual Meetings (1742); and by his being one of thirty-two white men named at the meeting with the Indians at "Red Stone" in 1768, prior to the treaty between the Penns and the Indian Nations.<sup>8</sup>

#### WASHINGTON COUNTY — 1775

Whether the first permanent settlers were in Somerset or Washington County deserves consideration. From the data at hand, the writer is of the opinion that Washington County was settled very early.

The name *Shidler* is found on many tombstones in the old Dunker cemeteries of Washington County, which was long a stronghold in our district. So, I am quoting at length (with the author's consent) from *The History of the Shidler Family*, by H. W. Shidler, editor of the *Girard Press*, Kansas, published in 1925.

In 1710, there was born in Hanu, Germany, a child who was

<sup>8</sup> Waterman, Watkins & Co., *History of Somerset, Bedford and Fulton Counties*, published in 1884. Page 63.

destined to establish in America a family which in two centuries have representatives in every state north of the Ohio River and west of the Mississippi. His name was John Shidler. In 1730, this boy came to America, landing at Philadelphia, where he remained for a season, and then went to Frederick County, Maryland. It was here that he met and married Margaret Nave. They moved to Washington County, Pennsylvania, where a few of their descendants live in 1925.

John and Margaret reared a family of five boys and three girls; of the daughters, we have no account. Of these eight children, we have only the birth date of Henry, 1744. The father, John Shidler, died forty years later, 1784, and the mother, Margaret, in her 84th year.

From the Pennsylvania Archives, we learn that the five sons of John and Margaret Shidler, in 1781, owned property in Washington county; George,<sup>9</sup> Henry, Jacob, Peter, and John. In the available 1790 census, there were only 47 Shidlers, all in Washington county, Penna.

#### Religion of the Shidlers.

A large percentage of the Shidlers from whom I have heard are members of the Dunkard, Brethren or German Baptist Church. The ancestors of others were members of that denomination. It is quite probable that the original John belonged to that church.

#### The Shidlers in War.

Other evidence that this family might have belonged to the Church of the Brethren is the fact that they have no great war record. So far as records show, the Shidlers had no part in the War of 1812, the Mexican War, or the numerous Indian Wars.

No records are available as to how many Brethren families had settled in what is now Washington County prior to the Revolutionary War. The Wise, Spohn, and Tombaugh families were interrelated by marriage. Tombaugh's *Family History* says:

When Adam Wise, Sr., reached North Ten Mile creek, it was called the Wilderness of Ten Mile, and was very sparsely settled (around 1770). Here he located a tract of 400 acres by the "tomahawk improvement" and he blazed the trees and his boundaries, naming the tract "The Fishery," because the finny tribe was so numerous at this point in the waters of Ten Mile creek. . . . Adam Wise's daughter, Judith, married John Spoon [Spohn], a minister in the German Baptist Church.

In speaking of Elders Adam and John Wise, Brother Blough says:

Their grandparents came from Schwarzenau, Germany. Their parents were followers of the Word, training their children in the duties of the Christian religion. Three of their sons, Adam, David and John, became ministers of the Gospel. On their mother's side their grandparents also were members of the Church of the Brethren.<sup>10</sup>

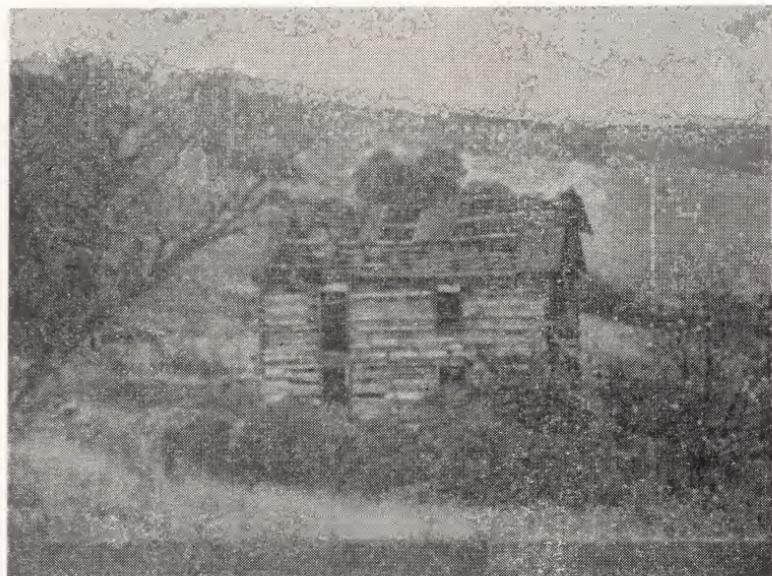
<sup>9</sup> The patent title of George Shidler's estate was Bethlehem.

<sup>10</sup> Blough's history. Page 560.

Martin and Mary Leatherman Spohn (Spoon) came across the mountains "around 1775."<sup>11</sup>

They settled in what is now West Bethlehem township. This part of Pennsylvania was held by Virginia at that time. Martin Spohn bought a tract of land, 159 acres, from Neil Gillespie, the patent name being "Hyde Park." The log house built by Martin and Mary Spohn . . . was unlike the usual log house of that time, as it was built with a second story which was used as a meeting-house [it was all in one room]. The old Brethren or Dunkard Church [Ten Mile], grew out of this log meeting-house. The bricks in this church were made from clay taken from Martin Spohn's farm. Martin's son, John became a Dunkard Minister.

There must have been a considerable membership of Brethren to need, before the Revolutionary War, so large a "meeting-house" as Brother Spohn built. When the church was organized



*Courtesy Miss Lola Spohn and Mrs. Opal Spohn Sewell, great-great-granddaughters*

**Martin Spohn Meetinghouse, Ten Mile Congregation (Built About 1775, Still Standing)**

as a "branch" is not known, but Elder John Wise (born 1822) told Brother Blough in 1908 that "Ten Mile was organized about 1759 or 1760."<sup>12</sup> Crumrine's "History" (1882) credits "Rev. Mr.

<sup>11</sup> The date and the following quotation are from Mrs. Stephen Byers (a relative). Washington County's genealogist

<sup>12</sup> Blough's history. Page 44.

Bruist, first pastor; Rev. Mr. Helft, second pastor; and Grandfather John Spohn, third pastor.”<sup>13</sup>

We have no actual information that Martin Spohn was a minister, though he may well have been (in the old log dwelling) before his son was “third pastor of Ten Mile Church.” . . . I wish we could establish with certainty that Martin was a minister of the Brethren faith, though we feel sure in our hearts he was.<sup>14</sup>

## CHAPTER 3. A HALF CENTURY OF CHURCH PLANTING 1800 TO 1849

*Many “branches” or congregations organized  
Several churches, without residence, built  
Period of great evangelistic fervor*

In a number of ways the first half of the nineteenth century is the most outstanding period in the history of Western Pennsylvania. The year 1800 is marked by the survey and recording of a “charter” (deed) for the “Town of Conemaugh” (now Johnstown), Cambria County.<sup>1</sup>

Several things happened in this half century, not the least of which was the organization of “arms” or “branches” of the Brotherhood, known today as churches or congregations. The first of these in the nineteenth century was Conemaugh, in 1810, followed by Jacobs Creek in 1811. Next came Markleysburg in 1814, and then Glade Run in 1820. Ten years later a second church (Cowanshannock) was organized in Armstrong County. Manor, in Indiana County, was organized in 1843, and the Clarion church, in Clarion County, in 1846.

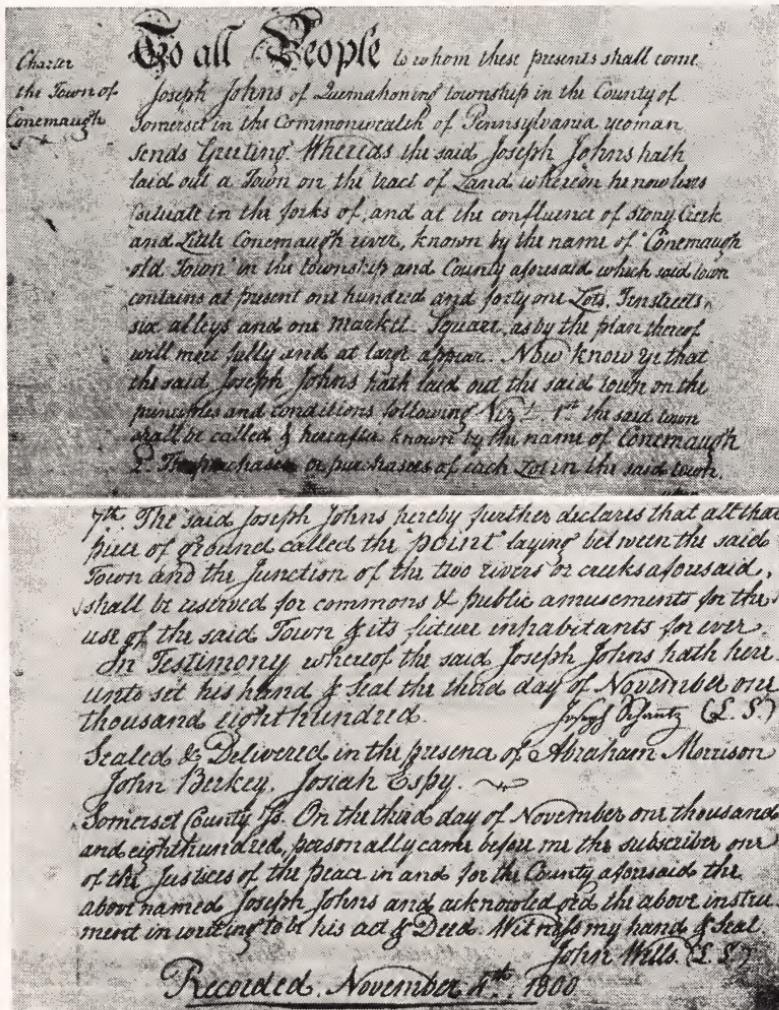
Indian Creek, which had been settled in 1816, was organized in 1849, following the historic Annual Meeting in the Pleasant Grove church, near Berlin. The bishopric of Somerset County, which had existed since 1790, was divided into four separate congregations that year: Berlin, Elk Lick, Middle Creek, and Quemahoning.

A second outstanding transition of this period was the

<sup>13</sup> The census of 1790 lists “Christopher Brust as the head of a family in German-town town” (Philadelphia), the only family of the name in America.

<sup>14</sup> From letters of Miss Lola Spohn and Mrs. Opal Spohn Sewell (great-great-granddaughters of Martin Spohn), Maryville, Missouri.

<sup>1</sup> See the photostat: note the “7th” article about the “Point” for recreation.



Courtesy of Miss Mary Johns, descendant

Part of Deed to Johnstown by Joseph Johns

building of meetinghouses "without residence." In the early days, pioneer cabins and barns had been used for preaching services, love feasts, and business meetings. Then special places of worship had been provided in connection with a dwelling unit, such as the "Stony Creek meetinghouse," built in 1771, by Henry Roth, Jr. (Somerset County); the "Martin Spohn meetinghouse" about 1775 (Washington County); the "Glades meetinghouse" in 1790, by John Groner (Somerset County); and the "Jacob Stutzman meetinghouse" about 1813, in Johnstown.



Abraham Stutzman Meetinghouse  
Today

Built in 1828, it is now in Westmont.

The first Horner church, Cambria  
the 1830's or the early 1840's.

By 1845 the Brethren in Armstrong County built the first Cowanshannock church. That same year, the Somerset County bishopric erected the large edifice known as Pleasant Grove, near Berlin. The next year (1846), the large Elklick Creek (Summit Mills) house was constructed, and is still in use.

After the organization of the church in Clarion County (1846), strong leadership was maintained there for many years. The "branch" in Venango County used the home of Brother Distler for services. The spirit of home missions, or church planting, continued to extend until a church was established in Jefferson County and members settled as far northwest as Erie.

But the first half of the nineteenth century was not only a period of church planting. Its membership was aggressive in various lines, as the following chapters of this book will reveal. Young men were called to the ministry—like John Wise at the age of twenty-one. James Quinter did outstanding evangelistic work in this district at the age of twenty-three, and was pastor of the Georges Creek church at twenty-six. A young brother (aged twenty-five) was engaged in Sunday-school teaching in 1825. Other young brethren were teaching public schools. Birth certificates were used as early as 1821. Prayer meetings and revivals were in the thought life of the membership. People had time to go to church both day and night through the week. And the evangelistic fervor resulted in twenty, forty, and sometimes seventy or ninety, members being received by baptism in a local church in a single year.

By 1844 the Georges Creek congregation extended southward into Monongalia County, West Virginia, near Morgan-

As the membership increased, and the construction of separate buildings for worship became necessary, Ten Mile led off in 1832 with the first brick church, which is still used. Just a few miles on the opposite side of the Monongahela River, Fairview was built in 1836. A few years later (1838) a second church, the Grove, was built in the Georges Creek congregation. County, was probably built in

town, which fifteen years later was to produce one of the first two college graduates in the Brethren Church to receive the Bachelor of Arts degree. And he was to be honored by being the first college president in the denomination.

In 1842 the members of the Ten Mile congregation residing in Greene County were organized as the Ryerson Station congregation, where the first Brethren Sunday school in Western Pennsylvania was to be organized in 1856. This church soon extended southward into Wetzel County and westward into the northern panhandle of West Virginia.

Thus, soon after the middle of the nineteenth century, territorially speaking, the Western District of Pennsylvania had extended its borders to the widest area in its two centuries. What the total membership of the district was in 1850 is not known, as no "numbering of the people" seems to have been undertaken until 1882. Howard Miller, in his *Record of the Faithful*, lists thirty-one congregations, the smallest with eleven members and the largest with three hundred fifty-one members; total district membership, four thousand, four hundred twenty-seven.

## CHAPTER 4. DISTRICT ORGANIZATION

*Seven Annual Meetings in Somerset County  
Western Pennsylvania becomes a district  
Various organizations and boards formed*

With the highly specialized organization and the definite boundary lines in our churches today, it is often hard to realize the way the Brotherhood operated as a single unit during its period of growth and expansion a century and a half ago. While it is true that "arms" or "branches" were formed by electing a "speaker" and a deacon or two, so that they could have preaching and councils, with love feasts at certain places, often large areas including a number of "arms" or "branches" were presided over by a bishop or by co-bishops.

Two examples well illustrate this form of organization. The seven churches in Maryland were presided over by Bishop Daniel Leatherman for a number of years.<sup>1</sup> From 1790 until

<sup>1</sup> Morgan Edwards, *History of the Baptists*, published in 1770.

1849, all of Somerset County, the Indian Creek Valley in Fayette County, and Garrett County, Maryland, were included in one bishopric; the southern half of what is now Cambria County was apparently also included until 1810, when Conemaugh became a separate congregation. At the Annual Meeting of 1849 a committee was appointed, and later the same year it met at Berkley Mills and formed six congregations out of this large territory, four of these being in Somerset County.

As we understand it, in the earlier years Annual Meeting was not a delegate body, but all members attending had a right to vote, and the Standing Committee was selected, after arrival of the Conference attendants at the place of meeting, from the elders or bishops present representing the various states. Smaller groups or committees were then formed to consider the various papers and get them ready for the general council.

#### SEVEN ANNUAL MEETINGS IN SOMERSET COUNTY, 1811 - 1894<sup>2</sup>

"According to the best information available seven Annual Meetings of the Brotherhood have been held in Western Pennsylvania, and all in Somerset County within a comparatively small area."<sup>3</sup> "The first one was held in the barn of Bishop John Buechley, in Elk Lick township, in 1811." The second one was held at "Glade, Somerset County, Pa."<sup>4</sup>

**The Glades Church, Built in  
1790**

The Annual Meeting of  
1821 was held here. See  
Part Two, Chapter 5.

This second Annual Meeting, held in 1821, is of special interest for several reasons. First, it was held in the "Glades meetinghouse," which was a part of the original Stony Creek church, organized in 1762. The Glades meetinghouse had been built about 1790, and is still standing (see cut). In the year 1818 new logs had been placed under the first floor (which was used for church services), making it safe for the larger audience. The year before (1820), the "Glade

<sup>2</sup> According to the research of Brother H. Austin Cooper, there are strong indications that Annual Meeting was held in the district on three earlier occasions as follows: 1774 and 1790 in the Rhoades meetinghouse, in "The Glades"; and 1791 at Michael Beeghley's, Beachdale.

<sup>3</sup> Blough's history. Page 291.

<sup>4</sup> Minutes of Annual Meeting, 1778-1909.  
Page 44.



Route Turnpike between Bedford and Mount Pleasant had been completed across the Allegheny and Laurel Hill mountains, making "this road . . . so well improved that it can be traveled with more ease to both horse and rider than any other road across the mountains."<sup>5</sup>

One of the seven papers considered at the 1821 meeting very probably had a local coloring:

"Article 5. Whether brethren may have distilleries or not?" may have had its origin in this part of the Brotherhood, as several of the members, especially along the Laurel Hill, in keeping with many of their neighbors, found it more convenient to operate a small distillery and convert the grain into "spirits" than to send or take it by pack-horse or muleback over the long, muddy trails to the far-eastern markets at Philadelphia or Baltimore. A good pack-horse could carry only about four bushels of grain. We of today just cannot appreciate their problem of transportation and travel, especially prior to the completion of the "Glade Route Turnpike" in the summer of 1820.

Another was "Article 6. Whether members (persons) might be received into the church, who have been but once immersed (without baptizing them in the manner we believe it ought to be done according to the Gospel)?" We can see that this might also have been a local problem when we understand the close fellowship and the very kindly relations in Somerset County between the Brethren and members of other churches of that early day.

From the minutes of the third Annual Meeting in this county, we quote only the opening paragraph:

As it was customary among us from time immemorial, the old brethren assembled themselves this year again from East and West, and from North and South, in yearly Meeting with Bro. William Miller [near Summit Mills], in Somerset county, Pennsylvania, where on the 28th and 29th of May, 1841, the following points were presented and taken into serious consideration" [fifteen papers were considered].

Eight years later, the fourth Annual Meeting held in Somerset County convened in the large Pleasant Grove church, near Berlin. This very historic meeting of 1849 dealt with forty-six papers. Many of the problems were common to the church in various years, but several new ones, perhaps some of a local nature, were up for consideration.

"Article 10. Is it proper for members of the church of Christ to take stock in railroad or similar companies—such as bank stock, . . ." is better understood when we know that Brother S. C. Keim of Salisbury became a banker, and that Elder Tobias Myers, father of Dr. T. T. Myers and Elder J. T. Myers, who lived in the Middle Creek area, was a promoter and stockholder of the railroad from Cumberland to Connellsville (now the Baltimore and Ohio Railroad). The coming of

<sup>5</sup> From an advertisement in the *Somerset Whig*, August 24, 1820.

this railroad through his home town of Rockwood lifted Elder Myers out of the farmer class of preachers.

"Article 20. Whether a laying off of the large church, here in the Glades, into several districts, would not be thought expedient?" is explained elsewhere in this volume.



Elklick German Baptist Church (Summit Mills)

The Annual Meeting of 1859 was held here.

The fifth Annual Meeting in the county was held in the "Elk Creek Church [Summit Mills], Somerset county, Pa., in 1859." Of the thirty-eight papers, we will notice only one:

"Article 28" was concerned with "the great necessity of having the Gospel, as held and practiced by the brethren, more extensively spread and known." The answer of Conference was: "This meeting recommend and give liberty to any of the districts or states to make move on the subject of spreading and sustaining the Gospel, as preached and understood by the brethren." Probably this was a follow-up to the paper presented by John Wise the year before, in which was requested the appointment of a General Mission Board. That paper had been returned. See Part One, Chapter 11, "The Spirit of Missions."

The sixth Annual Meeting was held at Meyersdale in 1873. A trend in the church is indicated by the opening phrase of Article 24: "Inasmuch as there are constant additions to the church and to the ministry of young brethren who are

Tabernacle,  
Annual  
Meeting,  
1894,  
Meyersdale,  
Pennsylvania



desirous to learn the proceedings of our Annual Meetings, . . .” In earlier years, mention was made of only the “old brethren,” and references were often made to the past (see note, page 446).

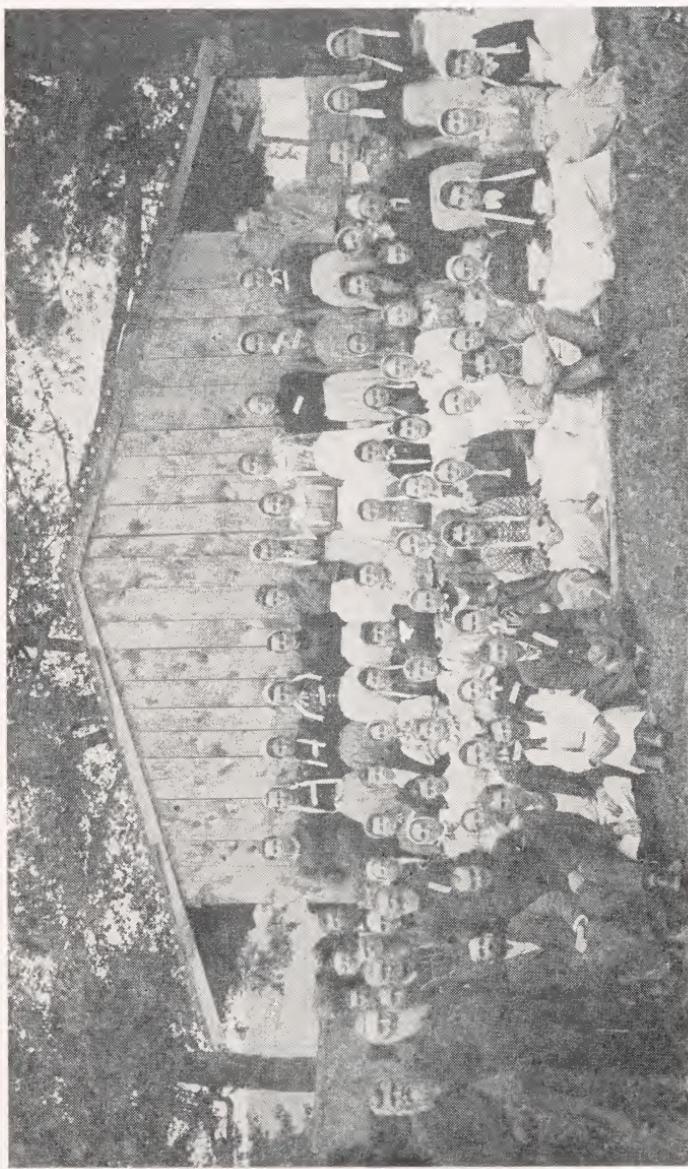
The seventh and last Annual Meeting in our district was also held at Meyersdale, in 1894. By this time the attendance had grown so large that special buildings had to be arranged for it. (See cuts.) Two very outstanding features of this meeting were: (a) the consecration of our first missionaries to a heathen land—Brother and Sister W. B. Stover and Bertha Ryan to India; (b) authorization of the publication of the *Brethren's Missionary Visitor*: “subscription price 25c per year.”

#### THE WESTERN DISTRICT IS ORGANIZED, 1866

As the Brotherhood increased in numbers and expanded into a much larger area it became necessary to formulate organization. The Annual Meeting of 1866, held in the Antietam church, Franklin County, Pennsylvania, passed this minute:

We recommend that each state form itself into convenient district-meetings. These meetings shall be formed by one or two representatives from each church, and we recommend that each church be represented in the district meeting, either by representative or by letter. We think it best to hold those meetings in simplicity, and as much like the common council-meetings are held, as possible. A record of the district meeting may be kept, but not published.

The state of Pennsylvania was divided into three districts—Eastern, Middle, and Western. The organization of the Western District took place at the Grove church, near Berlin, on November 5, 1866. Although Annual Meeting had specifically said that the “record” be “not published,” your editor has a copy of the minutes of that organization meeting. And although



A Group of Those Who Served Physical Needs at the Yearly Meeting in 1894, Meyersdale

*Front row men, seated:* 1, Mr. Smouse (manager); 2, Elder Daniel Holsopple; 3, . . . ; 4, David Blough; 5, Jacob Beeghley; 6, . . .

*Second row men:* 1, Elder E. K. Hochstetler; 2, Bishop C. G. Lint; 3, Jonas Weaver; 4, Josiah Blough; 5, Lloyd Peck; 6, J. E. Faust; 7, Moses K. Johns

*Back row men:* 1, David Linderman; 2, Eli Egan; 3, John Blough

*Front row women:* 1, Emma Reitz Blough; 2, . . . ; 3, Mary Reitz Peck; 4, Emma Gnagy Speicher; 5, Bertha Zerfoss Fleagle; 6, Mrs. Vought; 7, Ella Hoffman Spencer; 8, . . . ; 9, . . . ; 10, Mrs. Davidson; 11, Elizabeth Berkey Head; 12, . . .

*Second row women:* 1, Ida Rayman Bear; 2, Maggie Lehman Ramsey; 3, Ada Beeghley Coleman; 4, Ada Miller Altfather; 5, Emma Bachman Trimpey; 6, Maggie Reitz Saylor; 7, Emma Hoffman Weaver; 8, Emma B. Seese Manges; 9, Catherine Berkebile Ott; 10, Cora Horner Bittner; 11, . . . ; 12, Anna Baer Beck; 13, Anna Manges Steuver Rowzer (head cook); 14, Catherine Shaffer Faust Yoder

*Third row women:* 1, . . . ; 2, . . . ; 3, . . . ; 4, Clara Walker Lichty; 5, Ella Knavel Leffler; 6, . . . ; 7, Anna Davis Klink; 8, Sara J. Mock Rowzer; 9, Barbara Wentz Rodgers; 10, Lydia Beeghley; 11, Mary Folk Shoemaker; 12, Minnie Brant Buechey; 13, Grace Brant Hentz; 14, . . .

*Fourth row women:* 1, . . . ; 2, . . . ; 3, Mollie Thomas Blough; 4, Ida Blough Lohr; 5, . . . ; 6, . . . ; 7, Mary Mock Whittaker; 8, Amanda Weaver Idleman; 9, Tena Berkebile Knavel; 10, Grace Harshberger Blough; 11, . . . ; 12, . . . ; 13, . . .

my file is incomplete, I presume that the District Meeting minutes have been published every year since. At the first District Meeting in 1866 there were eighteen congregations listed, fifteen of which were represented by twenty-four delegates.

After the forming of the Western District, the first organization was that of a Home Mission Board in 1872, which is explained in Part I, Chapter 11.

Probably the second activity of a district nature was the holding of the first ministerial meeting at the Walnut Grove church, Johnstown, on November 2 and 3, 1892. J. C. Johnson was the moderator, and Joseph Holsopple the clerk. The first Ministerial Committee (now called a board) was made up of Joseph Holsopple, H. A. Stahl, and W. G. Schrock. Since that time to the present, many have served on this commit-

District Ministerial Board, 1951  
J. A. Robinson, Galen R. Blough,  
Russell K. Showalter



tee or board. It has been the work of this Ministerial Board to help keep the churches supplied with ministers and to help locate ministers where they can be useful to the church.

The third activity began five years later, on August 5, 1897, through a Sunday-school convention, which was the inception of the District Sunday School Association (see Chapter 6 of Part I). In 1906 these two annual gatherings, the ministerial meeting and the Sunday-school convention, were combined, so as to be held at the same time and place.

During the last half century, a number of organizations have been developed in the district, several of which are dealt with in various chapters of this volume.

#### TEMPERANCE AND WELFARE ACTIVITY

The following excerpts are taken from data furnished by Assistant Editor Alvin G. Faust:

There is no space to trace the general temperance activity of the mother church from the beginning. Lewis H. Brumbaugh has done this rather effectively in a thesis, and Brother Horst also summarizes the practice of the church in general. Our own P. J. Blough was a member of the General Temperance Committee from its organization in 1908. He edited the *Temperance Bulletin* from about 1912, and had a marked influence in shaping the temperance program of the district and of our local congregations. He was a motivating spirit in this work. Many will remember his effective appeals to do something about this menacing evil.

The District Temperance Committee, "in pursuance of the decision of Annual Conference," had met on July 24, 1911, in Johnstown. Officers chosen were: president, G. K. Walker; secretary, M. J. Weaver; treasurer, P. C. Strayer. A letter was sent out urging the churches to read the *Temperance Bulletin* of the *Missionary Visitor*, and to see that a local committee was appointed or elected in each congregation. The duties of the congregations, their committees, and their ministers were outlined, as well as the financial plan. The program was launched, and the work was to grow in intensity as the church with the country approached the goal of "A Saloonless Nation in 1920."

The membership of the District Temperance Committee changed frequently in the early period. Among early members we find D. K. Clapper, J. H. Cassady, B. F. Waltz, and A. U. Berkley. In 1918 Alvin G. Faust was elected to the committee and soon thereafter became chairman, serving as chairman continuously until the early thirties, when the work was merged into that of the National Councils of Men's and Women's Work.

In 1920 the Child Rescue Committee and the Peace Committee came under this committee to form the District Welfare Board. A few children were placed in good permanent homes and/or schools for the

handicapped. In this work, as strong supporters of the welfare work and serving on the board in the 1920's were Quincy A. Holsopple, Jerome E. Blough, A. J. Beeghly, William H. Rummel, John F. Graham, and William K. Kulp. Perhaps there were others. Considerable emphasis was placed by this board on peace, purity, and the tobacco evil. In the latter we were materially aided by the lectures of Virgil C. Finnell. Brother Faust represented the board in a number of addresses before churches, in a temperance institute at North Manchester, Indiana, and on the Annual Conference program. May we be alert and carry on in this worthy work.

#### THE CONEMAUGH VALLEY MINISTERIUM

The Conemaugh Valley Church of the Brethren Ministerium was organized December 9, 1918, in the Walnut Grove church, Johnstown, with M. Clyde Horst as president and H. B. Heisey as secretary. This fellowship of Brethren ministers has continued through the years without an interruption except for about a year in the early thirties.

From January 1929 until about 1935 the Brethren Church ministers of the Johnstown area were included in the membership. At the present time the membership is made up entirely

#### Conemaugh Valley Ministerium, 1952

*Front row:* Dorsey E. Rotruck, William L. Gould, William H. Rummel, David H. Markey, John M. Geary

*Middle row:* Arthur L. Croyle, C. H. Rosenberger, J. A. Robinson, C. R. Bowman, Merrill S. Heinz

*Back row:* Clayton H. Gehman, John Dwight Ellis, A. Jay Replogle



of Church of the Brethren ministers; however, an invitation has been extended to the Brethren Church group.

Dorsey Rotruck is serving as president for the year 1951-1952. William L. Gould is the secretary-treasurer.

The group meets once each month for a luncheon meeting and to transact such business as is of common interest to the pastors. They sponsor a Brethren picnic at Idlewild Park each year and arrange for other fellowship meetings for both the organization and the district.

## CHAPTER 5. SUNDAY-SCHOOL WORK SINCE 1825

*Dr. John P. Cober taught Sunday school in 1825  
 Brethren Sunday school organized at Hart's Run, 1856  
 Sunday-school convention, Grove church, Berlin, 1879*

Whether the Sunday afternoon meeting for young unmarried people, as practiced by the mother church at Germantown in 1738, was transplanted in Western Pennsylvania is not known today, but the historical exhibit at the Jubilee Sunday School Convention in 1929 was favored with a nearly full set (three hundred eighty-one) of the "cards," in a leather case, printed in 1744 by Brother Christopher Sauer and used in the church at Germantown. They belonged to the Miller

family, 102 Salisbury Street, Meyersdale, having been in the parental home of Brother Miller and his sisters, Mary and Eliza, when they were children. Since the Meyersdale church dates back to 1783, it is easy to see a possible connection.

Of one thing we are sure, that we had a Sunday-school teacher in the Church of the Brethren, near or in Berlin, as early as 1825. It may have been a union Sunday school, as most such efforts were in that early day. But in the absence of other data, we give honor to



Dr. John P. Cober

Our first Sunday-school teacher, 1825. Photo as bishop of the Berlin congregation

Dr. John P. Cover (Cober) as being the first Sunday-school teacher of the Church of the Brethren in Western Pennsylvania. (See cut.)

The *Synoptical Report* of our first Sunday-school convention, held in 1879 in the old Grove church, near Berlin, quotes Dr. Cober, then one of the older elders, or bishops, of the host congregation as saying: "I have always been in favor of Sunday schools. I was engaged in teaching Sunday school 54 years ago:



The Old Grove Church, Near Berlin

This congregation entertained the Annual Meeting of 1849—very historic, the first District Meeting of Western Pennsylvania, 1866, the first Sunday-school Convention, 1879, and the second Sunday-school Convention, 1880.

and I am now in my 77th year. I am pleased, and hope the convention will exert a good influence for the Cause."

Brother ——— Livengood, from Salisbury, attended the Jubilee Convention. He was then ninety-two years young, and he had been a Sunday-school pupil for eighty years, or since 1849. A sister from Johnstown, also at the Jubilee Convention, had been a Sunday-school pupil seventy-five years, or since 1854. Very likely many other young people, and some of our church workers, doubtless, attended or helped in these union Sunday schools throughout Western Pennsylvania.

The first distinctively Brethren Sunday school in this district of which we have record was established by Elder Adam Wise in 1856 at the Hart's Run schoolhouse, in Greene County. Their church house was not built until 1872; so they used the schoolhouse for both Sunday-school and preaching services.

The next year, 1857, a Sunday school was organized at Meyers Mills (Meyersdale). It was perhaps open only six

months out of the year until 1871, when H. R. Holsinger was elected Sunday-school superintendent. Without doubt, this Sunday school was held in their new church house built in 1851.

### SUNDAY SCHOOLS ORGANIZED PRIOR TO THE CONVENTION, 1879

<i>Organized</i>	<i>Name</i>	<i>Leader</i>	<i>Average Attendance, 1879</i>
1856	Hart's Run schoolhouse, Elder Adam Wise		
1857	Meyers Mills (Meyersdale)		
March 1859	Ten Mile church, Elder John Wise		
	Grove church, Georges Creek, William Moser, superintendent		
1859	Maple Glen (Peck's schoolhouse)		
1860	Plum Creek (schoolhouse), Lewis Kimmel and Jacob Kelso		
1863	Fairview church, Georges Creek, S. C. Johnson and John J. Cover		
1865	Pike (Brothersvalley), Lewis J. Knepper, William G. Schrock		
1866	Dunnings Creek (now in Middle Pennsylvania)		75
1868	Middle Creek (schoolhouse), Josiah Gross		
May 17, 1868	Hedrick's schoolhouse, C. P. L. Roberts		
About 1868	Montgomery (schoolhouse)		
1869	Berkey (schoolhouse), Elijah Berkey		
1871	Benshoff's (Pleasant Hill)		94
1871	East Conemaugh	(evergreen)	138
1871	Horner's church (near Johnstown)		
1872	Mechanicsburg (Summit Mills)		
1874	Asher Glade (union), J. P. Lauder milk		
1875	Yoder Hill (Westmont), William Ramberger		
May 13, 1877	Elk Lick (Salisbury), Howard Miller		90
Easter, 1878	Scalp Level church, Hiram Musselman		80
1878	Kimmel (Pike Run), John B. Kimmel		
1878	Hostetler church, Urias Hostetler		
1879	Berlin (now Brethren)		
April 27, 1879	Locust Grove, Daniel Shaffer		58
1879	McGaughey's schoolhouse		
1879	Salem (union)		
	Belsano (near Nanty Glo)		112
	Cowanshannock		
	Glade Run church		60
	Hauger church (near Rockwood)		
	Indian Creek (County Line)		
	Manor (near Penn Run)		132
	Purchase Line church		
	Trent's (near Somerset)		94

NOTE: The last eight schools named were reported at the first convention, but their organization dates are unknown now.

If space permitted, we could relate many very interesting incidents of these earlier Sunday schools, as told to the editor forty years ago by the workers and pupils of that generation. Their zeal and devotion would be a challenge to the best within us today. However, we include only the following:

### SKYLIGHTS INTO OUR FIRST CONVENTION

(Including Excerpts from the 16-Page "Synoptical Report" of Bro. J. W. Beer.)

#### How It Began

"According to previous arrangements the brethren and sisters met in the Grove Meeting-house, near Berlin, September 23 [1879], at 10 o'clock a. m., Convention to close on the evening of the 24th, and to consist of six sessions.

"The exercises were introduced by singing the 65th hymn and prayer by brethren Silas Hoover and H. R. Holsinger.

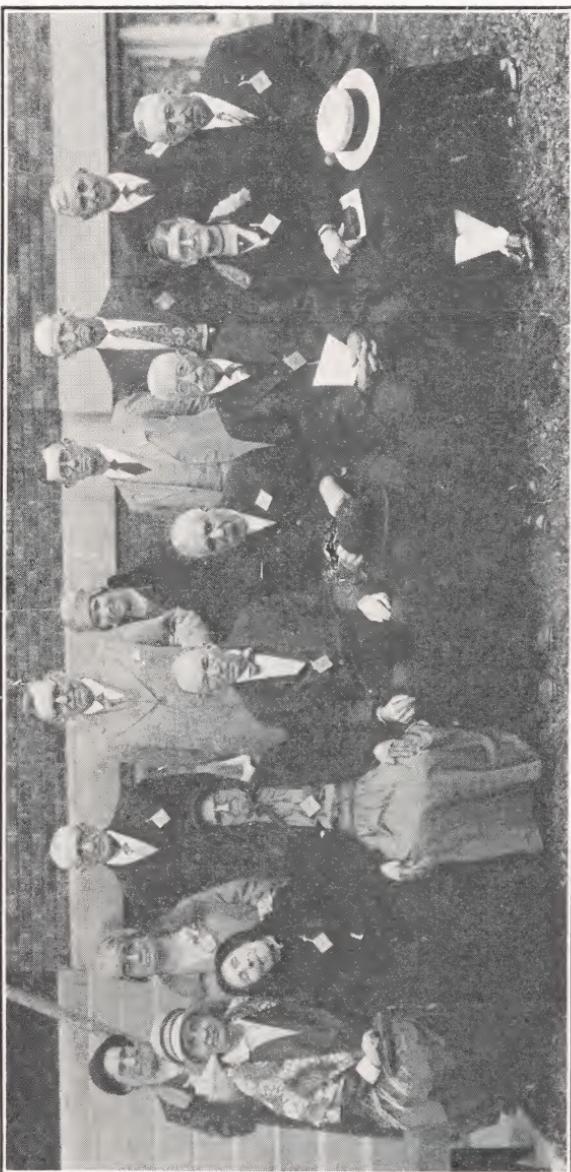
"Next in order was the election of officers. Brother Howard Miller was nominated and elected Moderator and brother H. R. Holsinger Assistant, brother J. W. Beer Secretary, and Wesley A. Adams Assistant. Brethren J. W. Smouse, Silas Hoover and J. J. Blough were appointed a committee to receive and arrange the queries of the query box to be brought before the Convention.

The Moderator in a brief and fluent address stated that as this was the first Sunday-school Convention in the Western District of Pennsylvania, all should consider themselves as learners, and yet be willing to tell each other all they know upon the subjects that might be before the meeting. He noticed the likelihood of different views being held upon some of the subjects, and earnestly admonished to mutual forbearance. After duly setting forth the nature and importance of the Convention and giving various suggestions and hints suitable to the occasion, he proceeded to carry out the programme.

#### "Address of Welcome."

"Brother William G. Schrock read a very interesting essay, giving the history of Sunday schools and setting forth their importance. He found Sunday schools from the Apostolic age to the age of darkness and superstition; he found them in the Reformation, established by Luther at Wittenberg in 1528; by Knox in Scotland in 1560; in France he found them in 1580; and in America as early as 1674." [He perhaps refers to the Sunday school that was claimed to have been organized at Roxbury, Mass., in 1674. Another is claimed for Norwich, Conn., in 1676; a third in Plymouth, Mass., in 1680; and a fourth in Newton, Long Island, by Rev. Morgan Jones in 1683.—W.J.H.]

"He noticed their introduction and growth among the Brethren; the propriety of Sunday School Conventions, and their frequency among other people, and among the Brethren in other districts." [Three years previous a convention was held near Wawaka, Northern Indiana, September 15, 1876, and five weeks later the first convention was held in Middle Pennsylvania, at James Creek, October 21, 1876. A second convention was held in Middle Pennsylvania, at Spring Creek, October 15, 1878, and a third at Leamersville on January 14, 1879. Middle Indiana held their first District Sunday-school convention at the Spring Creek church, April 1879.—W.J.H.]



"Jubilee Conventioneers," 1929, Meyersdale, Who Attended the First Sunday-school Convention, 1879,  
at the Old Grove Church

Back row: 1, Mrs. A. F. (Emma) Mostoller; 2, Mrs. U. S. (Lizzie) Lehman; 3, Jacob Musser;  
4, William S. Livengood (editor); 5, Mrs. W. S. Livengood; 6, Emanuel L. Knepper; 7, Uriah S. Leh-  
man; 8, Jacob M. Beeghley

Front row: 1, . . . ; 2, Mary Livengood; 3, Mrs. John Reiman; 4, Henry Beeghley; 5, Ira  
Beagley; 6, William Manges; 7, Mrs. C. W. (Eximena) Landis; 8, C. Wesley Landis

In his welcome he said: "It is with sincere pleasure that I perform the duty assigned me of bidding you a hearty welcome to this convention, and of inviting you to take an active part in the deliberations of this meeting. In the name of the Berlin congregation of the Western District of Pennsylvania, I invite you, and especially bid you a cordial welcome to our midst; and whilst we, as Christian friends, endeavor to administer to your comforts and happiness, may you be made to feel and realize that you are at home here while tarrying with us."

#### "Design of Sunday School Conventions.

"Brother Nathaniel Merrill of Elk Lick, Pa., gave the following as some of the objects of Sunday School Conventions: (1) to remove existing prejudice against Sunday schools; (2) to become disciplined in Sunday school work, and to come to the best system of conducting our schools; (3) to arrive at greater uniformity in the holding of our schools; (4) to define the duties of the Superintendents, other officers, and various members of the schools; (5) to bring about a more general willingness to engage in Sunday school work; (6) to confer with each other, and to give and receive council, concerning all difficult and important Sunday school duties and work; (7 and lastly) to prepare us for the Sabbath school above, under the great Superintendent, the Lord Jesus Christ."

Other topics completed the forenoon program. In the afternoon 30 delegates from 18 schools were enrolled and gave very interesting reports. The Query Box occupied a prominent place in the various sessions.

#### "The Sunday School Teacher"

Prof. N. B. Critchfield read an excellent essay on "The Sunday School Teacher as a Student, his Books, his Hours and Methods of Study." "He assumed that thorough preparation is necessary to qualify the Sunday School teacher for his work. Men prepare themselves for any other work or calling or professions, and so they should prepare themselves for this important work. Skill is required in the training of a horse, much more so in the cultivation of souls. Different natures require different treatment, and therefore teachers must understand the natures and dispositions of those in their classes.

"The teacher should feel his responsibility, which is weighty. Souls are valuable and they are under his care and instruction. The successful teacher must be a man of trained mind. He need not be a collegiate, but must have his mind trained to think methodically. He must study, and prominent among his text books must be the Bible. This is the Book of books and should be well understood. But the teacher should have other aids to assist him in understanding the Bible and human nature. He should study some work on Mental Philosophy. As the sculptor tests the marble, so must the teacher test the minds of his scholars. He gave some good advice to be observed in the selection of books, and insisted upon the necessity of method in the study of the Scriptures.

#### "The Place of Holding Sunday School"

Bro. J. B. Wampler responded to the question, "In what way can the place of Sunday school be made attractive or inviting to both old and young?"

He said, "The place could be made inviting to old and young by having the most suitable location; by having buildings adapted to

Sabbath schools, with different rooms; by having large and commodious buildings, so that they be not too much crowded; by having neat and suitable furniture, keeping the house clean, having proper ventilation, using cards with Bible mottoes, having flower vases, bouquets and suitable literature; but above all, the place will be made most interesting and inviting to both old and young by having officers and teachers who are filled with the love of God—full of the Holy Spirit."

#### Sunday School Literature

"The Pious Youth" had been published by H. R. Holsinger in 1870, and "The Young Disciple" by Brumbaugh Bros. beginning with 1876; also "The Children at Work," and other papers were begun, but in 1879 Eld. S. Z. Sharp first began to publish a periodical for the Brethren with a lesson and helps, hence this Convention had to grapple with [the] question, "Which is preferable, S. S. Libraries or S. S. periodicals?"

For more than half a century the American Sunday School Union had been publishing little books for the S. S. library. A firm in New York also had catered to this need. In 1868 the District Meeting of Western Pennsylvania had petitioned Annual Meeting to have Brethren "to compose and select suitable pieces to be printed as a Sabbath school library."

The first Sunday school convention was in the path of progress; for the "Synoptical Report," after giving speeches on both sides of the questions, says, "The general sentiment was in favor of the periodicals."

#### A Field Secretary Considered

Article 7 of the Report of the Committee on Resolutions reads: "We recommend the appointment of a Sunday School missionary to travel among the churches and advocate the cause of Sunday schools and assist in their organization, and we hereby appoint Brother \_\_\_\_\_ to act in that capacity until the convening of next convention, and then and there make a report, and that he be authorized to hold collections and receive contributions for his support."

A rising vote resulted in a "tie," and the moderator "decided against the resolution," giving his reasons, "but the importance of such a messenger was recommended to earnest consideration."

#### A State Sunday School Convention

At the last evening session, "on motion it was decided to appoint a committee to confer with other Sunday school workers with reference to the holding of a state Sunday school convention. Patrick O'Neill, H. R. Holsinger and J. W. Beer were appointed."

—(Reprinted from the "District Herald," Volume 6, Number 4, September, 1929)

A second Sunday-school convention was held at the same place the next year, but we have found no record of it, nor of the proposed "State Sunday School Convention." A third Sunday-school convention was held at Salisbury in 1881. Then the Annual Conference of 1882 decided against holding "Sunday School Meetings," and did not repeal this decision for fifteen years, or until June 1897 at the Annual Conference at Frederick, Maryland.

## CHAPTER 6. THE SUNDAY SCHOOL ASSOCIATION, 1897-1933

*Seven Sunday-school field secretaries employed  
Annual conventions the association high light  
Five foreign missionaries formerly supported*

It was Ross D. Murphy, the fourth field secretary, who, after seven years of service in the district, penned the following memorable lines, entitled "Years of Growth." We quote only the first paragraph:

The affairs of human endeavor, like the waves of the sea, flood and ebb, in their forward and onward course. It is common for organizations and movements to fall or rise, to swing from success to apparent failure. It should not disturb us or even make us afraid when depressions meet us in the work of the Lord; neither should an unusual or unprayed-for success make us suspicious that spurious methods have been projected into a worthy cause.<sup>1</sup>

The high tide of Sunday-school enthusiasm, which was being experienced when Brother Murphy wrote his article, had begun with the year 1897 when "the convention spirit burst out anew and a convention was held in the Walnut Grove house of the Johnstown congregation, August 31 and September 1." Twenty-three Sunday schools were represented by thirty-six regular delegates. C. C. Johnson was the moderator, assisted by Joseph Holsopple. S. S. Blough was appointed as District Sunday-school Secretary for a term of three years.

Brother Blough was succeeded by Herman A. Stahl for a three-year term. The third secretary was Lorenzo J. Lehman, for five years; during his last year his assistant was Brother Ross D. Murphy, who then followed with six years in his own right. During Brother Murphy's second year he was assisted by William L. Judy.

The fifth secretary was I. Edward Holsinger, for four years; he was followed by Foster B. Statler, who served three years. The seventh and last of the association secretaries was W. J. Hamilton; his twelve-year term closed in 1932.

Annual conventions were held each year during the association's history, with the exception of 1902. From 1897 to and including 1901 the local church entertained the entire group of attendants free of charge. The Middle Creek church in 1901 provided dinner for one thousand, two hundred people and supper for a somewhat smaller number. This practice incurred a heavy expense for a small church. District Meeting then

<sup>1</sup> Blough's history. Page 259.

authorized the local church to make a reasonable charge for meals, and the conventions were resumed again in 1903.

Many phases of the Sunday school's period of growth deserve mention, but we can list only a few of them. Perhaps the first should be the lengthening of the Sunday-school year from six months (a summer school) to nine months; this was followed by the urge to become "evergreen." Then came the "normal training lessons," which will be considered in the next chapter. The Home Department and the Cradle Roll came almost simultaneously. Then the organized Bible class, in both the adult and the young people's department, added much enthusiasm. The O. A. B. C. parade in 1921 at the Walnut Grove convention was an example. Then it was at Somerset in 1922. At Windber, in 1923, eight hundred fifty-six people registered for the convention.

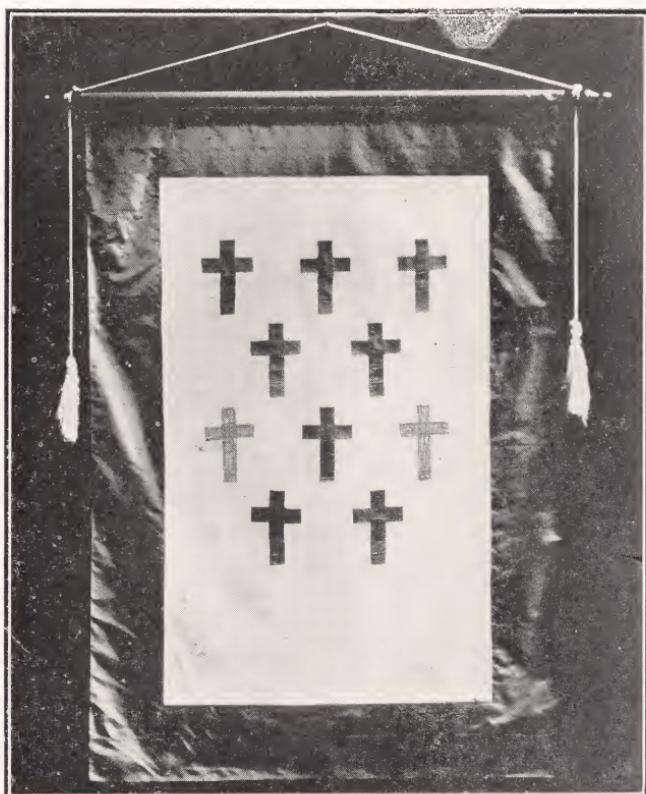
The Ten Point Standard of Excellence, with recognition of "Front Line" for all ten points, a "Banner School" for eight points, or a "Star School" for six points, added much interest, and increased effort for a number of years. The awarding of Front Line diplomas at the annual conventions, followed by the yearly seals, was an interesting feature.

Circuit organization was stressed, and the conventioners were seated accordingly for the "building of the annual budget." But the current expense fund did not touch the heartstrings as did the missionary session, with its dedication of life following the message and the reading of letters from our missionaries in the field. Hearts were touched, life decisions were made, and pocketbooks were opened. At one such convention, the missionary offering was over \$1,000.00. The "Missionary Service Flag" was displayed for several conventions.

### OUR "MISSIONARY SERVICE FLAG"

#### BLUE CROSSES

Name	Year	Home Church	Supported By
1. Jacob M. Blough	1903	Quemahoning	Student Volunteers
2. Anna Z. Blough	1903	Johnstown	Old Shade Creek
3. Ida C. Shumaker	1910	Meyersdale	W. Pa. Sunday Schools
4. Quincy A. Holsopple	1911	Manor	Quemahoning Congregation
5. Kathren Holsopple	1911	Elgin, Illinois	Seventh Circuit Sunday Schools
6. Olive Widdowson	1912	Manor	W. Pa. Sunday Schools
7. V. Grace Clapper	1917	Scalp Level	W. Pa. Sunday Schools
8. Samuel Bowman	1918	Quinter, Kansas	Walnut Grove



Missionary Service Flag of Western Pennsylvania

SILVER CROSSES

- |                     |      |              |                                     |
|---------------------|------|--------------|-------------------------------------|
| 1. Herman B. Heisey | 1912 | Walnut Grove | Returned home in<br>1914 because of |
| 2. Grace Heisey     | 1912 | Indian Creek | ill-health                          |

NOTE 1: Names represent the crosses on the "Missionary Service Flag" at the time the cut was made.

NOTE 2: Later the crosses of Quincy and Kathren Holsopple were changed to silver, on their return home because of the ill-health of Brother Holsopple and a daughter.

NOTE 3: The following six names were added to the service flag, during the period of its use:

- |                          |      |   |
|--------------------------|------|---|
| 9. Mrs. Homer L. Burke   | 1923 | Y. P. D. of W. Pa.                            |
| 10. William Beahm        | 1924 | Nokesville, Virginia W. Pa. Sunday<br>Schools |
| 11. Mrs. William Beahm   | 1924 | Illinois Quemahoning Congregation             |
| 12. Leland Brubaker      | 1924 | California Pittsburgh; Greensburg             |
| 13. Mrs. Leland Brubaker | 1924 | California 7th Circuit Sunday<br>Schools      |

14. E. H. Eby

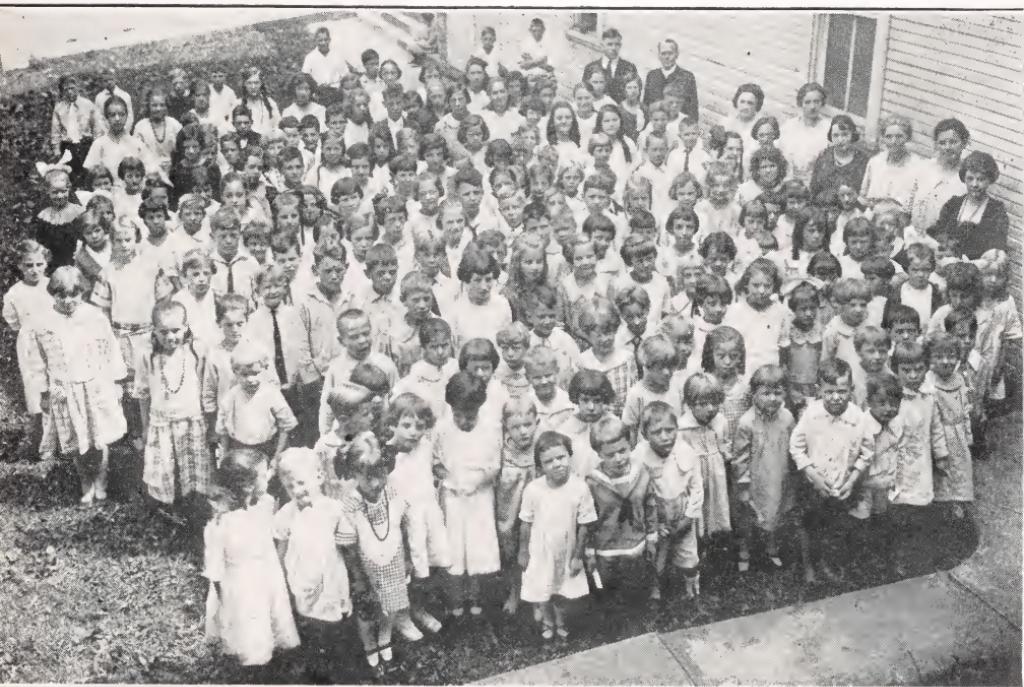
1924

Mr. and Mrs. John L.  
Daily, Walnut Grove

## DAILY VACATION BIBLE SCHOOL

During the last year of Foster B. Statler's service as field secretary, six daily vacation Bible schools were held in the Western District. With this beginning, the idea spread to many other schools. Two types of schools were developed: the church school, and the interdenominational or community school. In many of our churches, the leadership opened the school to all children, regardless of faith. The picture of the Roxbury D. V. B. S. in 1922 (see cut) shows children from ten different denominations.

During the 1920's and the 1930's the interest in D. V. B. S. work reached a high tide. Some churches still maintain this type of school, while others have lost interest in a local church program and permit the community school to suffice.



Roxbury Daily Vacation Bible School, 1922, Serving Ten Denominations

# SUNDAY SCHOOL ASSOCIATION PROGRAM

## THE JUBILEE SUNDAY SCHOOL CONVENTION

Among the several high tides of Sunday-school enthusiasm during the thirty-six years of the association's history (1897-1933), perhaps the year 1929 marked the climax. It was just fifty years since the first Sunday-school convention in the district had been held in 1879 at the Grove church, near Berlin. The Brethren Church and the Church of the Brethren united in a great Jubilee Convention at the new Meyersdale church. About one thousand, two hundred people were in attendance, with about one hundred sixty "boys and girls" present who had been attending Sunday school for fifty years or more.

The next year, 1930, another great event occurred in the form of the Brethren Youth Congress, held in connection with the convention at Walnut Grove and the First Brethren church, Johnstown. Over one thousand people attended the pageant *The Light of the World*, in the Brethren church. The next year the publication of the *District Herald* was discontinued, and the association began to yield to the pressure for the church program.



October 1, 1928 to September 30, 1929  
**District of Western Pennsylvania**  
CHURCH OF THE BRETHREN

*Slogan—“Our Jubilee Sunday School Year”*

### I. ADMINISTRATIVE

1. DISTRICT SUNDAY SCHOOL CONVENTION, AUG. 9 & 10, MEYERSDALE  
a. The first S. S. Convention in West Pa. was held in 1879. Special recognition will be given to all persons who have been Sunday school pupils 50 years or more.  
b. All Sunday Schools having 50% of their Officers and Teachers in attendance at the Convention will be placed in the Honor Roll.

2. CIRCUIT SUNDAY SCHOOL CONVENTIONS

3. THE DISTRICT HERALD Reaching all Sunday School Workers  
An active Local Agent in each Sunday School soliciting every family, is our goal.

4. FIELD DIRECTOR'S SERVICE  
Visitation, Secretarial, Editing, Teaching, Personal Interviews.

### II. LEADERSHIP TRAINING

1. CIRCUIT STANDARD TRAINING SCHOOLS and D. V. C. S. INSTITUTES

Advisory Committees to determine the time and place of Standard Training units to be offered in each Circuit.

2. STANDARD TRAINING CLASSES in connection with "HARMONY ASSEMBLY"  
First half of Course and all Study to be taken before coming to "The Harmony Assembly." Five One-period

meetings, meeting each half.

### III. CHILDREN'S DIVISION

1. Worship Programs suited to Children's needs
2. Daily Vacation Church School Available To All our children

### IV. YOUNG PEOPLE'S DIVISION

1. Supporting A Missionary through the B.Y.P.D., \$600
2. CAMP HARMONY TRAINING SCHOOL

Every Sunday School to be represented by one or more Young People. West Pennia's Quota is 40% of the Enrollment in each camp.

3. YOUNGER BOYS CAMP, June 18-26,
4. YOUNGER GIRLS CAMP, June 27-July 4,
5. YOUTH CONFERENCE, July 6-12,
6. OLDER BOYS' CAMP CONFERENCE, August 12-14.

3. Anti-Tobacco Oratorical Contest

Elimination on Local Schools and Circuits, final at the District B. Y. P. D. Convention.

4. Circuits B. Y. P. D. Conventions

Circuit Cabinets promoting the entire B. Y. P. D. Program.

5. District B. Y. P. D. Convention, Meyersdale

6. Current Expenses Budget Of District Y. P. Council, \$700

### V. ADULT DIVISION

1. Organized Classes Active and Represented at District S. S. Convention
2. "The Harmony Assembly," July 17-20

Three days of Instruction for Everybody. Enroll in Advance.

### VI. ANNUAL BUDGET

1. A Missionary Budget to support our Four Missionaries, \$2350
2. Board Of Christian Education Expenses, \$1850

Sunday School Association Program, 1929

Over one thousand people attended the pageant *The Light of the World*, in the Brethren church. The next year the publication of the *District Herald* was discontinued, and the association began to yield to the pressure for the church program.

BOARD OF CHRISTIAN EDUCATION OF WESTERN PENNSYLVANIA

By Roy S. Forney

In the annual District Sunday School Association Convention, held in the Roxbury church, August 6, 1931, it was decided

to petition District Meeting at Morrellville, March 28-30, 1932, to consider a study for better co-ordination of district programs. At the same District Meeting the Welfare Board requested that a merger be made of the Board of Christian Education and the Welfare Board for more efficient and economical work. District Meeting appointed a committee to study district programs and to present a plan for merging the boards. An extended report was made to the 1933 District Meeting held in the Somerset church, and it appears in the minutes of that meeting.

The committee recommended that all agencies of the district not already controlled by the District Meeting shall be officially recognized by the district. All elected officers of district agencies shall be approved by District Meeting and all agencies shall make an annual report to District Meeting. The constitution of merger states that the presidents of Women's Work, Men's Work, and Young People's Work shall be associate members of the District Board of Christian Education.

The board at present, as of 1951, consists of five elected members who each serve for a period of five years, the term of one member expiring each year. The board meets four times a year. The January meeting is the large meeting, at which all the circuit leaders of the district and the following areas of district work are represented: men, women, young people, children, intermediates, young adults, camp, music, temperance, and Brethren service.

The board supports two missionaries; namely, Olive Wid-dowson and George Mason. There was a time when the Sunday

District Board of Christian Education, 1952

*Left to right: C. H. Gehman, I. C. Paul, W. L. Gould, M. Guy West,  
C. R. Bowman*



schools supported five missionaries. The board appoints two members each year to serve on the Camp Harmony trustee board.

## CHAPTER 7. LEADERSHIP TRAINING

*Our early leaders were Bible students  
Teacher training classes were popular  
Leadership training today needs impetus*

The founders of our church, in Germany and colonial America, were men of outstanding ability. Some of them had college and university training, which put them in the forefront of progress. But during the church's "wilderness experience" west of the Alleghenies, many leaders were selected for their native ability. However, these men of God had a devotion to duty, and through diligent study of the Holy Word they became leaders of their generations, establishing churches and extending the faith into areas far beyond where we of later generations have been willing to maintain it.

As opportunity for education increased, there developed a desire for religious training to be made available to Sunday-school workers. At first our workers had to depend upon help from outside the church. In 1875 Bishop Vincent had a "general course of study," which was made available to church workers in various denominations.

A few years later, our own brethren began providing similar help in "normal courses." In December 1892 E. S. Young organized the Bible Correspondence Institute for home Bible study. His first book was followed by nine more volumes. In 1895 C. E. Arnold published *Normal Studies in the Life and Ministry of Christ*. In 1899 E. M. Cobb published his Bible Institute Series. And the little book, *How About Your Bible?* by James M. Neff in 1902, with an introduction by C. E. Arnold, was an earnest appeal to "search the Scriptures." How many Western District workers took these courses is not known, but the writer was one of E. S. Young's students, as well as Brother Arnold's.

About this time, 1902-1903, Brother William Beery began his pioneer work of teacher training at Juniata College. Brother



Leadership Training School, Circuit Number 1, 1922  
For identifications, see the Appendix, page 649.

Beery writes: "To get the Teacher Training started was not easy. . . . we started with a class of 21, composed of teachers and a few college students. The next year the class numbered 17, largely college students." He continued this work a number of years. Many students from the Western District took the courses, then returned to their home churches and organized teacher-training classes in their respective Sunday schools.

By 1906 "work in normal training lessons was conducted at Walnut Grove and Moxham (Johnstown), Windber, Berkey, Pittsburgh, Pigeon Creek and Ten Mile."<sup>1</sup>

From this beginning, the work spread until the slogan, "Every teacher a trained teacher," was coined. Under the inspiration of Brother Ezra Flory, from the Elgin office, in co-operation with various field secretaries in our district, a generation of better trained teachers staffed our Sunday schools. Some of these leaders, like Harry B. Speicher, who began with a class at Geiger in 1907, have continued conducting such classes down through the years. At present he has one hundred five in community training classes at Somerset. Many others are engaged in the good work, but in some churches the workers must patronize the community training schools, and in many churches today no facilities are available to their workers. We need a new enthusiasm in this great calling.

## CHAPTER 8. YOUNG PEOPLE'S ACTIVITIES

*Some youth leaders in the nineteenth century*

*Local youth groups begin organizing*

*District and circuit young people's conferences*

Western Pennsylvania has had its share of youthful leadership in every generation for over a hundred fifty years. Jacob Mack, just out of school at Germantown Academy, was only twenty-three years old when he came to Brown's Run, Fayette County (1796). John P. Cober, later known as the doctor and the kindly bishop, was a Sunday-school teacher at twenty-five (1825). James Quinter was an outstanding traveling evangelist at twenty-three and became our district's first supported pastor

<sup>1</sup> Blough's history. Page 243.

(1842) when only twenty-six years of age, although the congregation already had several active older ministers. John Wise was teaching school at seventeen and was called to the ministry at twenty-one (1843).

Elsewhere we have noticed that Oliver W. Miller and Lewis Kimmel graduated in 1859 with the Bachelor of Arts degree. In 1860 Brother Kimmel, at the age of twenty-four, organized the Plum Creek Sunday school. Samuel C. Johnson at the age of twenty was the first superintendent of the Sunday school at Fairview, in the Georges Creek congregation (1863). Howard Miller, moderator of our first Sunday-school convention (1879), was only thirty years old. William S. Livengood, one of the delegates to this convention, was the Salisbury Sunday-school superintendent, though only nineteen. William Lewis Judy was elected to the ministry at the age of fifteen but thought himself too young to accept.

The last ninety years have witnessed an increasing number of young folk expressing themselves through Sunday schools, singing schools, debating societies, conventions, Bible institutes, and mission-study and teacher-training classes, all this activity resulting in growing churches with outstanding youth leaders.

#### MISSIONARY READING CIRCLE (Forerunner of the CBYF)

Perhaps the first groups of young people to effect organization in the district were known as missionary reading circles. The first such group known to be organized was at Walnut Grove in 1893; but to the Uniontown "circle" belongs the honor of assuming "the support of one or more famine orphans in India" (*Missionary Visitor*, April 1903). Doubtless there were many other "circles" organized in the district, of which we have no record today.

The Reading Circle had a far reaching influence on the spiritual life of our young people. As they met in local groups to discuss the books, a desire arose to discuss other religious topics.

Because of apparent need, the Annual Conference of 1903 provided the organization of Young People's meetings throughout the Brotherhood under the name of Christian Workers' meetings.<sup>1</sup>

The Christian Workers' meetings finally emerged into the Young People's Department, then the BYPD and now the CBYF, with local, circuit, and district organization. The BYPD employed their own fieldworker during the summers of 1923

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<sup>1</sup> *History of the Southern District of Pennsylvania.* Page 344.



and 1924—and sponsored the first issue of the *District Herald* (1923), which was then taken over by the District Board of Christian Education, who maintained it for eight years, with features for the young people in each issue.

#### YOUNG PEOPLE'S CONFERENCES

The first young people's conference for Western Pennsylvania was held at Scalp Level in 1921, for one day, closing in the evening with a banquet in the adjoining Firemen's Hall, attended by one hundred ninety-six young people and their leaders.

In co-operation with the Brotherhood young people's leader, C. H. Shamberger, a five-day young people's conference was held at Edgewood Grove, Somerset, in 1922 and 1923 (see cut). And in 1924 a three-day young people's conference was held between the first older girls' camp and the first older boys' camp at the Camp Harmony Training School.

#### Second Annual Young Peoples' Conference, 1922

The two pictures on this page are parts of one photograph.



SECOND ANNUAL YOUNG PEOPLES' CONFERENCE

### YOUNG PEOPLE SUPPORT A MISSIONARY

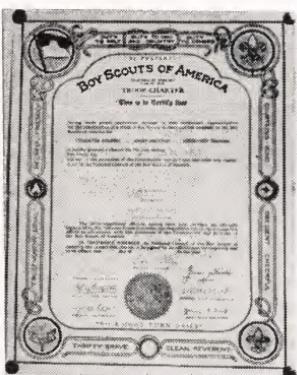
A high tide of interest in the youth group was maintained during the years that they supported their own missionary in the person of Mrs. Marguerite Burke (wife of Dr. Homer L. Burke) in Nigeria. She kept them informed of her work, as their representative, through the columns of the *District Herald*.

Annual district and circuit young people's meetings or conferences help to stimulate local interest in the CBYF.

### PIONEER AND SCOUT TROOPS

This chapter would not be complete without reference to the many churches that have organized boys' and girls' clubs for the teenage groups. These Pioneer clubs, under church supervision, were maintained for a number of years.

Scout troops have also been maintained for almost a quarter century in some churches. Perhaps the first to receive its charter was the one at Windber, May 21, 1927 (see cut). The committee was A. G. Faust (chairman), H. H. Hoenstein, O. L. Hoffman, W. C. McCleary, and D. F. Shaffer. The scoutmaster was William Robert Yarnall, assisted by Calvin L. Blough.



Boy Scouts of America,  
Troop Charter, Windber,  
May 21, 1927

### BRETHREN VOLUNTEER SERVICE

During the last twenty years the District Young People's Cabinet members conducted daily vacation Bible schools at various mission points for several summers. One summer Robert and Ruth Tully were with the cabinet when they contacted all of the circuits. A regional youth worker was sponsored for a while in the person of David K. Hanawalt. Responding to these appeals, a number of young people in various churches have given a year of volunteer service in some needy field.

### BRETHREN YOUNG ADULT FELLOWSHIP

By Meredith Barkley

In recognition of the need of the church for saving her young adults by giving them a "transcending loyalty during

uncertain years,"<sup>2</sup> plans were made in 1942 to organize a district-wide Brethren Young Adult Fellowship in Western Pennsylvania. A preliminary survey revealed that many congregations already had classes of young married people, young mothers, young businesswomen or businessmen, students, and others who would come under the young adult program.

In purpose, the Brethren Young Adult Fellowship endeavors to reach that group of people who have grown beyond BYPD (now CBYF) interests, but who have not yet found their places in the general church program. It includes particularly those who are coming into maturity—physical, mental, and emotional—and who are beginning to take upon themselves the adult responsibilities—vocational, economic, civic, marital, home building, etc.—and who have, therefore, peculiar spiritual and social needs. This is a plastic time of life when ideals and energies are unusually high, but it is often a time of frustration, disillusionment, and cynicism as well.

The prime purpose of the District B. Y. A. F., however, is not so much to work and command loyalty on a district basis as to promote interest in the movement and to aid local young adult groups to get started; for it is in the local groups that the young adults can make their greatest contribution to the church.

## CHAPTER 9. CAMP HARMONY TRAINING SCHOOL

*First church-owned camp conference grounds*

*Inspiration, fellowship, and training courses*

*Camps developed for the various age groups*

The story of Camp Harmony in its inception involves the beginning of a new epoch in the youth movements of our Brotherhood. A few adventures in camping, under the direction of Edgar Rothrock (Nebraska) and Perry Rohrer (Illinois), and possibly others, had been conducted for teen-age groups. Then young people's conferences, for a day or longer, had been held in various parts of the Brotherhood, including our own district. But the buying of camp grounds, and the establishing of older

<sup>2</sup> Chamberlin, *The Church and Its Young Adults*. Page 42.

girls' and older boys' camp conferences, to be operated on a basis which would give the campers full credit in the International Sunday School Association camps at Geneva and Winnepesaukee, was a new departure for the denomination. Three summers at Camp Harmony permitted our campers to receive the four-year diploma after only one summer at Geneva or Winnepesaukee.

The preceding chapter, "Young People's Activities," refers to our young people's conferences beginning in 1921. But it was a group of girls at Juniata College who, during the winter of 1922-1923, through Miss Anna Ruth Graybill (Mrs. D. Howard Keiper), petitioned the District Board of Religious Education for a "girls' camp in 1923." The board asked them to wait a year and give us time to get ready. So we recognize the rights of the "Class of 1924" to the name *Founders*, not only because they were the first in the Brotherhood but also because they were a moving spirit back of the establishing of such an institution.

On receiving the letter from Sister Graybill, the field director was encouraged to make a thorough study of the movement. He contacted, in person or by correspondence, twenty-nine similar camps and conferences, from Canada to the Carolinas and Texas. They included international, state, and denominational institutions. Their programs and courses of study were evaluated, and a camp that would meet the needs of our own young people was agreed upon. A search was made through Fayette, Westmoreland, Cambria, and Somerset counties to find a suitable location. After very careful consideration, it was agreed to purchase "Camp Harmony," which had been the summer home of the Swanks of Johnstown for thirty years. The institution being established was intended to be a training school for the eight state districts of Pennsylvania and Maryland. Brotherhood leaders cautioned against investing in too many camps, as had been done in the establishing of our church colleges.

The officers of the Sunday School Association of the Western District on December 30, 1923, agreed to purchase Camp Harmony for \$8,000.00, and the deed was delivered on February 5, 1924. A corporation was formed to hold the property in trust for the Church of the Brethren, and at the suggestion of the Southeastern Pennsylvania representative, the members of the board of trustees were selected from the Western

District. The charter was granted on March 3, 1924, by the Somerset County court. The first trustees were H. B. Speicher, M. J. Brougher, W. J. Hamilton, Blanche Wingard, and Lois Detweiler (Mrs. Glen Norris). The name of the corporation was Camp Harmony Training School, and the purpose outlined in the charter was to "provide adequate facilities for and the conducting of camp conferences for the training of church and Sunday school workers in the Church of the Brethren, and such other activities as may be in harmony therewith."

This transaction was unique in that it was the first venture as such in the Brotherhood. The Middle District was closely associated with the camp program from the beginning, but not until December 6, 1944, did the district become a legal part of the said corporation. The trustee board, since the joint ownership was effected, consists of eight members, four trustees from each district.

The first camp manager was W. J. Hamilton, who was then the fieldworker for the Western District. Four or five years later H. B. Speicher became the manager and continues at the present time. Over one hundred twenty-five churches are located in this camp area.

The camping program is in the direction of revitalizing the

CAMP HARMONY TRAINING SCHOOL, INC.  
SUNDAY SCHOOL ASSOCIATION OF WESTERN PENNA.  
CHURCH OF THE BRETHREN

Entrance to Camp Harmony Training School, Incorporated



First Dining Room at Camp Harmony, 1924



"The Founders," Older Girls' Camp, 1924, Who Returned in 1925



The "Trail Blazers," Older Boys' Camp, 1924, With Their Leaders

warmth of spirit and religious fervor which accompanied the early church. It is a worthy attempt to satisfy the yearning of the spirit to get away from formal church organization and into closer touch and fellowship with nature and God. These desires are as fundamental as the soul itself.

The first Older Girls' Camp Conference, known as the Founders, began on July 21, 1924, and lasted ten days. There were seventy-five campers besides the counselors and the teachers. Those of the class who returned for the second year are in the picture (see cut). The dean of the older girls in 1924 was Mrs. Lucile G. Heckman. She was assisted by Esther N. Swigart, Anna Ruth Graybill, V. Grace Clapper, and others.

The first Older Boys' Camp Conference, which followed in August 1924, had George C. Griffith as dean, with Dr. C. C. Ellis, William M. Beahm, Foster B. Statler, Perry L. Rohrer, and others as leaders. The older boys took the name, *Trail Blazers* (see cut).

The curriculum in these early years included Bible courses in the Life of Christ and Old Testament Studies, Principles of Teaching, Builders of the Church of the Brethren, Training the Devotional Life, Missions, and Vocational Guidance.

The second year, 1925, a camp for intermediate boys was held. We will let our pioneer missionary tell you the story:

A DIARY LEAF  
On Camp Harmony, July 31, 1925, Friday Night  
By Wilbur B. Stover

This Camp is in the Western District of Pennsylvania, not far



First Intermediate Boys' Camp, 1925

from Johnstown, the one District that has almost trebled its membership in twenty years. I wanted to be invited here, so as to ask the Brethren some questions. This week the boys from 12 to 14 years of age are here. I have arranged to be with them today and tomorrow, and then to return to Cleveland. It is good here. Brother Pittenger's family, Brother Hamilton, Brother Foster Statler, Brother Brougher, Brother Sollenberger, Brother Speicher and others—what stout leaders for these thirty-eight boys for a week. But then, they are all busy. And next week after these boys have gone, the place will be overrun with about seventy-five girls with a program of study in the forenoons, outings a plenty in the afternoons, assemblies by the fireside in the evenings.

Do you wonder that every one who has come this year wants to return next year? And the leaders fill them with stories, good, clean, inspiring stories of men who have made good, and stories of some who have made a failure, stories of the church, and of the Book, stories that have the challenge in them; why, every "guy" wants to go back home and make good for the Lord and the church. Just this night one who had been the object of much prayer, and several others, gave their hearts to the Lord—and this alone made the cost and effort to maintain the camp well worth while.

—Cleveland, Ohio.



"Music Makers," Intermediate Boys, About 1936

#### THE PASTORS' CONFERENCE

We believe the First Training School for Pastors and Adult Leaders held at Camp Harmony in the year 1925 was the beginning of a great and glorious end. Under the virgin oaks, amidst the singing of birds, with the open canopy of heaven above us, we studied the Word of God.



Second Adult Leadership Training School and Pastors' Conference Leaders, 1926



Western Pennsylvania Day, Camp Harmony, 1924 (upper pictures), 1925 (lower)  
Estimated three thousand (above). Sister Ida C. Shumaker in the Ford (below right)



First Younger Girls' Camp, 1926

Esther Swigart, dean; W. J. Hamilton, camp director  
The two pictures on this page are parts of one photograph.



How we were filled with a desire to drink copiously of the Word and be made more efficient workers in His Vineyard! To all of us the week was all too short, and when the parting came on Saturday, though we had been much refreshed, we all felt sad to leave this place where God seemed so near and so real.

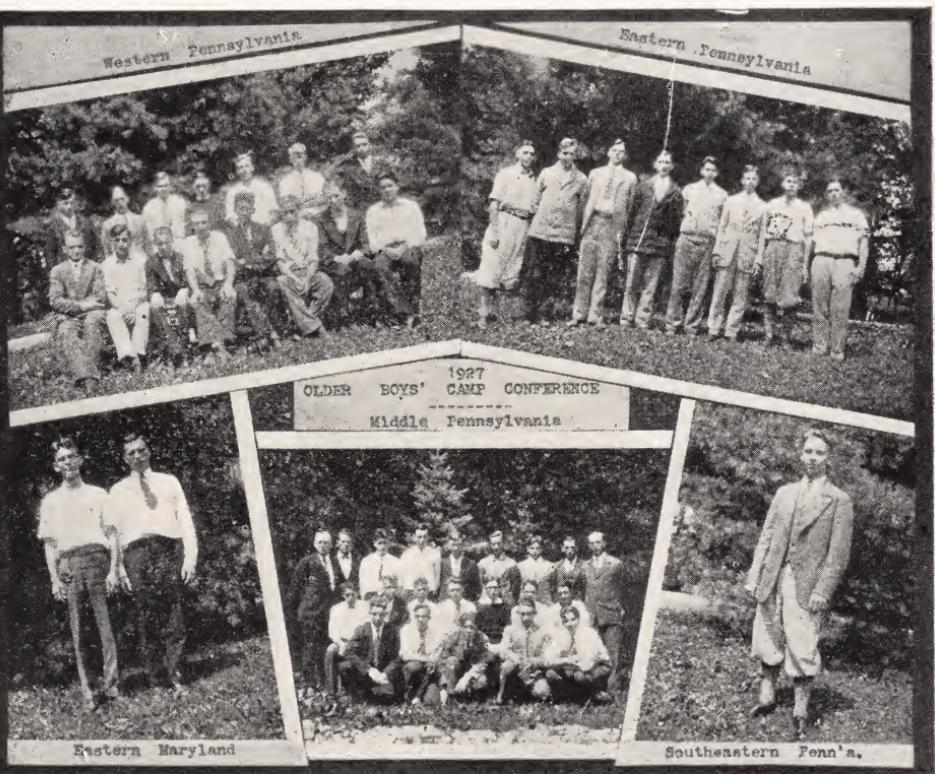
—M. J. Brougher, Dean

#### WESTERN PENNSYLVANIA DAY

"A trip to Camp Harmony on Western Pennsylvania Day sometimes called 'Visitors' Day' is becoming an annual affair with thousands of people."—*From Camp Harmony Year Book*, published in 1925. (See cut.)

The Pastors' Conference and the Adult Training School developed into the Harmony Assembly. Other age groups began to be served; junior boys in 1932; junior girls in 1933; co-ed young people in 1934; co-ed junior high youth in 1944; and co-ed juniors in 1949.

The attendance of campers grew steadily from one hundred twelve in 1924 to one thousand in 1945, which was the banner



1927 Older Boys' Camp Conference



The Tabernacle, Sponsored by the Men of Walnut Grove

year. Lately the attendance has dropped to eight hundred fifty. One-week camps seem to be the best for good attendance in later years.

The camp site consists of nineteen acres of land partly covered with tall and stately oaks. Large and small evergreens and several apple and cherry trees bring variety to the scene. Locust trees are also found. Wildlife consists of squirrels, "pineys," deer, rabbits, and many kinds of birds. Wild flowers give ample specimens for nature-study classes.

Originally there were two buildings—Leaders' Hall and the Administration Building. To these have been added many others: Bethesda, many cabins, and, in 1947 the \$25,000.00 Auditorium, replacing the Tabernacle. The names of some cabins give the key to the builders: Founders, Trail Blazers, Juniata College, Walnut Grove, Roxbury, Scalp Level, Ephrata, Middle Pennsylvania Ministers, Western Pennsylvania Ministers, Conemaugh Valley Ministerium, Love-Waterford, Waynesboro, Esther N. Swigart, Woodbury, Martinsburg, Circuit 4—Middle Pennsylvania, Maple Spring, and Westmont. Some others have not yet been named. One of the first four built by the trustees was named Princess, after Sister Bertha Butterbaugh, dean of the junior high girls' camp in 1930.

Harmony Avenue Looking Toward the Swimming Pool



Three wells and two springs furnish water for the camp, including the thirty-by-seventy-foot cement swimming pool. There are many recreational facilities on the grounds, besides the many scenic



"Biscuits on a Stick"

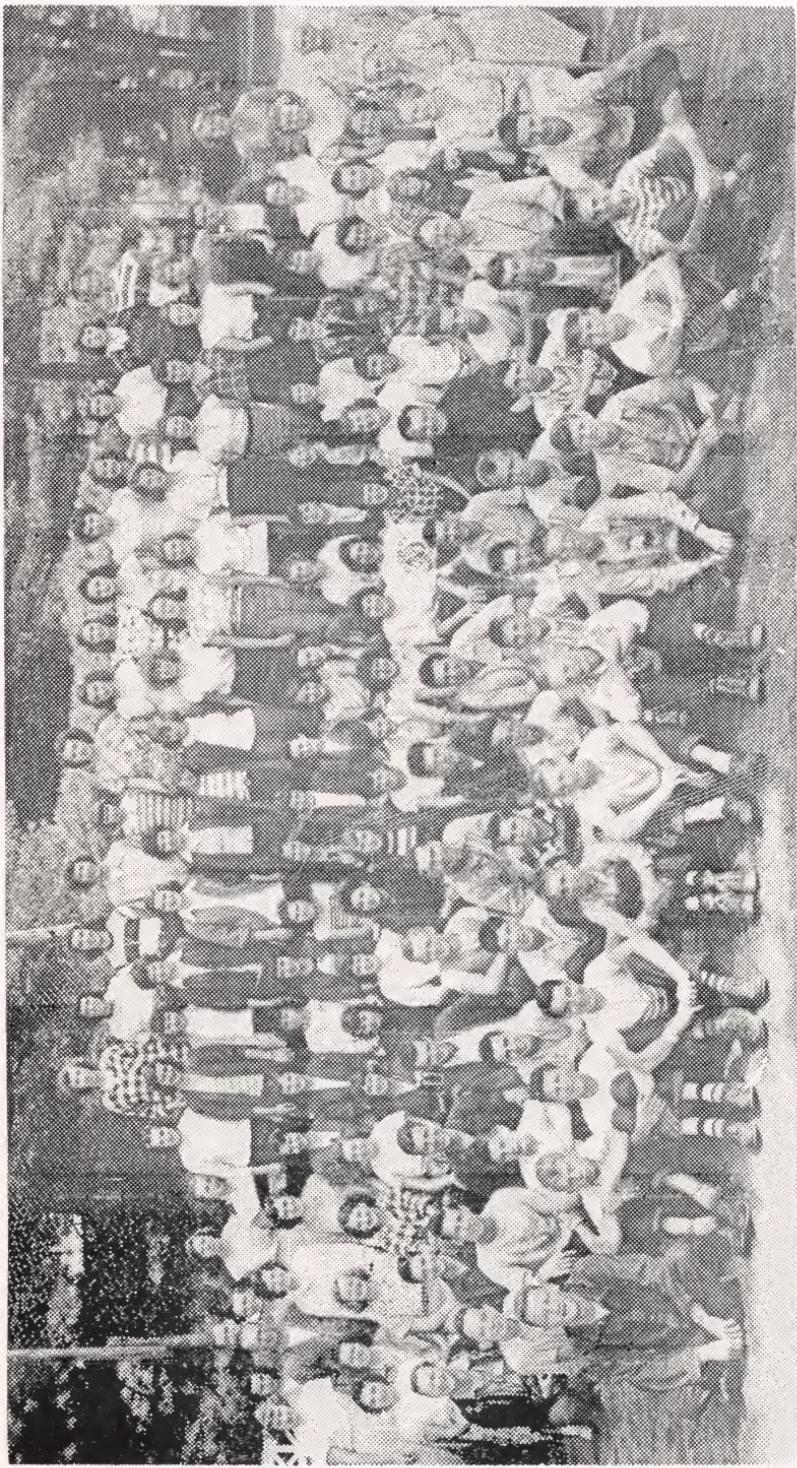
Older boys on Quemahoning lakeshore; Dan West, dean (center right)

vesper spots off the grounds; "Sunset Summit" and "Little Round Top" overlook the beautiful Quemahoning Lake, less than a mile from camp.

Financially, the assets of the camp approximate \$100,000.00, but the camper family is large and scattered all over the world. Who can estimate the true spirit of such a large venture except our heavenly Father, "who doeth all things well"?

New \$25,000.00 Auditorium, Erected in 1947





Teen-age, Coeducational Camp, 1949; M. Guy West, Dean

## THE TWENTY-FIFTH ANNIVERSARY, 1948

The camping program of the summer of 1948 included a pageant depicting the early history of the camp. Mrs. Wilma Lewis and Mrs. Ruth Statler directed and adapted the pageant written by Perry L. Huffaker. Many of the young people of both camp districts took part in the celebration.

The closing scene was a campfire. Here the songs of camp and church were sung. The speaker challenged the group with the Potter's Prayer, Jeremiah 18. The parable of the potter is what God wants to do with people. It begins with the melting process, then the molding, filling, and using. So they sang through the years this fourfold prayer—"Melt me, mold me, fill me, use me," and to that end we have implored the Spirit of the Living God to fall afresh on us.

—H. B. Speicher and W. J. Hamilton

## CHAPTER 10. FRATERNAL RELATIONS

*A problem in economic environment in 1882*

*"All the things advocated have since come to pass"*

*Incidents in building a Brethren fellowship*

This chapter is intended as a friendly approach toward a closer fellowship between the Brethren Church and the Church of the Brethren. There is one text in the New Testament which we want the reader to keep in mind, as you consider this chapter. It is found in Christ's prayer for believers, John 17: 20, 21: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one."

It is with profound sadness that we record this portion of our history. Yet without it the story would be incomplete. In many communities of our district, churches that bear the name of Brethren and which in principle and doctrine are essentially parallel, fellowship with one another only across denominational walls. These churches stand as mute testimony to the frailty of the human heart.

The first schism in our area was of small consequence to the entire district, however serious the effect was in the immediate territory. About 1837, two brothers, Isaac and George Shoemaker, lived in the

same community near the border of Fayette and Westmoreland counties, in the bounds of the Jacobs Creek congregation. A difficulty occurred between them, and George broke away from the body of the church, taking with him a considerable number, including some of his brothers who lived on Red Bank Creek in Armstrong County. On his brother Peter's farm they built a meetinghouse, and that locality became the headquarters of the new organization, officially known as the Brethren in Christ, but often called the Shoemakerites, or the Georgeites.<sup>1</sup>

They were similar in all respects to the mother church except that they dispensed with the supper in connection with the communion service. The cleavage had a serious effect on the Red Bank and Jacobs Creek churches. However, within several decades the new sect had entirely disintegrated. Some of the members united with the Free Will Baptists, others united with the Winebrennerians, and a few came back to the Brethren.

The division which proved to have more effect on our fraternity in the district took place in 1883, after the Annual Meeting of that year closed the door, finally, to reconciliation between the progressive groups and the more conservative groups by refusing to take any action whatsoever on the problem. The tentative organization that the progressive group had effected the previous summer at Ashland, Ohio, thereafter became permanent, and has remained so until the present.

There were various factors which contributed to this division, not the least of which were the personalities most deeply involved. Many sincere, honest persons were deeply concerned about the removal of the "ancient landmarks of the fathers." The writings of Elder Peter Nead perhaps played no small part in molding the pattern of thinking of many in the Brotherhood. His four hundred seventy-two page book, *Nead's Theology*, was published in 1850. Concerning this volume, Elder J. H. Moore wrote as follows:

For our first widely read and generally accepted book, the Brethren are indebted to Peter Nead. There were several pamphlets dealing with the claims of the church before brother Nead appeared upon the scene, but none of these became standard publications. . . . It remained for Elder Peter Nead to give to the Brotherhood her first doctrinal book of special merit.<sup>2</sup>

The following statement came from S. Z. Sharp: "Peter Nead . . . was an honored member of our general church councils, and in other church work, as well as an author and pub-

<sup>1</sup> See editorial by James Quinter in the *Primitive Christian* under date of November 7, 1882.

<sup>2</sup> J. H. Moore, *Some Brethren Pathfinders*, published in 1929. Page 181.

lisher of books. At one time Nead's *Theology* could be found in almost every family of our Brethren."<sup>3</sup>

Following is a portion of a letter written by J. G. Royer to his son, Galen B. Royer:

Home, Wednesday  
December 22, 1909

My Dear Galen:

I am glad I can let you have the book you ask for—Brother Nead's N. T. *Theology*. Your father and mother both read it when about 16, and it was the means of helping me to accept my Savior. I suppose the same was true in mother's case.

There were not so many books and papers in the farmer's home as there are now, and so we read and re-read until it became a part of one's being.

[Signed] Father

The volume had a number of pictures (see cut of the anointing), portraying the "Fashion" of both the brethren and the sisters of that day and generation (1850). Although for a hundred fifty years previous the church had no established form or "order of dress," when these young folk came up to the age of leadership, quite naturally these mental pictures had a great influence on their minds and decisions. Along with this, the content of the book itself was very definite in its teaching. In fact, the biographers of Peter Nead say:

His great concern was the purity of the church, and hence anything that had any tendency to depart from the ways of the fathers was not countenanced at all. . . . He was largely instrumental in starting the *Vindicator*, the monthly organ of the Old German Baptist Brethren Church.<sup>4</sup>

On the other hand, the first church periodical, the *Gospel Visitor*, had made its appearance in 1851 under the editorship of Henry Kurtz. Brother Kurtz was born and educated in Germany, affiliating himself with the German Baptist Brethren after his arrival in America. He felt deeply the loss by the church in the lack of educational facilities, and perhaps by too much veneration of the "landmarks" which seemed to him of lesser importance. He was keen in his judgments and forward looking in his perception, and his editorial policies planted ideas in the fertile minds of many. With these conflicting ideas in the minds of the church leaders of that day, it is not surprising that one group of elders were very technical and intolerant of the other group, who desired to go forward in the paths of progress.

<sup>3</sup> S. Z. Sharp, *Educational History, Church of the Brethren*. Page 42.

<sup>4</sup> D. L. Miller and Galen B. Royer, *Some Who Led*, 1912. Page 40.



#### ANointing.

"Anointing"

Taken from Peter Nead's *New Testament Theology*

tant changes. It would be difficult to say what brought these forces into existence, but certainly not among the least were the effects of the emerging industrial revolution upon the lives of those within the church—leaders such as H. R. Holsinger not excluded.

Howard Miller, who was a close personal friend of Henry R. Holsinger, wrote of him in the memorial number of the *Brethren Evangelist*, March 29, 1905, the following:

It would be hard to find another person, or to name one, who has so marked the Brethren Church at large. He was about forty

During the first year of the publication of the *Gospel Visitor*, a young man found his way into the printing office in Poland, Ohio, where he served a year's apprenticeship to learn the printer's trade. Henry R. Holsinger was a Dunker by heritage, and had on his paternal side a father and a grandfather who were elders. His grandmother was a great-granddaughter of Alexander Mack. He was also a Dunker by choice, having been baptized at the mature age of twenty-two. Just how much influence the year this young man spent with Henry Kurtz had upon the future events would be difficult to calculate. It cannot be readily discounted, at any rate. And young Holsinger, being the sort of person he was, came upon the scene when the church was already having within its body tremendous forces which presaged important

years ahead of his surroundings. He was not a scholarly man in the sense of schools. He was a fighter. If he thought a thing ought to be done, his plan was to do it, and, like all such people, he generally got the worst of it. He was nearly always in hot water in the church, and if he had his dues, as the world construes such things, he would have a monument for what he did. . . . nor was Henry a good waiter. He was too impulsive a Peter for that.

Thus it was that Henry R. Holsinger had visions of what he wanted his church to become. And all of the things which he advocated have since come to pass—the supported ministry, education, and lack of stress on uniformity in dress. The dictatorial power of “bishopry” has also been curbed. These things were coming to the church slowly but surely when the division occurred.

That a reformation was needed at the time was apparent to the majority at Annual Conference. A committee was already at work on the revision of Annual Meeting minutes. J. T. Myers, formerly of Somerset County, in an article in the *Primitive Christian*, February 21, 1882, wrote:

But this much we want to do and . . . say, that the Book of Minutes must be thoroughly revised and abridged, its obsolete decisions cancelled or expunged, or the future of the Brethren Church will yet become more beclouded with the fogs and mists that now already envelope her. Far-seeing and sober-thinking Brethren all over the Church are more or less baffled as to the course we had better pursue, when looking at and soberly contemplating the present aspects of our beloved Brotherhood; and as a ship that is fog-bound and wind-tossed at sea moves slowly and carefully, so it becomes the duty of the Church to inaugurate no rash measures in the adjusting of our present troubles.

H. R. Miller, Sr., felt the deep need for reformation where the power of bishops was concerned. In the *Brethren at Work* of February 9, 1882, in writing of a more efficient way of doing the work at Annual Meetings, he wrote the following:

To do this most effectually, it would be best to have each church send one delegate to Annual Meeting . . . a lay member if the church chooses. . . . This was the way our fathers had the churches represented. . . . In this way it will place the work more in the churches, and will give the churches more interest in the Annual Meeting. And it will give more brethren some experience in doing the work necessary to govern the Brotherhood. Another advantage in it is . . . that it brings up the laity and gives them an interest in our councils, and gives the benefit of their work, as many of them are our best councilors. This would put more power in the churches and laity, and less power in the ministry, which we think is necessary to the safest form of government.

In the minds of many was the question of the authority of the decisions of Annual Meeting. Up until the Annual Meet-

ing of 1882, according to the minutes, the decisions were only advisory. It concerned many that, since this was true, committees sent by Annual Meeting to churches to settle problems did their work on the basis of irrevocable law, pending, of course, the approval of the body which sent them.

The church papers at that period were full of articles dealing with the problem. Some of the best minds in the church expressed themselves pro and con. On it there was a wide difference. However, after the report of the Berlin Committee was approved in the Annual Meeting of 1882, a query was submitted to the Conference from Maryland asking that all decisions of Annual Meeting be made mandatory.<sup>5</sup> The temper of the meeting was such at this time that the query was readily adopted. However, its passage remained the concern of many leaders for months to come. Many wrote their misgivings in papers such as the *Primitive Christian* and the *Brethren at Work*. Others commended the action of the meeting. Sentiment, however, was on the side of caution, and the following Conference in 1883 modified the measure somewhat.

Many of the leaders, who were concerned about the "ancient landmarks," were exceedingly impatient with the impetuosity of this young and outstanding leader in the ranks of the church, Henry R. Holsinger. And many of the "landmarks" were of more recent planting. The following words of the church founder, Alexander Mack, had eluded their memories: "Let us not at all rest upon long usage, but let the Word of our Lord be our only rule and guide."

Alvin G. Faust, in his thesis,<sup>6</sup> quotes more fully what Benjamin Franklin in his autobiography chose to call "articles of their belief, and the rules of their discipline." When writing of the sect of Dunkers, Franklin gives the excerpt as he received it from Michael Wolhart, a member of the Dunker sect:

When we were first drawn together . . . it had pleased God to enlighten our minds so far as to see that some doctrines which we once esteemed truths, were errors and that others which we had esteemed errors, were real truth. From time to time, He has been pleased to afford us further light and our principles have been improving and our errors diminishing. Now we are not sure that we are arrived at the end of this progression and at the perfection of spiritual or theological knowledge, and we fear that if we should

<sup>5</sup> D. P. Saylor was the author of this query. See Holsinger's *History of the Tunkers and the Brethren Church*. Page 216.

<sup>6</sup> Alvin G. Faust, *Cultural Patterns and Social Adjustments in the Church of the Brethren with Special Reference to an Allegheny Tableland Community*. A Ph. D. dissertation, University of Pittsburgh, 1942. Pages 259 and 260.

once print our confession of faith, we should feel ourselves as if bound and confined by it, and perhaps be unwilling to receive further improvement, and our successors still more so, as conceiving what we, their elders and founders, had done, to be something sacred, never to be departed from.

Adherence to this admonition would have solved many of the problems amicably. One of the "landmarks" of less ancient vintage was uniformity of outward appearance. In the *Primitive Christian* of April 11, 1882, on "Christian Apparel," Elder James Quinter wrote:

There seems to be a difference of opinion among the brethren in regard to the uniformity that has been considered the order and practice of the church. . . .

It is well known by all whose knowledge of the Brotherhood extends back forty or fifty years, that there have been brethren in different congregations in our fraternity, who made no change in the particular style of their dress after they came to the church for years, and perhaps not at all, but because they did not seem to be proud and vain of their dress, and showed no inclination to follow the fashions of the world, and tried to do right, they were retained in full fellowship; and the fact that they were thus fellowshipped, shows that our brethren looked more to principles and conduct than to form.

The first Brethren were intellectual giants, well trained academically and in things of the spirit. The fact that they held education of great importance in their lives was evidenced by the establishment of a grammar school in Germantown in the middle of the eighteenth century. Of them Brother Otho Winger wrote:

The founders of the Church of the Brethren were intelligent men, some of them college-trained. They were strong preachers and leaders. They brought from Europe a great love for learning. No colonial press was more productive of works of learning than that of the Sowers at Germantown. Christopher, Jr., who had been educated under private teachers, became the leading person in organizing and directing the Germantown Academy. A select school was supported by the Brethren at Germantown. Sister Sarah Douglas conducted this school in the parsonage. The course of study not only included the rudiments of knowledge, but also some of the industrial arts.<sup>7</sup>

As Brethren families moved westward, because of economic necessity in a new and undeveloped land, the need for education was largely forgotten and the "landmarks" were moved.

In this epoch, in the latter half of the nineteenth century, the church was beginning to experience a tremendous change within. Just how much this change was being brought about by the influence of H. R. Holsinger would be hard to evaluate.

<sup>7</sup> Otho Winger, *History and Doctrine of the Church of the Brethren*. Page 159.

Certainly he played no small part in it. In an article in the *Primitive Christian* of January 22, 1882, Elder J. T. Myers wrote of the church of the period thus:

It is only of late years that we have been looked upon by the socalled evangelical churches as being an aggressive and evangelizing Church. . . . We have noble-hearted brethren, full of the Spirit of the Master, going from place to place declaring the unsearchable riches of Christ's kingdom. . . .

Again the educational interest in the colleges of Ashland, Mt. Morris and Huntingdon, have also done a good work in their respective sphere. . . . Sunday schools have also been pretty generally introduced amongst us. . . . Homes for the orphaned and poor have . . . been established in the East and in the West. . . .

That we have approached a crisis in the history of the Brethren Church must be evident to the most of us. . . . Nothing but questions of the very gravest importance should allow us to take our final leave from each other, and verily the questions now discussed at Annual Meeting, and in some of our papers, do not justify the alienation of hearts and the sundering of Christian ties, so noticeable amongst us already. Better, far better, have too much charity for each other, . . . than to be so very sensitive in matters that should be left to the arbitration of an individual and personal conscience.

Little has been said in this chapter concerning the schism which took place at the Annual Meeting in 1881, when the ultraconservatives left the main body of the church. That action had little effect upon our district, except as their insistence upon maintaining the status quo on ultraconservative issues had the tendency to accelerate the struggle for more progressivism on the other side.

For the story of the events transpiring in the years just preceding the division in 1882, we quote from Brother Faust's thesis:

But even a more important schism resulted in the next year in which the other extreme arm of the more progressives either separated from the main body or were excommunicated. The methods used by both groups were much the same. Each followed a few extreme leaders, though Holsinger, who wrote the history of all groups and led the Progressive schism, and stressed the force of leadership with the conservatives, does not emphasize the importance of this fact in his own case.

Both dissenting groups maintained literary organs (*the Vindicator* and the *Progressive Christian*) to set forth their views and were cautioned by Annual Meeting to fairness and to avoid dissension from emphasizing extremist views. The main body, it is apparent now, went much further to appease the [more] conservative than the progressive group. They really proposed to save and serve both conservative and progressive, but in their effort lost both. Time and again, they criticized Holsinger for too liberal views on education and for opposing rigid enforcement of what was intended to be advisory legislation.

The criticism did not all come from the ultraconservatives, for criticism continued in the general conference after they had separated. The [ultra] conservatives generally withdrew volun-

tarily. . . . In the case of the progressives, a number of them had been disfellowshipped for failure to conform fully to the order or rules which ambitious elders decided to consider mandatory rather than advisory. Progressive leaders then organized a new group from those disfellowshipped. It then became a problem for the main body to decide what to do with the leader and reclaimed group of expelled members. A committee was sent by Annual Conference to "wait upon this elder in his own congregation." Now let us note the procedure of the committee from Annual Meeting in disowning Brother Holsinger, which culminated [in] the schism.

The committee upon arrival at Berlin, Somerset county, found that Holsinger had employed a stenographer [a member in full standing] and promised through his paper, *The Progressive Christian*, to publish all the findings. The surprised committee hesitated, then agreed, but on the second day refused to continue since there was no precedent for such procedure. Holsinger insisted upon his plan and refused to be investigated otherwise. The committee refused to hear him thus and excommunicated him for insubordination.

The above facts were set forth at Annual Conference by John Wise, chairman of the committee, who also gave the Scriptural grounds for excommunication. D. C. Moomaw did not consider this banning procedure to be in the interests of peace and harmony for the church and asked for a day of delay to consider what he called the "olive branch of peace." This proposal, Holsinger later claimed he had offered through Moomaw because of his own failing voice and made overtures as follows: 1. He asked the pardon of the church. 2. He promised to administer discipline in harmony with the church practice and to cease speaking or writing in antagonism of the general order and union of the church as now practiced. 3. He promised to cease publication in *The Progressive Christian*, or elsewhere, of anything in opposition to Annual Meeting. 4. He also promised to publish these declarations and harmonious actions in *The Progressive Christian*. It must be stated, however, that Holsinger could not sanction and would not approve their wholesale banning of those who differed in minor matters of order.

There was a strong sense of the seriousness of the situation expressed by various speakers. Highly respected leaders and influential writers as J. H. Moore, and a former Moderator, R. H. Miller [Sr.], favored delay, though they had been opposed to Holsinger's practices. But leaders like D. P. Saylor regarded the committee as slandered and reviled, and wanted their character vindicated, while other legalists like John Wise said it was too late to consider, and still others thought it out of order to delay action.

One speaker claimed they had been bearing with Holsinger for the last 10 or 15 years. There were about a dozen speeches against Holsinger and some thirty in his favor before noon adjournment, at which time it looked as though the adjustment might be made, but there was some pressure brought upon the standing committee who then played a stronger part after noon. The [delegates] were weary with continued agitation and the report of the committee expelling Holsinger was accepted, though there were a total of about fifty speeches in his favor and thirty opposing him. He had arisen eleven times to speak in his own behalf. In his final appeal, he said, "I am not able for this occasion. . ." And thus he proposed to leave it to their judgment and Divine Providence with a belated emphasis on one thought that in spite of friends urging to separate

from the main body he "exercised every power to preserve the union of the Brotherhood." [See *Full Report of Annual Meeting, 1882.*]

This official [Brotherhood] organization accepted the report of the committee, disfellowshipping this energetic but impatient, fiery and almost turbulent leader and enthusiast for missions and education, who had thrown all his energies against coercion, dogmatism, and formalism as well as the use of the ban for non-conformists. He pled for freedom of conscience in living the simple life in the Scriptural way. His ideas were mingled with progression in religion as well as in every day living. He may not have been highly educated from the college standpoint but that he was keenly intelligent and educated in a practical way, far above the [average] no one will doubt. He was so intelligent as to be able to print stimulating literature and to lead the [people]. It was this leadership which they feared. He was unmanageable in the normal way and [his reaction] was not true to pattern.

In contrast to his activity, those who opposed him felt that they had the tradition of their fathers to maintain by way of enforcing the pure and simple way of life. They also felt the responsibility in "housekeeping." But there was no doubt also a marked clash of personalities and perhaps a bit of personal enmity in leadership. In general, however, it must be said that they were moved by sincere motives and were worthy of more than ordinary respect which their communities accorded them. There is no thought of condemning their motives or activities. Only the human and psychological elements are stressed here for analysis. There is no thought of minimizing their otherwise fine spirits and sacrificial efforts, nor their relation to the "ecclazia" as they interpreted it.

If, however, the adjoining elder [Conrad G. Lint]<sup>8</sup> had been a bit more considerate in disfellowshipping or more generous in reclaiming them, and if the chairman of the committee sent by Annual Meeting had not been so persistent on the floor in pressing for a vote by the delegate body when the "iron was hot," the tide might have turned in the greatest catastrophe that overtook the church in modern times. Naturally the disfellowshipped leader continued his work of reorganizing a branch of the church, which took with it another three thousand members, and which soon swelled to an estimated six thousand five hundred and has since grown to several times that number.<sup>9</sup>

A look into the picture of the faces of this group and a knowledge of their lives as presented by Holsinger, convinces one that the church here lost many of its finest and best families of ardent workers, both ultra-conservative and progressive. The ban which had rocked the organization to its foundation at Schwarzenau, and which was so condemned by [George Adam] Martin, had followed him into Somerset county and again threatened the welfare of the whole church. None can say to what extent the church body could have prospered by further delay of the issue. . . . It is important to note that this national debacle centered largely within the bounds of Somerset county.<sup>10</sup>

<sup>8</sup> Bishop Lint was a strict adherent to the principles of the more conservative element of the main body of the Brethren, and in his "housekeeping" policy he excommunicated from membership the first group of so-called Progressive Brethren at Meyersdale.

<sup>9</sup> The 1936 U. S. Census of Religious Bodies says thirty thousand, six hundred thirty-six.

<sup>10</sup> Alvin G. Faust, *op. cit.* Pages 243-248.

The members of the Berlin Committee, which had been sent by the Annual Meeting, were John Wise, foreman; Christian Bucher, secretary; Enoch Eby, David Long, and Joseph H. Kaufman.

The Annual Meeting which accepted the report of the Berlin Committee met at Arnold's Grove, Indiana, in 1882. To give the reader just a glimpse of that meeting, we quote a paragraph from one of the daily papers, whose reporter said:

Tuesday. Every State . . . but one . . . had delegates present . . . The vast tent was . . . packed . . . with men and women, and never before in all our life have we gazed on an assemblage of so many people who might be called well up in years. Certainly, the locks of one-half of the male portion engaged in the committee were grizzled with gray, while still a very large proportion carried hairs that were almost white. We doubt if another denomination or body in all the land, can show so many aged. . . . [About 12,000 people were present Tuesday.]<sup>11</sup>

To get some idea of how the editor of the *Primitive Christian* felt about the decision, we quote the final paragraph of a lengthy article by James Quinter on "Church Councils and the Nature of their Decisions" as printed in the *Brethren at Work*, July 11, 1882:

To separate a member from the body, when there is a vital connection with the body, and there is such a connection when there is no sufficient cause for the separation, is a great affliction to the body, and to the member separated as well. So while we are to put away the wicked from the church, 1 Cor. 5:13, we are to be cautious that while we are to remove the tares we do not "root up also the wheat with them" Matt. 13:29. Hence the great responsibility resting on the church in making rules or decisions that are mandatory. Their effects reach into eternity, and influence souls that are of more value than worlds.

Elder Joseph Berkey was among the leaders in our district who were concerned lest they uproot the wheat. Nor were those considered tares who interpreted church polity and church policy from different viewpoints. The old Shade Creek congregation, of which Brother Berkey was elder, furnishes us an excellent example of what happened in some churches, and of what should have happened in all churches. All factions were represented in this area—progressive, conservative, and reactionary. They were allowed to "battle it out on her own church council floor or in the general church life and social life of the congregation."<sup>12</sup> This conciliatory attitude of the elder was responsible to a great degree for the fact that while other "church

<sup>11</sup> This excerpt was reprinted in the *Primitive Christian*, June 6, 1882.

<sup>12</sup> Alvin G. Faust, *op. cit.* Page 251. Age was a major cause.

communities were torn asunder . . . Shade Creek remained with scarcely a member being carried away by the earlier schism even up until the turn of the century" (Faust).

Others throughout the district and the Brotherhood had worked hard and had written much to prevent the decision which came finally at the Annual Meeting in 1882. We quote the first part of an article in the *Primitive Christian*, under date of February 21, 1882. It was written by I. D. Parker, and titled "Reconciliation. No. 2."

The serious nature and magnitude of our church difficulties are indeed alarming to every thoughtful and observing follower of Christ, and we reasonably conclude that all this disturbance and disunion was not occasioned by one-misstep nor by any one individual, neither did it come instantaneously nor altogether unexpectedly. It has been growing for a long time. . . . Some tell us the Standing Committee have formed into a ring or combination seeking to substitute their own decrees for the Gospel and thus lord it over God's heritage. Others charge the whole trouble upon schools and colleges. One don't see any good in Sabbath-schools and thinks they are the cause. Another comes to the front firmly declaring every one penurious, superstitious and covetous that do not see good in colleges, etc., and will not appropriate their money and time to their support. The church papers, says one, bring all this commotion, while another loudly proclaims ignorance, envy and jealousy the sole cause. Some attribute it to the uniformity question, and some to a desire that many have for fashionable attire. Some say there are too many elders and preachers in one church all striving for the mastery. Some blamed the A. M. committee for it; some say the government of the church is too rigid, others that it is too loose. Some believe it is free speech, and some think it grows out of a disposition among the elders to take away the rights and privileges of others in the exercise of their legitimate business, etc., etc., ad infinitum. These things are publicly declared to be the cause, and often in a harsh way, until some one is offended and resents the injury in the same spirit. Dear brethren, if we would have that "peace that passeth understanding," we must cease to dispute about the cause and unite to effect a remedy.

Today, as we look back over the pages of the past, we can see underlying and basic causes which were not apparent to the church leaders of that day. The explanation for the schisms in the Church of the Brethren lies very deep beneath the superficial causes which catch the eye. They are not found alone or wholly in the desire to obey the Scripture or to "keep house" and regulate the church body, nor in crystallization of pattern and formalism which tends to overtake every institution, nor in the dogmatism and self-interest of leaders who aspire to be at the top, nor in the nature of human nature. Nor is it found, alone, in the theology of our church fathers, including Peter Nead or any other particular theologian, nor in the pattern set

by Conrad Beissel and the Ephrata society. Nor is it wholly alone in the effect of education on tearing down the old pattern, nor in the power of an agricultural life to maintain such a pattern. It cannot be found alone in the impact of the frontier against a fixed and stratified society.

"The cause is not *alone* in modern *transportation, communication and industrialization* nor the modern idea of *economic determination of history*."<sup>13</sup> All of these are important. However, since *economic environment* is important—but perhaps has been less understood and has been less emphasized—and, since it is less personal and might help relieve some of the heat and pressure of personal blame, it might be well to call attention to this factor as a cause of division. It might aid the spirit of unity.

As the years went by, the wounds which had been inflicted during this unfortunate period of misunderstanding and change began to heal. The first attempt at reconciliation came from the Brethren Church in 1904. In the *Gospel Messenger* of February 26, 1916, Brother H. C. Early wrote an article from which is gleaned the following information.

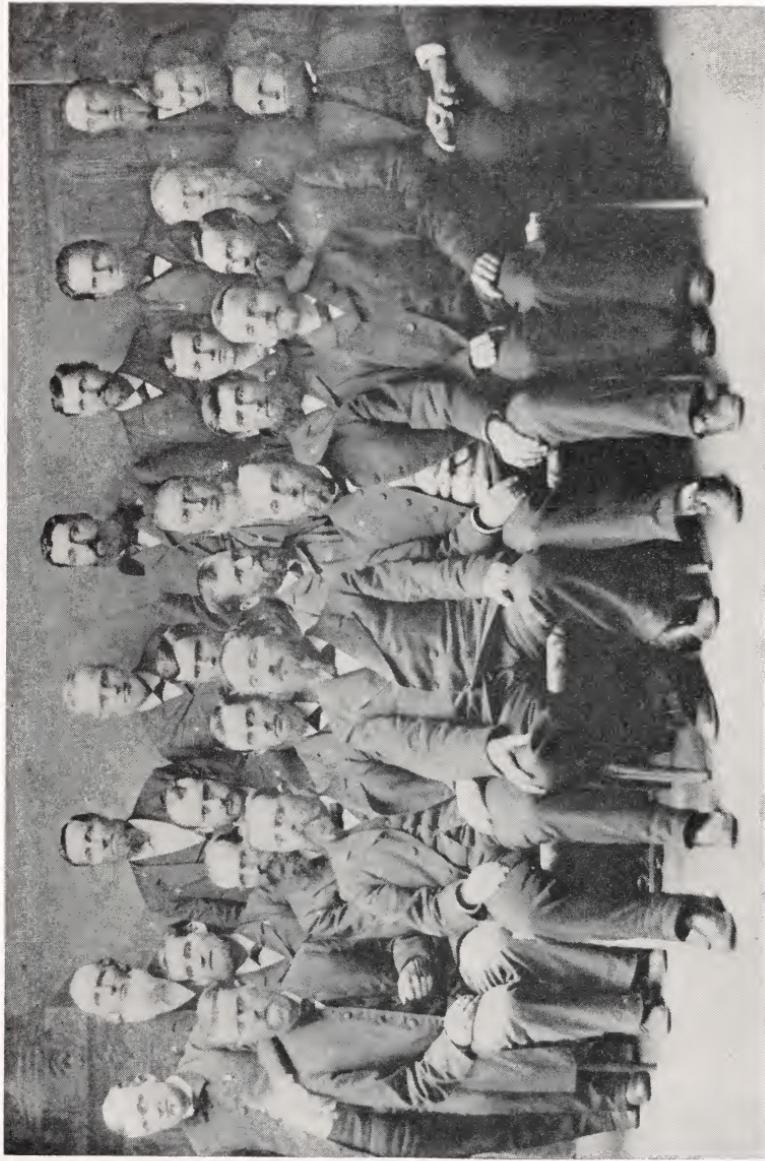
The Brethren Church sent a representative to our Annual Meeting in 1904 to investigate the possibility of better understanding and eventual re-union. No steps were taken by our church toward that end, however, until 1914, when the Standing Committee of that year appointed a Committee on Fraternal Relations. But the appointment was not submitted to that Conference for confirmation and authorization. The following year, 1915, the Annual Meeting of the Church of the Brethren authorized a Committee on Fraternal Relations with instructions to study the question and to report to the Conference.

This committee has been continued through the years until the present. Much work has been done and various reports have been submitted, but the efforts have not yet grown to full fruition.

And now, after the passing of almost seventy years, the mistakes of our fathers should not prevent us from manifesting the finest spirit of brotherhood in this generation. With our common ancestral heritage, our belief in the same doctrines and symbols, we have much with which to build a closer fellowship. Every member of the Church of the Brethren has an opportunity to manifest the friendlier attitude toward every member of the Brethren Church, looking forward toward that final unity for

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<sup>13</sup> *Ibid.*



*Front row, left to right:*  
H. T. Hixon, H. R. Hol-  
singer, E. S. Miller, Sam-  
uel Kiehl

*Second row:* I. P. Mor-  
ton, George Neff, I. A.  
Ridenour, R. Z. Replogle,  
H. S. Jacobs, F. W. Fitz-  
gerald, J. B. Wampler

*Third row:* W. L. Span-  
ogle, Ed. Mason, I. H.  
Worst, S. H. Bashor, P. J.  
Brown, A. A. Cober, T.  
E. Davis, I. C. Cripe

*Back row:* William  
Keefer, I. H. Swopart, W.  
J. N. Bauman, E. L.  
Yoder, J. W. Beer, S.  
Hildebrand, D. S. Cripe

which our Master prayed, "That they all may be one" (John 17:21).

In the spirit of Christian fellowship we are including in this chapter a picture, "The Brethren Church Ministers"; it is the picture of those who attended their first convention at Dayton, Ohio, June 6 and 7, 1883 (see cut). It is of interest to know that the only one of the number who ever had the opportunity to serve on the Standing Committee was Elder P. J. Brown,<sup>14</sup> who had been elected to the ministry at Markleysburg, Pennsylvania, in 1850. He served on the Standing Committee at Lanark, Illinois, in 1880.

During the past quarter century there have been in Western Pennsylvania several incidents of "fraternal relations" between the two churches. The most outstanding of these was the Jubilee Sunday School Convention at Meyersdale in 1929. It was planned a year in advance and was continuously promoted throughout the year. The extensive publicity invited the Brethren Church and the Church of the Brethren to unite in a great "Jubilee Convention," where we would be ONE FOR A DAY, as we had been fifty years before at the first convention in 1879.

About twelve hundred people set their faces toward the town where the first "division" had occurred. Both churches were used for the convention sessions, with both pastors and members in co-operation. It was a brotherhood in action and fellowship, and the Lord blessed us abundantly. The convention badges displayed clasped hands and the names, The Brethren Church (above), and the Church of the Brethren (below). Dr. Charles A. Bame (see cut) was the official representative of the Brethren Church and Willis E. Ronk was the pastor of the local church. Both were speakers on the convention program. No effort was made to learn how many of the vast crowd belonged to each communion, and of those who had "attended Sunday-school for 50 years or more" no question was asked as to where they belonged.<sup>15</sup> (See cut of one hundred thirty-five of the "50 Year" folk.)

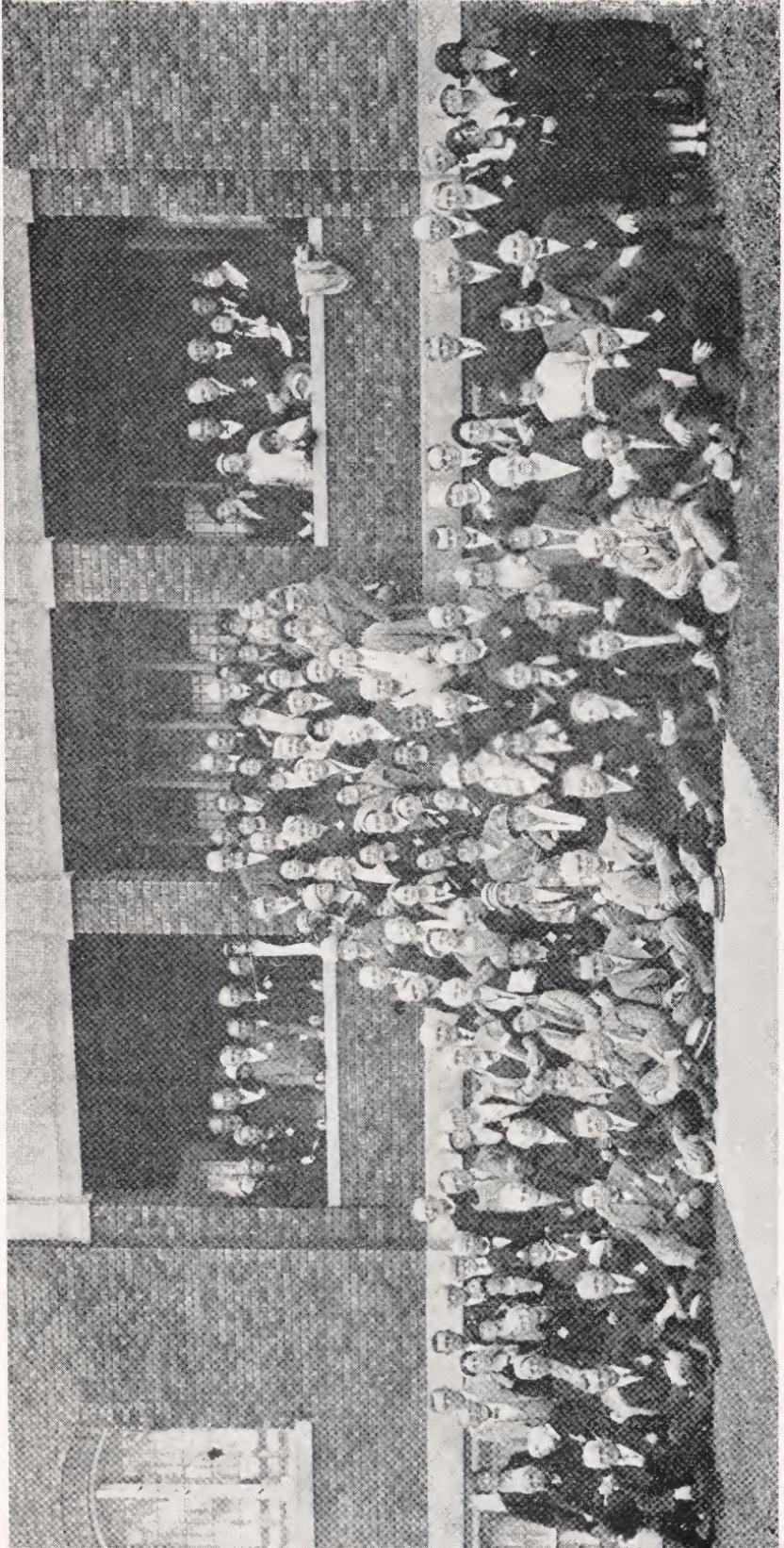
Dr. Charles A. Bame  
Jubilee Convention speaker from the Brethren Church

The next year, 1930, a great "Brethren Youth Congress" was held at Johnstown, using the buildings of both the Walnut Grove Church of the Brethren and the First Brethren church for sessions. Over a thousand people were in

<sup>14</sup> Holsinger's history. Page 659.

<sup>15</sup> Above data taken from an article entitled "The Convention of History," by W. J. Hamilton, published in the *District Herald*, September 1929.

"Fifty-Year Sunday School Folk" at the Jubilee Convention, Meyersdale, 1929



the audience at the First Brethren church that night, when one hundred twenty people from twenty Sunday schools presented the pageant, *The Light of the World*.

The ministers of both communions have fellowshipped for a number of years in the Conemaugh Valley Ministerium, and other similar friendly relations are to be sought and encouraged. An experiment in joint pastorates has been tried in Washington County, Pennsylvania, between the Highland Brethren church and the Ten Mile Church of the Brethren. We quote from a letter written by a Highland Brethren church leader:

I received your letter concerning the Joint Pastorate of the Ten Mile Church of the Brethren and the Highland Brethren Church. I am glad to be of any possible assistance. I am enclosing a picture of the Highland Brethren Church which you may use, and the following information.

Rev. G. Landis Baker, (pastor of the Ten Mile Church of the Brethren), was the supply pastor of the Highland Brethren Church for some months during 1939 and until April 1, 1940, when he was called as the regular pastor. He served the Highland Church until September, 1942. During that time, two evangelistic meetings were led by Dr. L. O. McCartney-smith of Waterloo, Iowa. There were twenty-two converts as the result of these meetings and they were baptized and taken into the church by Rev. Baker. During the entire pastorate of Rev. Baker, a fine spirit of cooperation existed between the Ten Mile Church of the Brethren and the Highland Brethren Church. We were glad to have had Rev. Baker as our pastor.

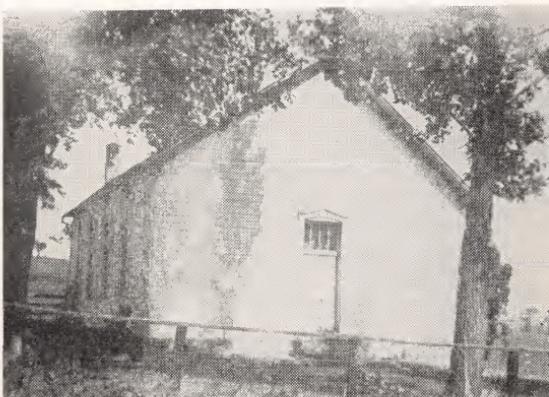
Very sincerely yours,

Jonathan Moore.

The *Brethren Evangelist* for September 2, 1950, published the 1950 General Conference moderator's address, by Reverend Willis E. Ronk, from which we quote the following:

#### Fraternal Relations

The Moderator was delegated by the Conference of last year to attend Annual Conference of the Church of the Brethren. This conference was held at Grand Rapids, Michigan in June; and the two days spent among the Brethren in their conference were greatly enjoyed. We were graciously and courteously received by the Brethren and seated on the platform with their Church leaders. It was a rare privilege to be so seated for three business sessions, to see the



Highland Brethren Church, Washington County

workings of the conference, and to discover that some of their problems are the problems which we have faced.

We were given a few minutes to bring fraternal greetings and this we did as graciously and courteously as possible. My impression is that what was said, or even what might have been said was not as significant as my presence. Dr. Bonsack is being sent to bring fraternal greetings and of course he will be received graciously and courteously. I will not be Moderator when he arrives, . . . but I trust at least a few minutes will be allotted to hear his greetings.

### Evaluation

The concluding statement of the report of the Fraternal Relations Committee of the Church of the Brethren reads:

"Because of our common heritage it is our belief that we should continue our committees on Fraternal Relations and seek the leading of the Holy Spirit for future direction." There is nowhere in the report any reference to the uniting of the two churches. Furthermore, a query from Northern California relative (among other things) to the possibility of uniting the two churches and the seminaries, was returned with a statement to the effect that the use of such buildings was not in the foreseeable future. In other words, the leadership of their Church is fully aware of conditions within our church, and they know that such a merger is a present impossibility—and for that matter in the foreseeable future. In reply to a letter from Dr. Peters, Executive Secretary, under date of August 5, [1950], I wrote, "Your Standing Committee, in its answer to the query from Northern California, has properly assessed the situation relative to the uniting of the two churches."

It should be kept in mind that as moderator of this conference, if I had had two hours to speak at their conference, I could not have made any promises or commitments relative to uniting of the churches. After all I am moderator for a year only—and that will be true of those who follow me. Any commitments I would have made would have been repudiated by this conference. . . . Each succeeding conference elects its own officers and follows its own rules. Furthermore, the National Conference cannot commit the various districts to any such course of action, for the districts can refuse to follow. It is also true that no district can commit the church in that district, for the churches can refuse to follow. In fact, a minority can prevent it. We ought to face the fact that if ever the two churches unite, it must be from the local churches and upward, that is, it must be well nigh unanimous. What I am here saying in this paragraph is not filler; but it is said because of what I learned at Grand Rapids, relative to some things which happened more than twenty years ago. This church cannot be given away except first through the local church, the districts, and then the General Conference.

What I said at Grand Rapids may be variously interpreted—what I really implied was that we have been giving too much [consideration] to the idea of marriage, and overlooking the all-important fact of courtship. Courtship may or may not lead to marriage; but still the young go "a-courturing." Courtship days are delightful days.<sup>16</sup>

And now in the light of Brother Ronk's suggestion of "court-

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<sup>16</sup> Reprinted from the *Brethren Evangelist*, Volume 72, Number 34. Pages 7 and 8.

ship," we quote from the report of our own Brotherhood Fraternal Relations Committee as follows:

#### RECOMMENDATIONS OF THE COMMITTEE

We desire . . . to offer the following recommendations [to the Conference of 1951]:

1. That the historical committee be authorized to enlarge its membership by at least one representative from each of the other Brethren bodies and that an invitation be extended to such representatives as are interested in the work of the committee. Acceptances of membership should be reported to the Standing Committee. It shall be understood that such representatives shall have full status on the committee and for [the] customary term of service.
2. That in the light of the substantial gifts of The Brethren Church to our foreign mission program, the appropriate body of the Brethren be invited to name a consulting member to the Foreign Mission Commission of the General Brotherhood Board.
3. That the Christian Education Commission be requested to extend to the president of Ashland College full membership on the Committee on Higher Education.
4. That the National Councils of Men's and Women's Work, and the National Youth Cabinet be requested to invite representation on their cabinets by such Brethren groups as are willing to accept membership.
5. That our new hymnal be made available to other Brethren groups under their own imprint, if possible.
6. That The Gospel Messenger club arrangements be made available to any congregation in any other Brethren body if they so desire.

In conclusion, the District Historical Committee desires to express our deep and sincere appreciation to the many members of the Brethren Church who have so kindly co-operated with data and material for this new history of Western Pennsylvania. Special mention is made of the editor of the *Brethren Evangelist*, Reverend F. C. Vanator, for the loan of the cuts of Elders P. J. Brown and J. W. Beer and Dr. Charles A. Bame, and the permission to use quotations from their church paper.

Thanks are extended to their church history department editor, Freeman Ankrum, for the use of several cuts and the releasing of valuable material, and to Percy C. Miller, the present pastor of the Berlin church, for his fine co-operation and the loan of cuts, as well as supplying the following information about some of the present Brethren churches in Pennsylvania.

<i>Church</i>	<i>Membership</i>	<i>Pastor</i>	<i>Address</i>
Berlin Brethren	403	Percy C. Miller	Berlin
Brush Valley (Armstrong County)	124	Paul M. Naff	Route 1, Adrian
Calvary (near Quakertown)	45		
Conemaugh (Cambria County)			
Highland (Washington County)	59	Ralph Mills	Uniontown

Johnstown, First				
Johnstown, Second	130			
Johnstown, Third	307	Arthur R. Baer	186 Spring St.,	Johnstown
Listie Brethren (Somerset County)				
Masontown (Fayette County)	214	William Keeling	Masontown	
Meyersdale (Somerset County)	145	W. S. Benshoff	Meyersdale	
Mt. Pleasant (Westmoreland Co.)	59	George J. King	Mt. Pleasant	
Pittsburgh, 5000 Dearborn St.	192	Alvin Grumbling	Pittsburgh	24
Quiet Dell 43 and Cameron 58		Robert Holsinger	Cameron,	
			West Virginia	
Raystown (Bedford County)	18			
Summit Mills (Somerset County)	25			
Uniontown (Fayette County)	60	Ralph Mills	60 Lemon St.,	Uniontown
Valley Brethren (Westmoreland County)	54	Elmer M. Keck	Jones Mills	
Vandergrift	75	Paul M. Naff	Route 1, Adrian	
Vinco (Cambria County)	248	W. B. Brant,	Route 1, Mineral Point	
Wayne Heights	37	N. V. Leatherman,	Waynesboro	
		<i>—Historical Committee</i>		

## CHAPTER 11. THE SPIRIT OF MISSIONS

*Missionary activities within the district*

*Our immigrant mission effort, 1920 to 1926*

*Foreign missions and mission-study classes*

The spirit of missions in Western Pennsylvania during the last one hundred seventy years has been much like a thermometer, with a highly varied temperature in various generations. The first seventy years following the Revolutionary War were largely a period of home-building. This was explained in "Adventurers of Faith,"<sup>1</sup> from which we quote:

The Colony of Pennsylvania required an "oath of allegiance" during the Revolutionary period. This was against two of the "tenets of our faith," non-swear and non-resistance. So, for conscience sake, the Brethren relinquished their position of prestige in Germantown and the more thickly settled portions of the state to become the vanguard of Agricultural America. Thus, Sunday Schools and higher education were neglected for a time, but a remarkable project in Home Missions and church extension was accomplished through the long period of "colonization" which followed. . . .

<sup>1</sup> "Adventurers of Faith" by W. J. Hamilton, published in 1931 in the *District Herald*.

Like "the circuit rider, from colonial days down to 1860, who visited isolated homes,—preaching, praying, advising and bringing the news of the day," so our own ministering brethren crossed mountains and rivers, through winter's snows and summer's heat, to keep in touch with the scattered membership.

And thus through the years we will follow missions in mountain and valley, town and city, whether the language be German, Pennsylvania Dutch, or English. But we will let a member of the present District Mission Board tell the story.

#### MISSIONARY ACTIVITIES

##### *Unorganized Efforts*

The fact that in the early history of the Church of the Brethren they had no mission boards and handled no mission money is no evidence that they lacked the missionary spirit. The exact opposite seems to be true. This is true, especially, when we take into consideration their mode of travel, the long distances traveled, and the fact that they gave their time and services free, and, in addition to that, bore all the expenses of their trips themselves.

Members of the older and better organized churches moved into a new settlement, and, missing the uplift of preaching services to which they were accustomed, they would send word back to the ministers to come and preach for them and their neighbors. These holy men of God would start out on their trip, either on foot or on horseback, often over rough and winding mountain paths, through dense forests infested by wild and dangerous animals, and often more dangerous Indians, wading or fording rivers and streams, "where bridge there was none," to carry the message of hope and salvation to the rugged pioneers. Frequently they went by twos, perhaps partly as a means of safety and company, but also because it was apostolic.

Meetings were held in the dwellings or barns of the members, and the neighbors were called in to enjoy the blessings of religious services. These ministers of the cross preached the unadulterated Word with a zeal and earnestness that made sinners tremble. Additions by conversion and immigration soon swelled the number, and the result was an organized church with, perhaps, a minister or two and several deacons from among their own number. This was the method of missions employed, and who will say it was not practical and effective? Beginning at Germantown and following the line of emigration, churches sprang into existence throughout New Jersey, Pennsylvania,

Maryland, Virginia, Tennessee, Kentucky, and Ohio, and finally over the larger part of the United States and parts of Canada.

Not all mission work was done, however, in connection with emigration. Ministers would go on missionary trips that would extend over weeks and sometimes months. They went from settlement to settlement, holding meetings and love feasts. These men endured hardness as good soldiers of Christ. Often they had to expose themselves to the severest weather. The lives of many were, no doubt, shortened through unavoidable exposure. The scarcity of the Word and the long intervals between visits made the people the more anxious for the old story of the cross. Their hunger and thirst for the Bread and Water of Life as indicated in their upturned faces and close attention to the heavenly message soon made the tired ministers forget the perils of the journey.

Coming now to Western Pennsylvania, we find that for a number of years the newly organized congregations were regularly visited by preachers from Eastern Pennsylvania and Middle Pennsylvania, as well as from Maryland and Virginia. In turn, some of our ministers made journeys to Ohio for the same purpose. Within the district the same method was largely employed. The ministers of the strong congregations assisted the weaker and more isolated ones. Thus we find our early ministers traveling and preaching in almost all of the counties of the district. The Lord blessed their labors and numerous churches were organized.

#### *Attempts at Organized Efforts*

John Wise, an active elder and evangelist of Western Pennsylvania, presented to Annual Conference in 1858 the first request to have a General Mission Board, so as to have a more unified missionary effort. The paper was returned, but Brother Wise was not silent. He interested three congregations in his own district, and, with P. J. Brown of Markleysburg, was sent out on an evangelistic tour.

In 1870 the following query was sent to the District Meeting:

A request to have this Annual Meeting adopt some measure by which we can, as a body of Christians, send two ministers, a bishop and another minister, to California, as missionaries for one year, to aid the church there in spreading the Gospel of Christ; also to bear their expenses and support their families while they are gone. Answer: Forwarded to Annual Meeting with this amendment, that they be ordained when sent by the church at large.

The Annual Meeting, which was held at Waterloo, Iowa, that

year, granted the request, and Jacob Miller, of Portage, Pennsylvania, and Daniel B. Sturgis, of South Bend, Indiana, were sent. Provisions were made for the expenses of the committee, which it was supposed would be about three hundred dollars.

In 1871 several different papers and plans were presented on the home mission question. "Answer: We cannot unite upon any system of missionary labor, and therefore recommend each congregation to enable all its ministers to respond to all proper calls, if able, and if not able, to call on the more wealthy branches to assist them."

### *First Mission Board Organized*

In 1872 was presented "a resolution by the Plum Creek congregation, instructing their delegates to labor in District Meeting with the brethren assembled, for the adoption of a practical home mission, to be under the control of the District Meeting." In conformity with this resolution, a plan was proposed for adoption. On motion of John Wise the plan was referred to a committee consisting of H. R. Holsinger, Lewis Kimmel, and A. J. Sterling.

On the second day of the meeting "the committee on home missions" reported the following:

Whereas, This District Meeting has been repeatedly appealed to for a more practical plan for conducting home missions: Therefore, we adopt the following:

1st. That each member voluntarily pay into the treasury of the congregation, quarterly, the sum of ten cents, or more, to be quarterly handed over to the District Treasurer, for the purpose of supporting the home mission and defraying other expenses of the District.

2nd. The ministering brethren to be sent out are to be selected by the congregations, nominating one or more brethren from their own, or other branches in this District, and from this number the delegates present shall elect two or more ministers for the ensuing year.

3rd. The District Meeting shall fix the support of the evangelists for the ensuing year, and designate their field and time of labor.

4th. Applications for ministerial aid may be made by congregations, through their delegates, or otherwise, to a committee of six brethren, two of which shall be appointed at each annual District Meeting and serve for a term of three years.

This plan was adopted almost unanimously, and it is regarded "as one of the most important actions taken by the District since its organization." The meeting then proceeded to elect, by ballot and casting lots, a committee or Mission Board, resulting as follows: C. G. Lint and Joseph Berkey, three years; H. R. Holsinger and Lewis Kimmel, two years; J. P. Hetrick and J. I. Cover, one year. The meeting authorized the committee to

take such action in the home mission cause as in their judgment emergencies may require. Hiram Musselman, of Scalp Level, was elected treasurer for one year.

In 1873 J. P. Hetrick and J. I. Cover were re-elected members of the Mission Board. Stephen Hildebrand and Joseph Berkey were chosen evangelists for 1873. The treasurer reported a balance of fifty-one dollars, seventy-five cents in the treasury.

A call had come to the board for help on the border of the Montgomery church in Clearfield County. How cautious they were in expending the mission money is shown in a report that follows for 1873:

We the brethren whose names are hereto set and who were by the District Meeting appointed to inquire into the call from the Montgomery branch, Clearfield County, Pennsylvania, find that the place is situated at the foot of Boom's Mountain, distance from Peter Beer, sixty-six miles, or from Brother Berkey's one hundred and twelve miles. From Brother Berkey's to Brother Beer's there is no likely cost, but from Brother Beer's to Boom's Mountain it will cost at least \$5.00 each. They cannot serve for less than \$2.00 per day. We do not allow them pay for Sunday preaching, unless sickness or death calls them home. Recapitulation: Wages per day \$2.00; whole distance (to and from) 224 miles; time going and returning, seven and one-half days. Remuneration and expense of traveling for both, \$25.00; amount in treasury, \$51.75; less \$25.00, balance in treasury, \$26.75. This balance will support them at the above rates nearly seven days each. H. R. Holsinger, J. P. Hetrick, J. I. Cover, committee present. Rest absent. Dale City, June 2, 1873.

In 1874 a change was asked for in the following paper:

We the Brethren in council assembled on the 16th day of May, 1878, deem it proper to ask this District Meeting to reconsider the home mission question, either to improve it or drop it. On motion the chair appointed a committee of three to revise and improve the present plan. The Committee reported the following:

Whereas, the District Meeting has been solicited to amend the plan for conducting the home mission, therefore we adopt the following: *First.* That the Mission Board hereafter shall consist of three members instead of six, who shall be elected by the District Meeting in the same manner as heretofore and for the same length of time. *Second.* That the Mission Board shall see to it that some suitable person or persons be appointed in each church to call upon the members quarterly to receive contributions to the home mission fund, which contribution shall promptly be forwarded to the home mission treasurer for the purpose of supplying the home mission of Western Pennsylvania. *Third.* That the Mission Board have power to send some elders or ministers to assist such churches as are not active in the work, to endeavor to build up an interest, especially among the officials of such churches. That hereafter the Mission Board shall have the power to appoint evangelists in the manner following: Each congregation to nominate some elder or minister from its own or any other congregation as a board of evangelists for the year from which the Mission Board shall elect their evangelists as circumstances may demand. *Fifth.* That application for ministerial aid may be made

by the congregation through their delegates or otherwise to the home mission board, consisting of three brethren, one of whom shall be appointed at each annual District Meeting to serve for the term of three years. A. J. Sterling, Joseph Berkey and J. W. Beer, committee. Approved by the meeting.

New members of this Mission Board were Silas C. Keim, three years; Joseph I. Cover, two years; and C. G. Lint, one year.

In 1879 four papers were presented to the meeting, several of them urging the laity to be more liberal in their contributions for the preaching of the gospel to outside people, and the others asking Annual Meeting to adopt the "Brethren's Work of Evangelism."

In addition to the brethren already named, the following also served on the Home Mission Board up to 1881: John Wise, James Quinter, J. C. Johnson, Stephen Hildebrand, H. R. Holsinger, and J. W. Beer. The evangelists were: Joseph W. Beer, Joseph I. Cover, H. R. Holsinger, John Wise, and John B. Wampler.

Up to the year 1881 the annual receipts for home missions were small. Some years the treasury was reported to be empty and in no year did the amount reach seventy-five dollars. So we need not be surprised at the following paper from the Dunnings Creek church in 1881:

Inasmuch as the home mission work has not been as successful as would be desired, we ask the Western District of Pennsylvania to consider the following proposition or resolution:

"Resolved, That the Home Mission Board be composed of lay members and deacons—that no minister be required to serve as a member of the Board. It shall be the duty of the Board to solicit funds and appoint and send evangelists."

This resolution was passed at the Quemahoning church on May 25, 1881, but was not placed on the printed minutes. At this meeting the members of the Mission Board whose terms were unexpired tendered their resignations, which were accepted. In accordance with the above resolution the following brethren were elected: Thomas S. Holsinger, three years; Mahlon W. Keim, two years; and Philip F. Cupp, one year. The organization was: Brother Holsinger, foreman; Brother Cupp, secretary; Brother Keim, treasurer.

In 1884, papers were presented from the Brush Valley, Cowanshannock, and Glade Run congregations, setting forth that they were without resident ministers, and praying District Meeting to look after their spiritual wants. These papers were put into the hands of Joseph Holsopple, Hiram Musselman,

and J. J. Blauch for an answer. This is their report: "We your committee, beg leave to recommend C. G. Lint, J. C. Johnson and Lewis Kimmel as a 'committee of supplies' to attend to the wants of these congregations." It was unanimously accepted.

The following year, in response to a more urgent call for help from the Cowanshannock church, the "supply committee" was increased by adding Joseph Berkey and Mark Minser.

In August 1885 the supply committee visited the above-named congregations and rendered them the help they were calling for. Then in 1886 the size of this committee was reduced to two members—Joseph Berkey and John S. Holsinger. The same year (1886) the duties of the Home Mission Board were thus defined:

*First.* To notify every congregation in the District that they are expected to pay quarterly into the mission treasury "as the Lord has prospered them." *Second.* To send ministers in response to the call of isolated members, as evangelists, whose duty it shall be to preach the Gospel in its primitive purity as preached and practiced by the Brethren. *Third.* They shall pay the expenses of the evangelists out of the funds of the treasury of their Board. *Fourth.* They shall also pay the expenses of the supply committee.

At the same meeting the treasurer reported an indebtedness of thirty-one cents.

The treasurer's report for 1886 shows that the total receipts had been two hundred seven dollars, ninety-eight cents, and the expenditures one hundred sixty-nine dollars, seventy-four cents. This was, by far, the most money that had passed through the hands of the Mission Board in a single year up to this time.

In addition to Brethren Holsinger, Keim, and Cupp, above mentioned, the following brethren served on the Mission Board prior to 1895: Charles S. Griffith, Philip Shumaker, Christian B. Kimmel, and William J. Bowser.

In 1894 the Manor congregation presented to the District Meeting a new plan for carrying on the mission work of the district. After being discussed it was entered upon the minutes, to be disposed of the following year. In 1895, after being amended, it was passed as follows:

*First.* District Meeting shall select a committee of five brethren in full sympathy with mission work and the order and usages of the church, part of whom shall be ministers, part deacons, and part lay members, and no more than two of either. This committee shall be known as the Mission Board of the German Baptist Brethren of Western Pennsylvania. Their term of office shall be five years, except these first chosen, one of whom shall serve for one year, one for two years, one for three years, one for four years, and one for five years.

*Second.* It shall be the duty of this Board to organize by electing one of their number foreman, one to act as secretary, and one as treasurer.

*Third.* It shall be the duty of said Mission Board to meet at least every six months, and oftener if necessary.

*Fourth.* It shall be the duty of this Board to select annually for mission work two or more brethren, well established in the faith of the Gospel as practiced by the German Baptist Brethren Church, one of whom shall be an elder; these brethren shall hold themselves in readiness to respond to the demands made upon them by the Mission Board, for which labors they shall receive their expenses and such compensation for their time as the Board may see right and proper.

*Fifth.* It shall be the privilege of the Mission Board to fill any vacancies that may occur in their number.

*Sixth.* It shall be the duty of the Board to consider all calls for preaching, to aid weak churches, and to improve all opportunities for opening up new points in Western Pennsylvania.

*Seventh.* It shall be the duty of the said Board to receive funds by donations, bequests and endowments, from individuals and churches, as provided for by the Annual Meeting, and their work shall be confined within the funds in hand.

*Eighth.* It shall be the duty of this Board to introduce the Gospel Messenger and distribute tracts within their work, and, if necessary, at the expense of the mission funds.

*Ninth.* It shall be the duty of said Mission Board to keep complete minutes, or records, of all their work done, including money received and expended, number of sermons preached and the results, number of families visited, and report annually to the District Meeting.

It was resolved that we hereby repeal all former mission methods and adopt the foregoing, and also that all unappropriated funds in the hands of the present Board shall pass into the new treasury.

Members of the new Mission Board were appointed as follows: J. W. Myers, deacon, one year; P. U. Miller, deacon, two years; H. A. Stahl, minister, three years; W. G. Schrock, minister, four years; P. J. Blough, lay member, five years.

With a few slight changes this plan has now been in operation many years. The principal change is permitting the full board to be ministers. The present board is composed of five elders.

During these years much faithful and far-reaching work has been done. The missionary sentiment has grown very encouragingly. The first few years evangelists were appointed who were supposed to render assistance to weak and isolated churches and mission points. The names of G. S. Rairigh, Jasper Barnthouse, D. H. Walker, H. A. Stahl, J. H. Beer, and E. K. Hochstetler appeared as evangelists.

The Mission Board has given more or less help to Clarion, Cowanshannock, Ryerson Station, Ten Mile, Cokeville, Bolivar, Boucher, Glen Hope, Rose Bud, Chess Creek, Pittsburgh, Red

Bank, Hyndman, Greensburg, and possibly a few other places. For want of more funds a number of other calls had to go unheeded, and opportunities for building up churches have thus passed by. Many times the treasury was empty and urgent letters had to be written to delinquent churches, urging them to remit their pro-rata shares.

On April 9, 1901, the board made a call for \$1,000.00 a year. In May 1903, a lot on Greenfield Avenue and Mont Clair Street, Pittsburgh, was bought for \$2,250.00 cash; in 1904 a church and parsonage combined was erected, and on October 2 of the same year it was dedicated. Beginning with May 1900, S. S. Blough labored here seven years, during which time the work prospered and the membership grew from a handful of scattered members to a strong organization of more than one hundred. During M. J. Weaver's pastorate the Pittsburgh congregation relinquished its dependence upon the Mission Board and became self-supporting in 1910.

From the beginning of the Greensburg mission the board furnished substantial help to the work, and while they did not build the meetinghouse there, they gave their sanction and influence to it. On April 18, 1911, they petitioned District Meeting as follows:

We, the Mission Board of Western Pennsylvania, petition District Meeting in behalf of the Brethren at Greensburg, that they be given the privilege to solicit the congregations of Western Pennsylvania for funds for the erection of a new meeting house at the above place. The way the work has grown and prospered in Greensburg has scarcely been equaled in the history of our church. It will be but a few years till the work there will be self-supporting. The churches and Missions receiving help from the Mission Board during 1914 were Bolivar, Chess Creek, Cowanshannock, Greensburg and Red Bank. New openings are being investigated. The total receipts the past year \$2,263.22, and the expenditures \$2,171.77.

Besides the five brethren first chosen, the following have served on the Mission Board: W. G. Lint, C. A. Just, W. H. Fry, D. H. Walker, J. B. Miller, V. E. Mineely, H. L. Griffith, M. J. Weaver, J. J. Shaffer, S. U. Shober, H. S. Reogle, W. M. Howe and G. K. Walker. Elder P. J. Blough has served continuously for twenty years, and at the last District Meeting was elected for the next five years. All this time he was treasurer for the Board. [Most of the preceding history is from Brother Blough's book.]

We have merely scratched the soil in mission work in Western Pennsylvania. The lower half of the district has been partly taken care of, but from the central part to the northern border we have only four churches—Oakdale, Rockton, Greenville, and Bethel. What are we going to do about this northern

half that is practically untouched by the Church of the Brethren? West of Pittsburgh is another section that is not worked by our church. The following churches are the ones that describe the outreach at present: Ten Mile, the farthest southwest; Hyndman, the farthest southeast; Markleysburg and Cumberland, the farthest south; and Bethel, the farthest north. You will find that the largest nucleus of membership live within a radius of twenty miles of and including Johnstown. The Mission Board would like to establish a new mission point every two years, but because of a lack of finances and the larger mission points still asking for help financially, we have not been able to do it.

As to the direct results through the Mission Board and the mission workers, we point out that some of the mission points have become strong and helpful churches.

*Greensburg* was receiving help from 1910 to 1920, when it became self-supporting; it is now one of the strong churches. The reported membership is five hundred eighteen.

*Connellsville* was started in 1915 and has been receiving help until the present. They have a nice church building and a good parsonage; we hope they will soon become self-supporting. The membership is reported at one hundred sixty-nine.

*Markleysburg* was given help from 1918 to 1923 and is receiving help at the present time. They have four preaching places. The reported membership is four hundred thirteen.

*Oakdale* received help from the Mission Board some years before 1915 and became self-supporting in 1916. The membership is eighty-eight.

*Robinson* also received help before 1915 but became self-supporting in 1918. The reported membership is one hundred.

*Cowanshannock* had been receiving help for many years, but the work closed there in 1948. The building has been sold and the organization discontinued.

*Bear Run* was started in 1916 by the ministers of the Indian Creek congregation; in 1917 it came under the Connellsville charge, but lately has not received any help.

*Natrona Heights* was started in 1919 and was taken care of by the Pittsburgh church at first but was getting help from the Mission Board. Today they have a church building and intend to enlarge it; the opportunity for a growing church was never better. They report a membership of one hundred seventy-six.

*Hyndman* began getting help in 1921 and was for a while shepherded by the Cumberland pastor. Not much has been done for this church lately. The membership is twenty-five.

*Nanty Glo* was also started in 1921 and continued to receive help until 1933. They had received a loan for a church building from the Mission Board. This they have paid back in part. The reported membership is one hundred nine.

Cumberland was taken into the Western District of Pennsylvania in 1922 from the Western District of Maryland. They have been receiving help from the Mission Board until last year, when they became self-supporting. The Cumberland church seems to have had a number of reverses, but at present they are intending to complete their building and move forward to greater usefulness. The reported membership is three hundred forty-two.

Hoopersville received some help in 1922 and 1923. The reported membership is seventy-three.

Mount Pleasant has been getting help since 1923, with the exception of several years. They are getting help at present. They have a parsonage and a beautiful and commodious church building. The reported membership is one hundred fifty.

Fairchance came under the direction of the Mission Board in 1930. Previous to that time Brother D. F. Leply took care of the work and it was under the care of the Uniontown church. They are receiving help at present. The membership is one hundred ninety-six.

Arbutus Park is a mission point started by the Walnut Grove church. Since 1939 the District Mission Board has been giving support toward the pastor's salary.

County Line asked for help in 1941 and has received it for several years. The reported membership is one hundred fifty.

East McKeesport mission is due largely to the vision and sacrifice of M. J. Brougher and Wilbur H. Neff, who opened the work in May 1944. More than twenty family groups of Brethren background live in the surrounding area. Some of the support is coming from the General Mission Board, some also from the District Board. They had bought a house and converted it into a place of worship. Later they sold it and bought a nice church building from the Lutheran people. They have become an organized church and the outlook is very encouraging. The membership is seventy-nine.

Ten Mile received some help in previous years and again in 1944 and 1945. Nothing is being done for them at present. They have a membership of forty-eight.

Wooddale asked for help in 1949 and the Mission Board is helping them at present. The membership is fifty-four.

Fairview is also receiving help at this time. The membership is fifty-four.

Rockton, Greenville, and Bethel called for help last year, and the board has promised to help them as their needs may require.

There were other points being helped by the Mission Board that at one time looked prosperous but were closed either because of a lack of funds or of workers, and in several cases they had to close because of a lack of interest on the part of the members.

The persons serving on the Mission Board during these years are many and their times of service varied. Following are the names of those serving since 1918 whose names are not given in the rest of the manuscript: M. Clyde Horst, S. P. Early, E. M. Detwiler, J. A. Robinson, W. K. Kulp, G. E. Yoder,



The District Mission Board (1952)

*Standing:* Dorsey E. Rotruck; John D. Ellis, president; George E. Yoder, secretary-treasurer  
*Seated:* Walter F. Berkebile, William K. Kulp

Galen R. Blough, Nevin Zuck, Herald Seese, and M. J. Weaver. The present board consists of the following: John D. Ellis, 1954; Walter F. Berkebile, 1953; George E. Yoder, 1952; Dorsey E. Rotruck, 1951; and William K. Kulp, 1950.

Western Pennsylvania has had a most important history. It has always had a strong force of leaders. It has sent forth to other states a large number of workers. In 1915, and since that time, it had the largest membership of any state district in the Brotherhood, with seven thousand, six hundred fifty members in thirty-five congregations using seventy-nine church houses in that year. In the 1950 Yearbook there are thirteen-

thousand, eight hundred thirty reported members, with sixty congregations and seventy-five church houses.

It is truthfully said that the church that is not a missionary church will be doomed to extinction. An artist was asked to draw a picture that would portray the cause of the failure of some churches to grow or develop. He painted a picture of a poorly kept up church building, the vestibule doors, with broken hinges, standing open; inside the doors he placed a large box with the words, "Missionary Offering," over it. Then over the slot, where the money was to be placed for missions, he drew a large cobweb, thus showing that because they were neglecting to give to missions and support the mission cause they were failing.

And what can be said of our own sons and daughters, as to the number who have gone to the fields across the sea? In all, sixteen have gone—from the largest district of the Brotherhood. That is very good, but could we not do better? In the next twenty-five years could we not have at least one going each year? Dear young people, will you decide to give of your earnings, your talents, and your energies—yes, your lives, if need be—to the work on the foreign field? Should men and women be more ready to go everywhere for the government, or for large and rich corporations, where larger salaries are offered, than for the God of this great universe, to win souls for Him? Will you think seriously and pray earnestly about this great work of missions? We are confident that our young people can be depended upon to carry on the work of missions both at home and abroad. May the Lord continue to bless the interest in missions, as so wonderfully portrayed in years gone by in Western Pennsylvania.

#### MISSIONARIES WHO HAVE SERVED ABROAD

Jacob M. and Anna Z. Blough,<sup>2</sup> India, 1903 to 1949. To remain at home.

Ida C. Shumaker, India, 1910 to 1946. Died in India.

Quincy A. Holsopple, India, 1911 to 1922. He returned home because of ill-health.

Olive Widdowson, India, 1912. She is still in the field as of 1952.

Herman B. and Grace Heisey, India, 1912 to 1914. Returned home because of health.

V. Grace Clapper, China, 1917 to 1943. She had to return home because of health, after eighteen months in Japanese concentration camps during World War II.

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<sup>2</sup> Mrs. Blough died in 1951

Mrs. Mary Gauntz Cumming, China, 1936 to 1938. She is now serving in the Scottish mission.

Mrs. Martha Parker, China, 1933 to 1949. Returned home because of the war in China.

E. Paul Weaver, Nigeria, 1939 to 1944. Returned home because of health.

Mabel Gertrude Claypool, India, since 1950.

Jennie Blough Miller, India, 1920 to 1932. She died in India.

Charles M. and Mary Beth Bieber, Africa, 1950. They had served the Mt. Pleasant church as pastors.

Mrs. Glen Norris, Sweden, 1929 to 1934.

—William K. Kulp

#### OUR IMMIGRANT MISSION EFFORT

The story of missions in Western Pennsylvania would not be complete without noticing the wave of interest which was manifested some years ago concerning the "strangers within our gates." Here and there over the district, one or more persons of other than English-speaking ancestry had united with the local churches. This included such churches as Pittsburgh, Hooversville, Windber, Wilpen in the Ligonier congregation, and possibly others.

About this time (1920) the Lord laid it on the heart of one of our young sisters, Margaret Griffith, formerly of Meyersdale, to become available for survey work under the District Mission Board. As a challenge to the young people of this or some future generation, in co-operation with local or district leadership, we quote from the District Meeting minutes of the next several years:

#### *From the District Conference Minutes, 1921*

As the work among foreigners is a new undertaking in our district, we believe all would like to know what has been done, hence we quote in full the excellent report of Sister Margaret Griffith:

"The purpose of this report of work done from October 5th, 1920, to February 5th, 1921, is to glorify God for the abundant answers to prayer in evidence throughout. (Jer. 33:3).

"First a survey of the foreign field was made, including Connellsville, Uniontown, Greensburg, McKeesport, Homestead, Rankin, Braddock, Belle Vernon, Monessen and Donora. A Sunday school of 44 to 50 American and foreign children at McKeesport, organized with just a little effort, shows that a 'little is much with God in it.' Consecration meetings were held and prayer circles formed for the work at four of these places. Continue to pray.

"At Belle Vernon, Bible classes were held at the homes of the members. A tract or gospel was placed in 58 homes, including Italian, Syrian, Greek and Polish, in Belle Vernon and nearby towns.

"The plan for Greensburg and Wilpen was to begin the work,

which was to be continued by the local members. To this end Bible classes in personal work and on the Doctrine of Christ were held. At Waterford three accepted Christ, among them one young man who is literally eating the Word of God. (*Jeremiah 15:15*).

"At Greensburg, personal work was done in Italian, Syrian, Polish, and Slavish homes, numbering 168. Pray earnestly for the Word put in these homes. Thirteen foreign children from Catholic homes are in the regular Sunday school. One Italian accepted Christ. Bro. E. D. Millen, who has charge of the personal work, appointed twelve captains over twelve sections of Greensburg.

"This is a type of work where the local church opens its doors in a welcome to the foreigner. Schools and hospitals welcome him, why not churches?

"At Wilpen of necessity the work is the segregated type—the church is several miles away. This is no hindrance to the spirit-filled children of God there. After three weeks getting started and two weeks working the plan, during which 110 homes, including Italian, Polish, Servian, Russian, Turkish, Slavish, Hungarian, and Croatian were visited—the Word in their language was placed in each home, and after an afternoon of prayer by consecrated Christians, there is a Sunday school in a school house at Wilpen. A foreign Protestant Sunday [school] for the first time in a place where there are three Catholic churches—the minimum attendance 51, maximum 80; six classes, one of adult Italians taught by Bro. Patsy De Felice. Through the instrumentality of the English class two bright young Italian men have accepted Christ. Open Sunday for the foreign stores is a thing of the past. An English class of 19 young people meets twice a week with Sister H. L. Miller as teacher.

"Bro. W. E. Wolford has charge of the personal workers. Wilpen is divided into five sections, allotted to each of five brethren and their wives who cover their respective sections every two months, meeting for report, prayer, and praise.

"If you would be a worker with God, pray for the work begun, and that other churches may be burdened with the needs of the foreigners at their door. (*Eph. 6:18, Matt. 9:37, 38.*)"

—S. P. Early, Secretary.

#### *From the District Conference Minutes, 1922*

**WILPEN**—Last June, 1921, Sister Ruth Beahm began work among the foreigners at Wilpen. The average attendance at S. S. was 44; at weekly story period 12; at weekly sewing class 3; at weekly Bible class 10; at semi-weekly English class 3; Baptisms 1.

A two weeks' daily vacation Bible school was held with an attendance of about 30 foreign children. In her visits Sister Beahm distributes gospels, Testaments, etc., and at times assists some motherless child with her work. The children assist nicely in the Christmas and Easter programs. On the whole the outlook seems to be encouraging.

#### *From the District Conference Minutes, 1923*

**WILPEN ITALIAN MISSION**—Beginning with October 1st, 1922, Brother Arthur Rummel and wife took up the work and it has continued to progress very nicely, so that the report is as follows:—Sermons, 9; meetings held, 15; classes taught, 49; Pastoral calls, 38; Average attendance in Sunday School, 48; Bible School, 17; English classes, 4; total offerings, \$38.38. The Ligonier Congregation, in which this point is located, has pledged themselves to give \$360.00 for the mission work, and they are paid up in full to date,

which shows that they are in earnest about the work amongst our foreign neighbors. How much are you interested?

### *From the District Conference Minutes, 1925*

**WILPEN ITALIAN MISSION**—Arthur Rummel, the pastor, reports that there is new life in the Mission since 6 Italians have been baptized and 6 others are awaiting baptism as soon as a few difficulties can be removed in their home relationships. Let us unite our prayers that the spirit of Christ might work mightily in the hearts of these people, so that they will permit their children to receive Christian baptism and thus go out as shining lights to show others the way to eternal life. These who have come are the results of several years of labor with a final appeal from J. W. Sanner, the Evangelist. Our hearts rejoice to know that the way is well paved, and greater results are sure to follow. The attendance at the various services is good. The results obtained here should be a challenge to us to do more work amongst the foreigners in our midst.



Old Schoolhouse Where the Wilpen Italian Mission Was Conducted From 1920 to 1926

Arthur L. Rummel (at corner), the last pastor

they will permit their children to receive Christian baptism and thus go out as shining lights to show others the way to eternal life. These who have come are the results of several years of labor with a final appeal from J. W. Sanner, the Evangelist. Our hearts rejoice to know that the way is well paved, and greater results are sure to follow. The attendance at the various services is good. The results obtained here should be a challenge to us to do more work amongst the foreigners in our midst.

### *From the District Conference Minutes, 1926*

We very much regret . . . that we were compelled to withdraw our support from *Wilpen Church of the Brethren Mission* the middle of November, 1925, in order that we would be able to continue our support where church property is at stake.

—Fraternally yours, *MISSION BOARD,*  
*Per L. S. Knepper, Secretary*

### FOREIGN MISSION INFILTRATIONS

At the beginning of this century a great foreign mission awakening came into the church life of the Brethren of Western Pennsylvania. Our first missionaries to India being commissioned by the Meyersdale Annual Conference in 1894 helped Brethren take from their Master's lips with new meaning such phrases as "into all the world" and "to every creature."

Another channel of foreign mission infiltration was the young people from Western Pennsylvania who became members of the Student Volunteer Group and those who were influenced by them. This group was composed of such students as had pledged their Lord full-time Christian service, either in the foreign or the home field. The Cleveland Student Volunteer Convention gave great inspiration to those who attended, and local classes in missions and evangelism were planned and directed by them. Among their leaders were such influential students as C. C. Ellis, Jesse Emmert, John Pittenger, and J. M.



*Front row, left to right:* Mrs. E. M. Knepper, Mrs. C. R. Bauermaester, Mrs. C. E. Reiman, Mrs. H. R. Knepper, Mrs. Ralph Shober, Rev. Ralph Shober, Miss Margaret Christner, Mrs. Gaye Reiman Hay, Miss Gladys Knepper, John Knepper, J. C. Reiman

*Second row, left to right:* E. M. Knepper, C. R. Bauermaester, G. S. Rieman, C. E. Reiman, A. R. Knepper, Earl Saylor, Clarence Knepper, Meyers Knepper, Homer Saylor, Everette Shober, Eva Hittie, George Christ, Mrs. J. C. Reiman

*Back row, left to right:* Sherman Yoder, E. L. Knepper, Mrs. E. L. Clinton Shober, Elbert Reiman, Clinton Shober, A. F. Mostoller, Rev. T. Wayne Reiman

Mission Study Class, 1922, Pike Sunday School, Brothersvalley Congregation

Blough. Three of these, including Brother Blough from Western Pennsylvania, went to the India field. All the young people at college from Western Pennsylvania became more missionary minded, some through the study classes, and most of them attended the monthly meetings of the Missionary Society. In the spring of 1903 this group decided to support a missionary and asked Brother Blough to represent them in India.

Brother Blough was to be married to Anna Detwiler before sailing time, and there was no provision for her support. I had written to the Shade Creek congregation (my home church) concerning her support; favorable action was taken but the plan to raise the funds failed. Her name had to be presented soon for approval by the General Mission Board, if she was to accompany him to the field. Brother Blough suggested I go home and solicit the congregation. After two and one-half days all but twenty-five dollars was pledged. At a Sunday morning service it was decided that the congregation would support her. At the close of the morning service a brother came and told me he would give the needed twenty-five dollars, though no one had pledged more than five dollars a year before. I returned that afternoon, so that Brother Blough could report to the board the next morning, which was the last day Anna's application would be received. "We thanked God and took courage."

—M. J. Weaver

#### MISSION STUDY CLASSES

Of the many mission-study classes which were held in various churches of the district during the first third of the twentieth century, we take space for the picture of only one, the Pike church, Brothersvalley congregation. When will our church leadership revive an interest in what our pioneer missionary, Wilbur B. Stover, called "the great first-work of the church"? May it come soon!

### CHAPTER 12. THE OLD FOLKS' HOME

*District Meeting considers the "poor" in 1870  
The present Old Folks' Home erected in 1922  
Past and present evaluations of the Home*

One of the ways of the Brethren, from the time of their coming to America until the present, has been to try to care

for their aged members. We have often failed, or have made only weak efforts in this. Local congregations and individuals carried this burden at first. The District Conference, after many years of discussion, finally decided about 1920 to build a home for the aged. The developments over half a century, which eventually led to the building of the Home, included the following.

In 1870 a query regarding the right of the poor to insure his life, as the rich his property, came before the District Meeting. It was answered thus: "We think the poor should have the privilege to insure his life as the rich his property, therefore allow both or forbid both."

In 1875, in answer to the demands for an old folks' home, District Meeting decided that a home for the poor was highly charitable but not obligatory. The idea here seemed to be that the poor should be cared for locally.

However, in 1892 a committee recommended "the Brethren Home" for the support and care of the aged, infirm, poor, and orphans of the church, if necessary. In 1893, a committee to "ascertain the number and real wants of the church poor" met at the home of Jonathan Kelso of Meyersdale, and again at the home of Hiram Musselman of Scalp Level. They reported as follows to the district in that year: "Totally dependent 10, partially dependent 15; orphans 10. Money, the interest of which was to be used for the support of the poor is \$1,898.10. Josiah Berkley, J. N. Davis, Hiram Musselman (Committee)."

Each congregation was then to be consulted as to the amount it would contribute to erect the Brethren Home for the support of the aged, the infirm, the dependent poor, and the orphans of the church, and report to District Meeting in 1894. They were also to express their feeling as to the desirability of uniting with the Middle District of Pennsylvania in the enterprise. In that year four congregations reported in favor of erecting a home, five were not in favor, three reported funds to the amount of three hundred and fifty-five dollars and fifty cents; several overlooked the appeal. It is not known just which congregations were the leaders in this matter, but the Shade Creek minutes indicate that that congregation was one of the four favoring the home. However, not desiring to join with Middle Pennsylvania, they sent out solicitors April 3, 1894, before District Meeting, to see what could be raised. Among these solicitors were Hiram Musselman, who did so much to establish a home, and Peter Hoffman, who also contributed much and whose parents' home-stead became the site of the elaborate Brethren's Home. The site was formerly owned by Joseph Johns (Tschantz). This shows some of the effort in the earlier period in the district to establish a home, and also some of the effort in the immediate congregation.

Old Folks  
Home, and  
Dwelling  
(right),  
Scalp Level



To try to locate this home centrally, according to the membership of the district, a plot of ground was first secured at Rummel, then later at Scalp Level. Scalp Level is located on State Route 56, and at the time the Home was built, was easily reached by trolley from Johnstown. Today bus service has replaced the trolley.

The plot of ground finally selected was a small farm of about fifteen acres with a large house and a barn. The house, of course, was too small for a home for the aged. It was considered as a children's home, but was never developed as such. The barn has been of great value in the storing of crops and the housing of farm animals. With little outside help much food for use at the Home has been raised each year. This proved to be a great help during the many lean years of the past.

A large three-story building, with a basement, was erected in 1922. Only a few rooms for guests could be put on the first floor. Most of this space was needed for dining room, kitchen, chapel, office, and living quarters for the superintendent. The second floor was finished throughout for guests. Since then, another dining room and an infirmary have been placed on the second floor. The third floor was not finished when the building was erected, but a short time later a few rooms were finished by individuals who came to stay at the home. Later, more room was needed and the third floor was finished throughout for guests. Today, there are sixty-seven rooms for guests and several rooms for the regular employees at the Home. There are at the Home, at this writing, seventy guests. This number is all that can be accommodated. For the most part during all

its time the Home has been filled with guests. Many of these have been people of other denominations.

Considerable difficulty was encountered in the building of the Home. A sufficient amount of money could not be raised. To supplement the donations, bonds were sold. Nearly twenty years later the last of these bonds were redeemed. Many repairs and improvements have been made over the course of years, but today the Home is free of debt.

During the depression years of the thirties, the Home had many financial difficulties, but it endured through all this, as all good things always do. As a former steward, Brother Andrew Rowzer, said: "There were too many charity patients."

The district churches have helped and are still helping with financial and other material support. State "Public Assistance," from the time of its beginning, has always been very helpful to the Home in its efforts to care for its guests. Without this help the Home would have had still greater financial difficulties. The guests were well taken care of, and "Public Assistance" appreciated this very much. During the last years many organizations and individuals have given generously in material gifts. The Bethlehem Steel Company of Johnstown donated about \$2,000 worth of meat and groceries in one gift. The Salvation Army, the Veterans of Foreign Wars, and the United Mine Workers are some other organizations which have given liberal donations. Eureka Stores of Windber, other stores, and individuals, have also helped in material support. Special donations of food and materials by the district churches have meant much. Gifts of money by churches of other denominations have helped much materially and given encouragement of spirit.

The local Brethren churches and also the churches of other denominations of the vicinity have helped the Home and its guests in spirituality with services and ministrations. Most of the services are conducted by local Church of the Brethren ministers. Occasionally, regular services in the local churches are recorded and the transcriptions presented to the guests. This special service rendered by Brother Lloyd Himes seems to be much appreciated. A Sunday school is conducted by local workers of the various churches, and a worship service is held each Sunday afternoon by ministers of the various denominations of the vicinity.

The original cost of the Home was about \$90,000.00. The present appraised value, including equipment, is over \$200,000.00. In recent years, the chapel has been equipped with new chairs and a rostrum, the kitchen has been electrified, a deep-freeze unit has been installed, and at this writing a passenger elevator is being added to the main building.

Superintendents include Mr. and Mrs. Bennet, John Lehman, Mr. and Mrs. A. D. Rowzer (fourteen years), and Mr. and Mrs. O. M. Spaugy.

Trustees and others who have contributed much in time and energy as well as financially in the past and at the present include the following: Hiram J. Koontz, Perry J. Blough, William Fry, Robert N. Haynes, Norman Berkey, Calvin C. Weaver, James E. Murphy, Frank E. Norris, Guy Gindlesperger, and E. P. Blough.

The officers for 1950 are E. P. Blough, president; C. C. Weaver, vice-president; Olin H. Brougher, secretary; John M. Geary, assistant secretary; G. C. Gindlesperger, treasurer; and Mrs. O. M. Spaugy, superintendent.

A non-Brethren businessman of the community said, "The Home is a lasting tribute to the church." "The best home I ever had," said another, who had had some good homes and just passed away there at the age of eighty-nine years. Another said, "I am going to close up my home and go there to live."

## CHAPTER 13. THE AID SOCIETY AND WOMEN'S WORK

*Walnut Grove aid society organized, 1895  
Aid Society merged into Women's Work, 1930  
First district fellowship dinner, 1949*

A remarkable degree of interest was evident in the total program of the church from the time of the organization of the first aid society in the Walnut Grove church in Johnstown, January 24, 1895, through the transition to the present women's work organization. This was true, beginning at the local level and extending out as far as the Brotherhood program. At a District Aid Society meeting held in the Windber Church of the Brethren in August 1923, Mrs. W. D. Keller, wife of the pastor of the Walnut Grove church, was elected president. Mrs. L. S. Knepper was chosen secretary-treasurer. The topics discussed at the meeting were *The Aid Society As a Spiritual Agency in the Church* and *Is There a Place for a Missionary Society in the Church of the Brethren?*

Always among the sisters of the Brotherhood a neighborly

helpfulness has been expressed in aiding poor families and in caring for the sick. The Dorcas groups soon saw the need for a missionary outreach and supported this venture by their prayers and by giving generously from the funds at their command to sustain workers on the field. Often it was through these fellowships of the sisters that the members sensed the spiritual and material needs of the congregations in which they lived and worked—such as better heating systems, better lighting, and improved Sunday-school equipment.

Minutes were not recorded at District Aid Society meetings until 1922, but it is evident from local records that in 1920 we had twenty-two active aid groups giving a total of six hundred eighty-seven dollars for district work. In 1924 only fifteen local societies were represented at District Meeting. In 1948 there were forty-nine. In 1925 the women decided to hold the annual election in conjunction with District Meeting, which at first convened the week following Easter, but more recently has been held in October, following the meeting in Middle Pennsylvania.

The Aid Society and the Mother and Daughter organizations first received recognition at Annual Conference at Springfield, Illinois, in 1906. There was a steady growth through the years, but the decade of the 1920's was one of outstanding development. In some local churches there were two or more women's organizations. This duplication led M. J. Weaver, a pastor in this district, to suggest to the general officers of the Aid Society, Mrs. J. C. Myers, Mrs. M. J. Weaver, and Mrs. Levi Minnich, that they ask Annual Conference for a Women's Work organization to coordinate all the work under one general head. This was taken under advisement and finally a plan was submitted to the women which was adopted at the North Manchester Conference in 1929.

The Mother and Daughter movement was inaugurated in this district in 1926. A program was given at Camp Harmony the following year. It was in the year 1930 that a committee of five was appointed at the Walnut Grove District Meeting to merge the Aid Society and the Mother and Daughter group into one organization according to the plan adopted by Annual Conference. Mrs. Carrie Murphy, Aid Society president, and Mrs. C. C. Sollenberger, the secretary-treasurer, were asked to serve as officers in the new Women's Work organization. Mrs. Murphy also served as Aid Society director. Others were Mrs. Galen Royer, director of missions; Mrs. George Wright, director of mothers and daughters; and Mrs. M. J. Weaver, director of Bible study. A department of temperance was added in 1938. The mothers and daughters department became the home build-

ers department in 1942. Still another need was recognized and the department of peace and race relations was added in 1947 with Mrs. Ruth Statler as the director.

The annual report of 1932 reveals that there were twenty-seven aid societies, twenty-three Bible classes, three mother and daughter organizations, three missionary societies, but only three Women's Work organizations represented at District Meeting. At present all of the local groups respond except twelve of the smaller churches which do not have pastoral care. The integration of the work into one over-all organization was slow, but it has been accomplished.

The steadily increasing budget through the years of organized efforts among the women indicates the growth of interest. In 1923 a budget of five hundred dollars was adopted for the district mission building program. This was continued until 1932, when it was decreased to three hundred dollars because of nation-wide financial depression. Later, the district mission budget was lowered to one hundred dollars, this project having become well established, and the women accepted their share of the national project. Four hundred dollars was raised in 1926 for the Ruth Royer Kulp Memorial Hospital in Nigeria; also two hundred dollars for the Old Folks' Home; and one hundred dollars for the expenses of the organization. As early as 1927 the Student Loan Fund was stressed to aid worthy students at Juniata College.

In 1930 the National Council of Women's Work adopted the support of the girls' schools in India, China, and Nigeria as our national project. We shared in this to the extent of six hundred dollars in 1931, increased to \$1,481.38 in 1949. After Mrs. Carrie Murphy passed to her reward in 1935, the women of the district gave one hundred dollars to redecorate a room at Juniata College as a memorial to her. The year following that we contributed two hundred dollars toward the new dining room then being built at Camp Harmony. Extra items in the 1947 budget were \$1,231.00 for the Ida Shumaker Memorial Fund, two hundred dollars for the V. Grace Clapper Medical Fund, and one hundred fifty dollars for new gas cookstoves at Camp Harmony.

At the suggestion of Mrs. J. A. Robinson, who was then serving as secretary-treasurer of the district, the District Council of Women's Work decided to try the assessment plan to raise our budget, for by each sister contributing thirty-three cents the goals could be met. Mrs. Robinson persevered through several years until the system became well established and

brought encouraging results. Her efficiency and patience have borne fruit in the succeeding years. In 1947 the total giving to the district budget was \$3,233.43. The attendance at the District Meeting Women's Work session was three hundred, and the cash offering at the meeting was eighty-nine dollars.

Some problems other than finance came to the attention of the women from time to time. Tenure of office was one. In 1941 a motion was passed that no officer should succeed herself more than twice. The term was to be three years. The president and the vice-president, since 1931, have been elected on alternating years.

Interest and education in various fields have been promoted by different methods. Among these were the contests at meetings. In 1937 we sponsored a missionary essay contest among our young people. Books were given as awards to Dolly Nedrow of Sipesville and Grace Baker and Betty Summy of Uniontown. Likewise, a peace essay contest was sponsored later with Virginia and Betty Baker of Uniontown receiving the awards. A silver medal temperance speech contest held at Windber in 1939 with Mrs. Fern Baer Jamison in charge for the W.C.T.U. resulted in Miss Ethel Himes of Windber being acclaimed the winner of the medal. A Bible memory speech contest was also sponsored by Mrs. Walter C. Sell, director of Bible study. Mrs. Clara Ott and Mrs. Samuel Cupp received awards at different times.

Our interest in the ecumenical movement was in evidence first in 1941 when we made our first contribution of four dollars to the women's department of the Pennsylvania Council of Churches, increasing since to six dollars yearly. We also participate in and support financially the Eastern Regional Women's Work, which has now become well established.

The spring Women's Work rallies held each year since 1943 in connection with the District Ministerial Meetings have been a great inspiration.

In 1944 the women of the district raised nine hundred dollars to help send Sister Ida Shumaker back to India for the Golden Jubilee celebration as a token of our love and because of our interest in the work of sharing the gospel with all men.

Our first fellowship dinner was held in the Morrellville church on May 22, 1949. More than two hundred were in attendance and the offering was used to furnish a room on the newly finished third floor of the Old Folks' Home. The second was held in the Somerset church in May 1950. The offering of one hundred eight dollars and ninety-four cents was sent to Bethany Hospital.

There has always been a keen interest among the women in the service program of the Brotherhood. From its earliest beginnings, the women have labored to bring comfort to those who suffer in war-torn countries and have given generously of food and clothing for those in need.

The past two years we have sent representatives to the School of Alcohol Studies at Juniata College to train some in our district to educate against this curse that threatens our country.

The women who have served the district as presidents of the Aid Society are as follows: Mrs. W. D. Keller, 1923-1925; Mrs. M. J. Weaver, 1926; Mrs. J. A. Buffenmyer, 1926-1929; Mrs. Carrie Murphy, 1930-1934 through the transition to the Women's Work organization; Mrs. George Wright, 1935-1944; Mrs. Roy Forney, 1944-1947; and Mrs. Louis Bopp, 1948 until the present. Others having served the district in various offices are these: Mrs. L. S. Knepper, Mrs. M. J. Brougher, Mrs. Waldo Strayer, Mrs. W. C. Detrick, Mrs. C. G. Hesse, Mrs. Galen Royer, Mrs. T. R. Coffman, Mrs. C. C. Sollenberger, Mrs. R. E. Shober, Mrs. George Detweiler, Mrs. R. N. Haynes, Mrs. J. A. Robinson, Mrs. E. M. Hertzler, Mrs. H. Q. Rhodes, Mrs. Ernest Statler, Mrs. Quincy Holsopple, Mrs. Fern Speicher, Mrs. Charles Matula, Miss Laura Neiderheiser, Mrs. John Geary, Mrs. Newton Cosner, Mrs. Galen Blough, Mrs. L. H. Brumbaugh, Mrs. Nevin Zuck, Mrs. Arthur Rummel, Mrs. Charles Blough, Mrs. DeWitt Miller, Miss Thelma Cunningham, Mrs. Hazel Neff, Mrs. C. H. Baker, Mrs. Glenn Baird, Mrs. W. C. Sell, Mrs. Ernest Blough, Mrs. Dorsey Rotruck, Mrs. Walter Berkebile, Mrs. W. K. Kulp, Mrs. C. H. Gehman, Mrs. Stella Cook, and Mrs. Phillip Myers.

Back through the years there were mountains,  
There were valleys and boglands and hills;  
There were days of hard work with no progress,  
Discouragements too, but the thrills  
In the hearts of the faithful who labored,  
And the joys, when the work they have done  
Blossoms and grows to good fruitage  
For the Master, are surpassed by none.  
Ahead there are broader horizons,  
There are fields to be worked by strong hands,  
There are harvests to glean for the Master;  
Rise! Go where the Good Workman sends.

—*Mrs. M. J. Weaver, Mrs. George Wright, Mrs. Ruth B. Statler*

## CHAPTER 14. THE MEN'S WORK MOVEMENT

*Local churches began organizing in 1928  
Fellowship dinners helped to "think as a district"  
Overseas-relief sale (1948) totaled \$8,000*

As early as 1928, some local churches had organized their men into groups called "men's work." They gave of their time and their means in aiding the ministers in building churches. E. G. Bowman, of Greensburg, was active in this work, going from place to place helping the men to organize.

It was in 1930 that the first committee of men for the District of Western Pennsylvania was appointed (possibly by District Meeting). It was made up of L. C. Penrod of Windber, H. H. Yost of Moxham, E. G. Bowman of Greensburg, and O. P. Thomas of Sipesville. The first meeting was held at Sipesville, November 7, 1930. Those present were: E. G. Bowman and O. P. Thomas of the committee, together with M. J. Brougher and W. J. Hamilton. E. G. Bowman was named president and O. P. Thomas secretary-treasurer. In the June-July *District Herald* of 1931, the following report is given by E. D. Millen:

We mailed 100 letters to the ministers of Western Pennsylvania, asking that the men be represented at the District Conference at Mt. Joy on April 7, 1931. As a result, there were about 40 men present. Our district president, E. G. Bowman, who is also president of the Greensburg branch, very ably moderated this meeting.

We were very agreeably surprised in the deep interest taken in this work by the men, after we had endeavored to explain the great need of consecrated stewardship in lives, service and means. The discussions were free and to the point, in the open forum.

The morning session was closed by an able, well-directed message by Elder Galen B. Royer. Many expressed themselves in favor of the complete organization of the District. The afternoon session was held jointly with the Women's Work, with addresses by Elders J. A. Robinson and Tobias F. Henry.

We are looking forward to wide-spread interest in this District in the coming months. Several of the men are organizing, or planning to organize. The district officers are planning an interesting and instructive program at Camp Harmony on July 29 [1931], at the Harmony Assembly.

Greensburg, Pennsylvania.

Meetings were held from time to time and an effort was made to have the churches of the district organize. On August 5, 1931, H. B. Speicher was elected to the committee. On October 27, 1936, Calvin Bowman was elected president in the place of E. G. Bowman, who was very ill. (He died early in 1937.) The meetings continued to grow and more churches were organized. In Windber, on August 25, 1937, the men were asked



Officers of Men's Work (1950)

Seated, left to right: H. B. Speicher, Clyde M. Kuhns, Ernest Statler  
Standing, left to right: V. Emerson Shaffer, Willard Kimmel

to back Camp Harmony in its need for improvements. There was a splendid response to this appeal.

On February 19, 1945, the men of the fourth circuit held a fellowship dinner meeting in the Brotherton church. There were forty-two present and the interest was very good. The district held another fellowship dinner meeting at the Roxbury church on May 8, 1945. Now the men of the district were meeting each other and began thinking as a district.

Our next fellowship dinner meeting was held at Morrellville, on May 7, 1946. It was decided to increase the men's council, with the election of the following: Joseph Shelly, C. M. Kuhns, and Willard Kimmel. Brother Shelly was elected president and served two years, 1946 and 1947. At the same time, he was president of the Men's Work organization of the Brotherhood. It was while serving in this capacity that Brother Shelly conceived the idea of sending seeds to Europe to help in the rehabilitation. The name "Seeds of Good Will" was suggested by Mrs. Shelly. The idea grew into a thriving plant over the Brotherhood, and the seeds that were sent abroad were the means of saving many lives. Upon Brother Shelly's removal from the district, C. M. Kuhns assumed the presidency of the

district. In 1949, at the Ocean Grove Annual Conference, Ernest Statler was chosen to represent this district on the Men's Work organization of the Brotherhood.

It is of interest to note that the first recorded offering for Men's Work was five dollars and fifty cents, taken on August 24, 1932. On May 7, 1946, it was three hundred twenty-five dollars and fifteen cents. The District Council of Men's Work has had several objectives that they have viewed necessary for the success of their work. They are:

1. To train efficient leaders for men's work in the local church.
2. To provide better fellowship of the men in the district.
3. To develop the projects of the Men's Work of the Brotherhood.
4. To secure active participation of the men in the program of the church.
5. To increase attendance in the Bible classes of the district.

These objectives have been developed by semiannual fellowship banquets, with a speaker at each to discuss the work of laymen in the church. Fellowship has been one of the outstanding emphases of the district. National projects have been stressed, as well as district, regional and local.

#### DISTRICT PROJECTS

In 1945 Brother Joseph Shelley of the Brothersvalley congregation made up the first shipment of "Seeds of Good Will" for Europe. It consisted of thirty-five boxes weighing one thousand pounds. The cost, which was borne by the Brethren Service Commission, was seven hundred eight dollars and ninety cents.

Another project launched by the men of Brothersvalley spread over the entire county. A carload of seed potatoes costing \$1,231.48 was sent to France early in 1946. The money was given by people in the county.

Many projects of the District Men's Work have not been large, but some phases have been well done. One project which took on large proportions was the overseas-relief sale. This was begun by the laymen of the Church of the Brethren in Somerset County, but was widened to include all of the county's churches. The sale was held at the Meyersdale fairgrounds in the spring of 1948 and netted almost eight thousand dollars. Many worked untiringly to make it a success, and numerous stories could be related of sacrificial giving of time and of material.

The women also had a part, and hundreds of people were fed at the many food stands, the profits of which went to swell the total for the day. One goat, which was donated for the sale,

was put on auction time and time again by the high bidders, adding substantially to the coffers each time. Three auctioneers worked simultaneously through the day, with the fourth ring later, to dispose of all the items that had been donated. All who helped in any way worked without any thought of material reward. Finally, in the middle of the night, the money was all in and counted, and the problem of conveying it safely to the bank vault was confronting the men. Unarmed, three cars participated, as one car preceded the car carrying the cash, and one followed closely. With deep joy in their hearts the men left the money in the hands of the banker and turned toward their homes, knowing they had wrought a good work which would surely bear much fruit.

—C. M. Kuhns and Ruth B. Statler

## CHAPTER 15. THE MINISTRY OF MUSIC

*Ephrata music brought "west of the Alleghenies"*

*Changes in the attitude about instrumental music*

*Congregational singing and robed choirs*

Recently Brother S. S. Blough wrote: "I never knew of a meeting in the church when there was no singing. It always seemed that singing was an important part of the service." The striking thing about this is that it is true and yet one seldom gives it any thought. He says further: "May I quote from the introduction to the Brethren Hymnal published [in] 1879: 'Good singing adds greatly to the interest and life of worship, and without it much of the spiritual edification seems to have been lost, no matter how good the preaching may have been.' That hymnal was published by Quinter and Brumbaugh Brothers and this was likely written by one of them."

There probably never was a time in the church—or the Kingdom, for that matter—when music or the lack of it was not exceedingly important. From the time the morning stars sang together God has ever been praised in song. Singing and songs are referred to practically hundreds of times over in the Old Testament and in the New.

The Hebrews were a singing people. Their music was pre-

served to a degree by the Christian church. Their psalms had become an important part of our worship, and new hymns to express aspirations and praise were developed and engaged in by the early Christians down through the early centuries. The Gregorian chants from the sixth century of the Christian era have had great influence down through the years. Probably through Ambrose, Bishop of Milan, of the fourth century, they trace back to ancient Hebrew melodies. Martin Luther restored congregational singing.

Alexander Mack and his followers had access to a rich heritage of Lutheran-Calvinistic, pietistic, and mystic hymns. "All in all, these early leaders" of the Brethren in Germany and in the colonies were described as "godly, fearless, able men. Most of them were not only preachers of power but writers of important works and composers of fervent hymns."<sup>1</sup> Peter Becker "was perhaps the most gifted singer and the most eloquent man in prayer in the colonial church. . . . He was also a writer of hymns."<sup>2</sup> I think I can hear this voice in perhaps the most picturesque scene ever described by Dr. Brumbaugh—that of that memorable baptism in the Wissahickon Creek and the love feast that followed on Christmas evening, 1723. That descriptive scene can hardly be improved upon.

"The group kneels. Overhead the solemn sentinels of the forest fastness—the pines and the hemlock—are stilled. The ice-bound stream utters strangely solemn music. . . . Peter Becker's voice breaks the stillness. The prayer is ended. The six candidates . . . are baptized by trine immersion."<sup>3</sup> Then, returning to Germantown, at the love feast they "gather around a long table, a hymn is sung, and in the silent evening hour"<sup>4</sup> they begin the observance of the most sacred ordinance—the feet washing, the Lord's Supper, the kiss, the hand of fellowship and the holy communion. They "sing a hymn and go out. It is night."<sup>5</sup> Was ever music sweeter? This soul-uplifting experience, heightened enormously by sweet music, has been an indescribable experience and continues as the years go by.

When the fire of mysticism, first kindled at Crefeldt, Germany, burned more dimly at Germantown, some were drawn away to the warmth of the Ephrata Society. One of the most impelling forces at Ephrata was its music. The impact of the Ephrata movement upon the Brethren, of which it was an off-shoot, was almost staggering. No small part of this effect was

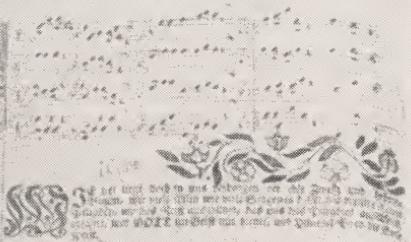
<sup>1</sup> M. G. Brumbaugh, *A History of the German Baptist Brethren*. Page 154.

<sup>2</sup> *Ibid.* Page 208.

<sup>3</sup> *Ibid.* Page 156 (see the frontispiece for a photo of the baptismal pool).

<sup>4</sup> *Ibid.* Page 156.

<sup>5</sup> *Ibid.* Page 156.



**S**ie der Herr doch in uns schenke, er die Freude und  
Freude, die wir nicht vertrauen, und giebt uns Frieden und  
Frieden, der wir nicht vertrauen, und Frieden, der wir  
nicht vertrauen.

3.

**D**er Wohlgeruch ist bei uns hier, gleichsam ein heiliger Geist,  
der uns nicht verläßt, und giebt uns Frieden und Frieden, der wir  
nicht vertrauen, und Frieden, der wir nicht vertrauen.

5.

**D**ann hat die Menschen erschafft, Gott doch nur Menschen,  
die Menschen sind es, die Gott hat erschafft, und Gott hat Menschen  
die Menschen sind es, die Gott hat erschafft.

**W**o du auch hin kommst, in jedem Lande, auf dem Wasser oder  
land, auf dem Erden, auf dem Erden, auf dem Erden, auf dem Erden.



**W**ir aber sind sehr froh und dankbar und dankbar in Gottes Wohlge-  
wollten, daß wir uns vertrauen, so giebt uns Frieden und  
Frieden, der wir nicht vertrauen, so giebt uns Frieden und  
Frieden, der wir nicht vertrauen.

**W**o du auch hin kommst, in jedem Lande, auf dem Wasser oder  
land, auf dem Erden, auf dem Erden, auf dem Erden, auf dem Erden.

**M**öchtest du ich vertrauen, ich vertraue mir mein Leben und  
Leben, und ich bin ein Laien, einer.

### Ephrata Hymnbook Such As Was Used in the Stony Creek, or Brueders Thal, Church

due to the music which flourished there. The schism in the Germantown ranks took with it to Ephrata a number of the ablest workers.<sup>6</sup> Some of them never returned. Those who returned or went elsewhere to establish churches, as at Bermudian and Stony Creek, took with them the profound spirit and the form of music and other phases of worship as practiced at Ephrata. George Adam Martin was a member of that organization, as were some of his followers.<sup>7</sup> They later established Brothersvalley [Brueders Thal]. Julius Sachse, the noted historian, says that the influence of Ephrata music was very marked in New England and that it was even carried across the Alleghenies.<sup>8</sup> It appears that much of the Brethren interest in singing, and perhaps some of the best early roots of its performance, come from that source. (See cut.)

<sup>6</sup> G. N. Falkenstein, *History of the German Baptist Brethren Church*. Page 78.

<sup>7</sup> M. G. Brumbaugh, *op. cit.* Pages 328 and 329. (Elder Joseph Berkey of Shade Creek, his parents, and others were originally Seventh Day Baptists.)

<sup>8</sup> Julius F. Sachse, *Ephrata Cloister Music*.

Since, apart from the above, the history of music in the church of Western Pennsylvania in its early period has been the history of the music of the Brethren in general, it seems advisable to note that the Brethren immigrants to America brought with them a few copies of their songbook, *Das Davidische Psalterspiel*, first printed in 1718. It contained over one thousand hymns. Christopher Sauer printed a shorter form (five hundred thirty pages) in 1744. Sauer published four editions of it, the last in 1777. Other editions followed, so that by 1850 there were at least fourteen editions.<sup>9</sup> All this proves that the Brethren were decidedly a singing people. They have continued to be interested in hymn singing and hymnbook publishing up to the present.<sup>10</sup>

The music within the Church of the Brethren did not develop wholly apart from the secular music of the community. Brethren communities surrounded two very important music centers of the nation, Pittsburgh and Philadelphia—where there were more than a dozen important musical societies and schools, some dating back to about 1800. The Musical Fund Society, founded in 1820, brought in such talent as Jenny Lind, who was well known to many of our people, and, having influenced them, was often referred to in Brethren homes. Elder C. G. Lint, himself a singer and leader of song, claimed family connection with the above famous singer.

The old-fashioned all-denomination camp meeting had its effect, beginning around 1800 and coming to a climax chiefly under the Baptists and the Methodists throughout Pennsylvania and states south. The Brethren were not able to live wholly apart from the influence of such camp-meeting and revival songs. Singing wholesome songs for whatever occasion is an admirable practice in Brethren homes and communities and is expressive of many moods from the light and cheery to the most profound and devotional. People who cannot change moods will probably have difficulty singing themselves into an attitude of worship.

The influence of George B. Holsinger, born and reared within our district, must be mentioned here. (See his biography.) As the leading musical authority in the church he conducted singing which attracted much attention within and without the church. This he did for many years, until his death

<sup>9</sup> H. R. Holsinger, *A History of the Tunkers and the Brethren Church*. Page 266.

<sup>10</sup> Nevin W. Fisher, *The History of Brethren Hymn Books*, published in 1950. Chapters IV and VI.

in November 1908. His goal was to inspire all with the true spirit of worship through sacred music. Perhaps the height of his musical goal was reached when he led the great singing audiences of the Brethren at Annual Conferences, especially at that noted Bicentennial Conference at Des Moines in 1908.

From observation at the Annual Conferences of 1907 and 1908, the writer can say that Brother Holsinger was a dignified, capable, and highly respected leader. The effect of such leaders upon the music of the district and the Brotherhood cannot be easily overestimated. The singing was given publicity in the regular press, the *Conference Daily*, and church papers. This singing was discussed later for some time in the home and community, new songs were introduced, and new leaders were inspired, who tried to imitate what they had seen and heard. A somewhat similar contribution made by contemporary and later leaders should not be overlooked. Among them were A. J. Showalter, William Beery, Cora Stahley, B. S. Haugh, Roy Dilling, C. L. Rowland, and Alvin Brightbill. Others are following them.

There is historical and practical value in a sixteen-page booklet, *Singing in the Sunday School*, prepared and distributed among the churches by the General Sunday School Board, perhaps forty years ago. It is referred to partly because it was used in this district, and it was compiled by Professor William Beery, the only remaining one of the three outstanding composers of the first generation of trained musicians in the Church of the Brethren.<sup>11</sup> The following excerpts will recall some of the problems and the aspirations of the times. Much of the advice is still appropriate.

Good church music is good Sunday school music. The idea that music for the Sunday-school should be different in character from that which is good for the church is erroneous. Without a doubt the services of the church have lost much in dignity, reverence and spiritual uplift by the use of some of the lighter music which has found its way into them through the Sunday-school. To find that in a congregation of intelligent, well educated young and older people, the standard, historically famous, and most worshipful hymns and tunes are not only unfamiliar but also unappreciated, is a condition painful to contemplate. It is deplored that the Sunday-school is often to blame.

The music and manner of singing in the Sunday-school should be at least as high in excellence as that of the public schools. Music is an educational force. The singing of good music will help people to think good and right things; right thinking will bring about right doing.

<sup>11</sup> Nevin W. Fisher, *op. cit.* Page 85.

The most effective mode of song service is that of congregational singing. An occasional solo, duet, quartet, or chorus or anthem by select voices, is sometimes in place, and can be used to good effect; but by all means, congregational singing must prevail if the best results are desired. We learn to sing by singing, and the way to maintain this form of singing is to use every means and opportunity to build up popular hymn-singing. We would recommend that there be special attention given to the teaching of vocal music in the congregations.

Singing must be regarded and used as an act of worship. It cannot be engaged in while other distractions are going on; selections should be carefully made by a competent person; children should be taught the art and science of music, and the correct use of their voices; every possible means should be employed to maintain, promote and improve congregational singing.

From this point I go back to the earliest regular worship services. The hymns were selected by requests, for use usually with long meter, short, or common, as there were few hymns with the music attached. There was usually no trouble to find one of several tunes to suit a hymn. In those days the leaders never stood up in the local congregational services to lead, nor did they generally use a fork or a musical instrument for finding the correct pitch. They did often beat out the rhythm with the hand or occasionally with the head.

To return to the earliest services within recollection, there were a limited number of books and few printed tunes. This called for regular lining of about two lines of the hymn by the minister, which were then sung by the congregation, followed by two more lines, this procedure being repeated until the whole hymn was sung. This made the work of the leader even more difficult. At least some of the hymns, as well as the prayers and sermons, were in German.

Singing schools were conducted in the church as early as the writer can remember; but closed meetings, in which fees or subscriptions were taken, were forbidden locally as late as June 1891, though this became the practice after 1900. Many members had learned to read music much earlier than this in union or community singing schools, about as early as the publishing of the first *Brethren Hymns and Tunes* in 1872, though Annual Meeting at Meyersdale in 1873 advised to keep the "hymn book with notes" out of churches.

The earliest item of business relating to music that came before the District Meeting was a query in 1868: "Will this District Meeting prohibit members to sing Bass, Tenor, or Alto with air in our public assemblies?" The answer was "No."

Another query, in 1875, contains this sentiment: Does District Meeting approve social meetings of this order? Someone reads Scripture and

exhorts, then someone names a hymn. All sing, then prayer, then another announces a hymn and prayer and so on until each has had liberty, or till time to close. Answer: Refer to A. M. "Such social meetings should be conducted according to the Gospel."

In 1880 the question came up again (from Glade Run). "Is it contrary to the principles of the Gospel or our holy religion for members of the Church and others to sit together and engage in singing during the opening and closing services at our meetings?" The answer was: "As explained (this) referred to males and females promiscuously sitting in congregation, where not common. Local congregation to decide. Encourage mutual forbearance."

As the church faced division in 1881, a paper was sent by the district to Annual Meeting at Ashland on irregularity, in that disowned members and others were received into a newly organized congregation using "instrumental music and a salaried ministry."

Then again, after the division, in 1888, a query stated that inasmuch as Annual Meeting allows the use of musical instruments, such as the piano and the organ, when they cause no offense, how then is it considered if Brethren take part with and belong to a brass band or string band? The answer was: "Brethren should not belong to such organizations or take part in them."

There we have the problems of music confronting the District Meeting up to about the turn of the century. We also have the attitude of the district toward them.

At this point we may face forward and review organized efforts to improve church music. It is fair to say that up until then there is scarcely a religious meeting recorded in the local and district minutes that did not specifically open with singing and prayer, and it might truthfully be said that each one closed in the same way. While there was scarcely anything ever said as to the interpretation of hymns, the common admonition was: "Sing with the spirit and the understanding"—or sing without further lining. There had been practically no chosen choristers, officially, and few if any trained leaders, but there were many songsters good enough to inspire others.

We could say that C. G. Lint was a trained leader for his day. He was a very good singer, and also an author of hymns. I understand that he "had completed several courses in vocal music, and was industrially engaged in teaching the art in the evenings." He had three large classes when he "decided to devote his entire time and attention to the work of the ministry."<sup>12</sup> Professor William Beery pays him tribute in various ways.

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<sup>12</sup> Blough's history, biography of Lint.

We should refer next to the contribution of Professor Beery, who has been helpful in the preparation of this article. He had the distinction of being the first trained leader who had an effective and extended period of influence over the district church music. His low salary at Juniata College, fortunately for the churches, forced him out to conduct singing classes in the local churches. Professor J. W. Yoder also taught classes in the district.

The rudiments of music were taught with round note reading in the various keys, and related modulations. Stress was placed on tone quality, interpretation, and worship in song especially when the rudiment book was laid aside. Professor Yoder also stressed smaller group participation, and started the first male quartet known to the writer, who became a participant. Leadership was also taken up. Some of these special groups kept functioning for years. Even the classes were held together for practice for some time afterward by local leadership. The quartet, duet, and chorus singing has really never died out.

In 1908 and 1910 the writer and wife and J. L. Weaver and wife were privileged to take training in methods and conducting at Bethany Seminary. Observation work was taken at Moody Bible Institute, with practical experience at the missions, Sunday schools, and vacation classes. It was natural that when these students returned home to the district they should practice what they had learned. They found here a ready response, with classes in various churches and communities, some being repeated year after year each summer vacation for some time.

#### REPORT OF MUSIC SURVEY BY QUESTIONNAIRE, 1950

The following facts on music were gleaned from a survey made among the churches of the district, relating to interests and practices as of 1950. There were forty items, falling under fifteen different classes. There was a response from seventeen of the sixty congregations, representing city churches, urban—small town—churches, and predominantly rural churches, with five or six congregations in each class, representing two thousand one hundred forty, one thousand one hundred sixty-one, and two thousand one hundred fifteen members in each class, respectively. There were answers from eleven and one-tenth per cent of the five thousand five hundred sixteen members represented in the survey. (Ten per cent of any group is sufficient for statistical purposes.) There was a total of six hundred ten persons voting on any of the whole group of questions.

1. Ninety-three per cent of five hundred thirty-six favored the use of instruments with congregational singing.
2. Ninety-seven per cent favored the use of a chorister.
3. A goodly number or seventy-nine per cent wanted to know about authors, the origin and influence of hymns, or the stories of hymns.

4. Seventy-nine per cent did not remember the old practice of lining the hymns.

5. The choir as an aid to worship was favored by ninety-five per cent.

6. Only three of the seventeen churches did not have a choir. These were rural churches. The number in these fourteen choirs averaged about ten, with few having over thirteen.

7. Choir robes were preferred by sixty-nine per cent. The main reason for favoring the robing of the choir was that of uniformity of dress.

8. Fifty per cent of the churches want the music program left in the hands of the music committee. Second choice, the choir director; third and fourth places, the pastor and the board of Christian education.

9. The tabulation in the next group is not satisfactory. It raises the question of what the churches are doing to promote music.

10. Fifty-nine per cent feel that the listener profits quite as much or rather more than the one who participates.

11. Exactly fifty per cent of those participating expressed their preference for musical instruments to be used in church worship.

12. Ninety-seven per cent favored using the *Hymnal: Church of the Brethren*.

13. On the various types of vocal music, the first choice was for congregational singing, with adult choir, quartet, duet, men's chorus, junior choir, women's chorus, song fests, and finally solos, in this order.

14. Seventeen per cent of those who responded played some instrument.

15. Fifty-one per cent said they received most of their help in music from the church; next in order were the school, the home, private lessons or help, the choir, and lastly the community.

Those most interested should study these findings carefully and do what they can about the situations they reflect. Has your church had a music institute lately? Why not? It appears that the Brotherhood is becoming more music conscious again—and look at the many reasons why it should! Then why not your church?

A great many churches are doing much to improve their choir singing. This has been immeasurably inspired by the influence of the Juniata College a cappella choir and other college glee clubs. Professor Charles L. Rowland has given the best of his life to this work. Other leaders were trained at Bethany and other schools. George Detweiler aided the district activity materially; so also have others of the District Music Committee, including Ernest Statler and Sisters Roy Forney and Clarence Bowman. Many local leaders, such as John Fike, George Berkley, Chester Strayer, Ray Berkebile, J. H. Lehman, and Harry Howells have sacrificed that progress in this field might be possible. Some have spent much of their own personal funds to carry this work forward. Special recognition should

be given to the helpful activity of Ernest Statler and his Roof Garden Chorus as well as such other groups as the Rummel men's chorus, the Gideons of Walnut Grove, and the Roxbury choral groups, to name only a few of them.

Where are our modern hymn writers? Why not more musicians and hymn writers among the Brethren? We know we have a few at work. Time will tell of the quality of their work. The least that we can do, short of producing, is to join the effort to sing and play our present hymns more effectively.

Our leaders may have a slight tendency to follow the untried and bizarre, or the difficult to perform. The simpler music, well performed, may be more effective than the poorer performance of the more elaborate music. However, we must continue to democratize our church music. More leisure should give us increased interest, variety, and activity in the church music. Let us hope that *The Brethren Hymnal* (1951) and the attending enthusiasm for better hymn singing may carry us to new heights of worship in song.

—Alvin G. Faust

## CHAPTER 16. HIGHER EDUCATION IN WESTERN PENNSYLVANIA\*

*Young Brethren as select-school teachers  
Establishing of academies and colleges  
Influence of Juniata College on the district*

“The greatest thing in the world is a human life. The greatest work in the world is the helpful touch upon that life.”<sup>1</sup> That quotation has been ringing in my ears for more than four decades. That helpful touch, from at least one angle, is education.

As to the meaning of *higher education*, I am not sure, particularly as to the point where it begins and when it ends. It begins with the cradle—or does it? It does not end with the grave, I feel sure. To determine just where elementary educa-

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\* Brother Alvin G. Faust, Ph.D., prepared an interesting and exhaustive chapter on this subject, but the limited space available makes only the following excerpts possible.—Editor.

<sup>1</sup> Antoinette Abernethy Lamoreaux, *The Unfolding Life* (Preface). Religious Publishing Company.

tion ends and where secondary or higher education begins is really difficult. It may depend partly on the individual and the circumstances under which it takes place.

Any education above the eighth grade should be considered higher education in a formal sense. The regular high school course, however, has become common for youth today, and its administration has passed from private to public control; accordingly, this phase will receive slight emphasis in this discussion. Would it be a great surprise to hear that a high school education of the present time has a greater content of subject material than the college course—and certainly the academy course—of a number of years ago? This education on the high school level, and even higher, is now so much within the reach of students that anyone with the will and a little means and ability may attain at least minimum standards. In this study we should put more stress upon conditions of the earlier period, when the opportunities on this level were more rare and the sacrifices of the leadership were much greater to make such standards as even the academy available to a few.

The Brethren have been interested in education from the start, even though there was what some prefer to call "the eclipse" in their history. They were interested all along the line, from the time that Alexander Mack presumably attended Halle University, the first liberal college in the world, or associated with its leaders and culture.

Mack's contacts with and his interest in the publication of the Berleberg Bible and his work, *A Plain View of the Rites and Ordinances of the House of God*, were deeply grounded in educational philosophies and practice. So was his interest in the education of his children, as evidenced in the work and writings of his son, Alexander, Jr. Witness the work of Christopher Sower in his publications, and in sending his son, Christopher, Jr., to the great Christopher Dock, a Mennonite teacher who was good enough to write the first American-published work on pedagogy. Christopher Sower, Jr., induced Dock to allow him to publish that work (1770). He had other wide interests in education, generally. His "first publication 'Christian Education' which edition is now exceedingly rare,"<sup>2</sup> was published in 1754.

The fact that Germantown Academy [with which he was connected so long] was a union school proves also that his devotion to education was based upon no sectarian view of its value, but upon

<sup>2</sup> M. G. Brumbaugh, *A History of the German Baptist Brethren*. Page 393.

that broad charity for the poor and the needy that made his life so rich in deeds of love. As editor of a religious and of a secular paper, the publisher of two editions of the Holy Bible, of a family almanac, and scores of religious and secular volumes, he was indeed the sower of good seed in Colonial America, and the champion of the cause of the poor Germans.<sup>3</sup>

Who could omit such a rich statement on such an outstanding leader of education by Doctor M. G. Brumbaugh?

It is interesting to note the open-minded, generous spirit of growth which characterized the early Brethren. And it may be that we have returned to this philosophy again, but it was not true during the period when our educational activities lagged and formalism and dogmatism had set in to the point that many members were "disowned," often for trivial reasons, some involving education. Further interests of the early Brethren in various phases of education were shown both in secular and religious fields. More deserves to be said about this type of education, but we pass to still another. This was the subscription school before the days of the free public schools as sponsored by the state law of 1834. The Brethren conducted subscription schools as other churches did before that day. Most noted of them, perhaps, was the so-called "select school." According to S. Z. Sharp, the select school was not an uncommon thing among Brethren communities.

One would naturally wonder, with all this educational background, what became of all this heritage and activity in the early 1800's. The answer is not far to seek. Christopher Sower, Sr., was gone, but his son, Elder Christopher Sower, Jr., took up the work, of which much more could be said. When the Revolutionary War broke out, Pennsylvania citizens were required to take an oath of allegiance to the state as against the King of England. Sower was not opposed to or an enemy of the state, but in the light of the New Testament he could not take an oath of support or allegiance. He was persecuted and suffered the loss of all his property, including even his glasses at first. The printing establishment was lost and the champion of educational interests among the German colonists and their news informant was gone.

In fear, these distraught people seemed like sheep scattered without a shepherd. They withdrew into seclusion. It took decades to revive educational interests among isolated rural churches. Here is where Western Pennsylvania really comes

<sup>3</sup> *Ibid.* Page 412.

on the scene, though all its roots extended into this cultural pattern. This extended study of early foundations and developments in education or the lack of it seems important to this study.

Among causes which prevented the Church of the Brethren from establishing high schools and colleges during this period may be named: (1) the blighting influence of the war, (2) emigration, (3) adhering to the use of the German language, and (4) the lack of an educated ministry.<sup>4</sup> Except for that of the mother church at Germantown and a few others, the membership was composed largely of farmers who moved away in large numbers in pursuit of the best lands, or perhaps for industrial pursuits in rare instances. It is impossible to trace this emigration movement here, except to say that it brought the church west of the Alleghenies into Somerset County and into Southwestern Pennsylvania.

At the time the Brethren were establishing agricultural colonies and organizing rural churches, the grade level of education filled all their needs. They were not interested in higher education. The Brethren in this period of rural expansion chose the best from among them to be their leaders. They were generally students of the Bible, with a remarkable heritage of Bible reading and study; but when called to the ministry, they really took their duties seriously and devoted hours to reading, study, and meditation. They committed whole chapters or even books of the Bible to memory. They lived it. Furthermore, they were students of nature, in which they, as well as the Master Teacher, found the richest illustrations in the world.

In spite of the superficial reactions at times against education there was always a deep undercurrent for it. The plane on which it was to be conducted was of the highest order. The practical development of education on various levels before 1860 was greatly aided by the fact that many of the Brethren were teachers in that early period or were interested in starting schools. You may be assured that the Brethren were early, in known instances, for free school education.

Among the most promising of the minister teachers of this earlier period was Jacob S. Miller, of Bedford county, who did more to revolutionize the methods of common-school teaching in his part of the state than any other person, and became exceedingly popular. He began teaching in 1844, in his seventeenth year. He erected a building for a select school, in which he gave both secular and re-

<sup>4</sup>S. Z. Sharp, *The Educational History of the Church of the Brethren*. Page 39.

ligious instruction, but before the close of the second term, death snatched him away.<sup>5</sup>

Brother Miller had had extraordinary success elsewhere as a teacher before he established his school at Buffalo Mills. Students came from the surrounding and the more remote areas and boarded with the family. The work was pronounced very popular and a success from the start, but "incessant labor and over work" brought him to an untimely death in 1853. Thus came to a sudden and unfortunate close the first local try at what pointed toward a revival of higher learning, especially notable because it was within reach of the Brethren of the local area.

Brother Miller had frequent contacts with the Brethren of the Western District, especially at Berlin. He died on May 11, 1853, and funeral services were conducted by our own Elder Jacob Hauger of Somerset County. He will always appear as an interesting, pioneering leader in our educational history.

Another figure who wielded strong influence toward higher education was James Quinter, who, at the close of a fourteen-year pastorate in the Western District, became associated with Henry Kurtz in publishing the *Gospel Visitor*, and in 1856, by advocating such a school, created a great deal of agitation before Annual Conference. The minutes of that year's Conference say:

We desire to know whether the Lord has commanded to have a school besides our common schools, such as the one contemplated in the *Gospel Visitor*.

Answer by General Conference: We think we have no right to interfere with an individual enterprise so long as there is no departure from gospel principles.

Many young members were lost to the church because they could not satisfy their goals and aspirations for education. More and more were making such demands. The time was ripe for a beginning. The leaders were inspiring, and this Conference decision opened the way. The dawn of a new day in education was breaking in the early 1860's. Many individuals with more than passing interest had helped to pave the way. There should be space to mention many of them.

Establishing a Brethren school for church leaders and for the education of her youth had been a pet project of Elder Quinter since 1856. He helped to establish an academy at New Vienna, Ohio. This school "opened October 14, 1861 and con-

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<sup>5</sup> Sharp, *op. cit.* Page 43.

tinued for three years with a reasonable degree of success," says Elder Sharp. The enterprise ended in 1864 with the disturbed conditions of the Civil War.

Brother Quinter was assisted by another Western Pennsylvania brother, Oliver W. Miller, A. M., who was the principal of the school. Miller and Lewis Kimmel were our first two college graduates (1859) with Bachelor of Arts degrees. Brother Miller was from the Georges Creek congregation, where Quinter had been pastor.

We mention briefly Salem College of Bourbon, Indiana, for the reason that Oliver W. Miller, from our district and a leader in education, was elected president of the college, and also because Elder Jacob Berkey, son of John and Mary Berkebile Berkey of the Shade Creek congregation, an able preacher in English and German, with a fairly good education for his time and much interested in education, was chosen as one of a committee of three to purchase the building and plant of a defunct college of another denomination. This was the first serious attempt, apparently, of a church district (Northern Indiana) to establish an institution of higher learning. It was planned as a first-rate college and promised to fulfill the dreams and hopes of a forward-looking people.<sup>6</sup> The school opened on December 14, 1870, but, with ideals which were perhaps too high, not enough trained men in the church to operate it properly, and especially opposition without and within, the school closed at the end of its three-year contract, with the loss even of the homes of some of the trustees and supporters. Thus a noble effort, worthy of our attention, failed.

Our next efforts in the cause of education were nearer home. We refer to the proposed Berlin College, Somerset County. Educational sentiment had grown to the point of attempting to establish a Brethren college here. This was within the Western District. H. R. Holsinger was a leading figure.

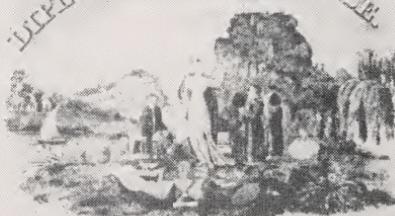
The plan was to solicit \$100,000.00 for this work, but none was to be payable until all had been subscribed. The churches of Somerset County were canvassed. In less than ten days the sum of nearly \$20,000.00 was subscribed. "The proposition to raise one hundred thousand dollars was not given up without a determined effort to secure it. Not only were Middle and

<sup>6</sup> Sharp, *op. cit.* Pages 61-68.



OMNIPOT.

ALLEGHENIAN COLLEGE



PROMETHEUS

## Benefici All Coll.

Benjamin Allen  
Daniel Barnes  
Aaron J. Beckwith  
James C. Beyer  
George Board  
John Brown  
Joseph Burdette  
Israel Shattock  
Samuel Lovell  
Patrick G. Curran  
Samuel R. Moore  
Ralph Steiger  
Samuel Vorrell  
Timothy White  
Thomas Wilson  
Henry Root  
Ephraim Bell  
James Foster  
Samuel Perkins  
Horace Lyon  
Joseph T. Remondino  
John Smith  
James Remondino  
Alexander M. Powell  
Joseph Shattock  
Isaac Perkins  
Alexander Poore  
William W. White  
Robert Powers  
Stephen Powers  
Jacob Hall  
Richard Kimball  
Hugh Brewster  
Robert L. Foster  
William Kelt  
Elleanor Wilson  
H. Sherman  
James Burkhardt  
Samuel Brundage  
George S. Dryden  
Abraham Collier  
William Apes  
David Dick  
Casper Clark  
Jacob Gurn  
James Herkis  
John Peter  
James McMillion, Jun  
Moses H. Potts

Notum sit quod Nos  
accubam meum utrum collegium in  
Universitatem per eum transire  
(College) Alleganiensis  
quod est apud. Mont. Pennsylvaniae  
Civico. Virginiensi. et interius invenientur  
varietatis quantum his scriptis testatum  
estamus. Lewis Kimmel  
optime 1859, mense Septem.  
Collegia interius atque  
Principales studiorum concitantes esse  
diapu omnes per diuinum immunitum per  
quae hoc aut usque ad hunc gradus videt  
opem exercere ut habeat aquarumque major  
aut falso. ut. sigilli publici appositi signiphas  
affirmant. Incola Pennsylvan. Alleghenia  
materia anno solito. Namque AD CCCLXIX  
anno obit. John Pier. John Barker Prof. Et Math. Prof.  
A. S. Nicholson & M. Williams Prof. Nat. Sci.  
Wm. H. Swigert W. Hunter Prof. Hist. Et Phil. Et  
Mr. Farrelly & Mr. Ward J. Hammitt  
J. Davis J. Martin  
J. Berickson

## Benefici All Coll.

Louis P. Pease  
William Knott  
Loring French  
William G. Smith  
John E. Wallace  
James Walker  
Benjamin West  
David Howard  
Joseph M. Leon  
Charles F. Andrews  
Samuel L. Mitchell  
Samuel E. Reed, Jun  
William Walker  
Abel Hobart  
Thomas C. Wadsworth  
Henry C. Moore  
John A. Tracy  
John C. Tracy  
Edmund H. Thorpe  
David Howard  
John Friend  
Isabella Phoenix  
Henry M. Fowles  
W. Leader King  
Loring Hale  
Samuel Perkins  
James Ross  
David M. Roberts  
William P. Hollister

Western Pennsylvania canvassed, but a goodly amount was subscribed in Ohio."<sup>7</sup> This effort was made in 1872.

There were two other efforts in our district, though short lived, which deserve our attention. They were the Plum Creek Normal and the Purchase Line Academy.

Lewis Kimmel had graduated from Allegheny College, Meadville, Pennsylvania (A. B., 1859 and A. M., 1863). (See his biography.) In 1874 he began a school in the north half of the Plum Creek church building under the strict regulations or instructions of the church council there.<sup>8</sup> He had been a student at Elder's Ridge Academy and had previously taught a select school at Rural Valley, according to his daughter, Mrs. Claypool. He knew the value of education, and the Brethren had confidence in him. His concern for his own family was a motivating influence.

Brother Howard Miller had by this time earned a reputation as an able teacher and had earned a liberal education at Bucknell College. He was called in as an assistant by Brother Kimmel. Brother Kimmel's three children were the only students present on the opening day, but by the beginning of the next year the prominence of these two teachers attracted about one hundred students. Many who were teachers or were preparing to teach attended. Among leaders who received training here were Howard H. Keim, a prominent elder and lecturer in the University of Indiana, Christian Kimmel, the younger brother of Lewis Kimmel, a prominent worker and father of a large family of Brethren students and church workers, and Elder R. T. Pollard, M. D., of Garrett, Somerset County.

It is traditionally reported that an initial endowment<sup>9</sup> was started and that this with some of the student body was transferred to Juniata College when it opened in 1876, or soon thereafter. Improved transportation and boarding facilities, along with the increased teaching force, later were important factors in the shift to the Huntingdon school. The Plum Creek Normal closed after four years of activity. Some of Brother Kimmel's library is still intact. He was really a pioneer in education, both in attainment and leadership. His college diploma is reproduced on page 130. Efforts failed to determine how many in the district followed in the attainment of a college degree, but the church should feel proud to honor him.

<sup>7</sup> Sharp, *op. cit.* Pages 69 and 70.

<sup>8</sup> See Plum Creek church minutes, dating back to 1853.

<sup>9</sup> The amount of the endowment was actually \$300.00.



Juniata College Students From Western Pennsylvania, 1905

*Seated, right to left:* 1, Clara Shaffer; 2, Grant Blough; 3, Nellie Shaffer; 4, Robert Miller; 5, Myrtle Walker; 6, Harry B. Speicher; 7, Pearl Lehman; 8, William L. Judy

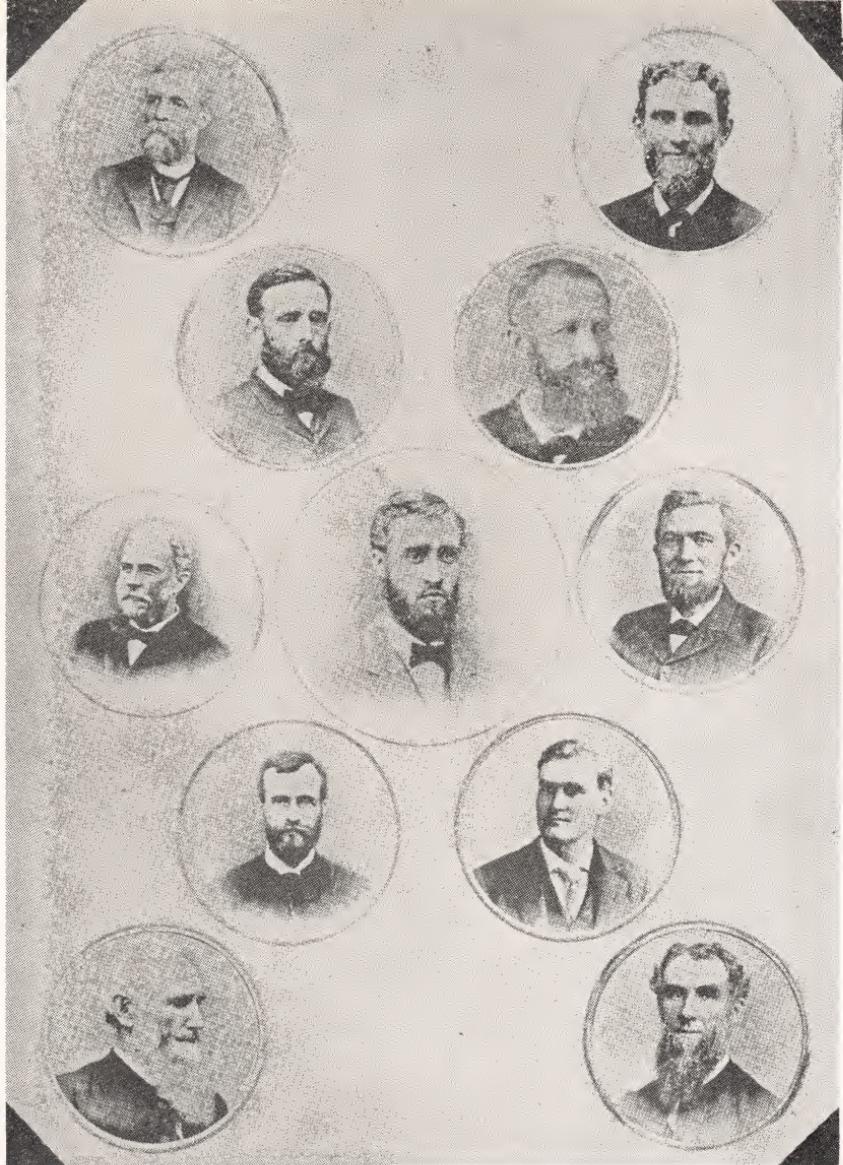
*Second row, left to right:* 9, Margaret Griffith; 10, Suie Gnagy; 11, M. J. Weaver; 12, Ella Hoffman; 13, Alvin G. Faust; 14, Eva Belle Park; 15, Cora Peck

*Back row, right to left:* Milton Weaver; 17, Charles Hasson; 18, Galen K. Walker; 19, A. J. Park; 20, John Fike; 21, H. J. Beabes; 22, Orville Stahl

The Purchase Line Academy was also a temporary school on that level. It was started in 1873 by J. L. Myers, the first teacher, chairman of the board of trustees, and a Bucknell student. It continued to a much later date than did Plum Creek. Here a number of our church leaders, especially of the Purchase Line, Manor, and Penn Run area, attained an academic training. Among its thousand students were: Elizabeth Swartz, Sadie Mumau, Mrs. Ed Donahey, Samuel L., Lydia, George H., Benjamin, John W., and Ford Fyock, M. G. Minser, Samuel Minser, Samuel Beer, Elizabeth Beer Hollopeter, and especially the church leader, Mark Minser. This academy closed in 1918.

Who can tell the importance of these temporary schools on an academy level in laying the groundwork and stimulating a desire for higher education in the district?<sup>10</sup>

<sup>10</sup> The New Centerville Normal Academy, near Rockwood, and the Somerset Normal School had many Brethren students, though managed by others.—Editor.



Founders and Early Leaders of Juniata College

From top, down, left to right: Dr. A. B. Brumbaugh, J. B. Brumbaugh, Dr. Saylor, William Beery, J. H. Brumbaugh, J. M. Zuck, David Emmert, J. W. Swigart, M. G. Brumbaugh, James Quinter, H. B. Brumbaugh

Not only Juniata College but also Ashland College profited by the closing of the Plum Creek Normal. The latter is out of the district, and the story of Juniata is so important and so well told by David Emmert in *Reminiscences of Juniata College*, and by Dr. C. C. Ellis in *Juniata College: The History of Seventy Years*, and by others that it cannot be attempted here.

Many of the strongest men and women of the district have received their professional and religious training at this school, which, as colleges go, ranks at the top. Witness the large number of successful church leaders who received training at Juniata College. (A sample year, 1905, of Western District students is shown on page 132.) Her standards are above reproach and her leaders have ever been an inspiration to the churches of the district. What emotions well up within you as you look into the likenesses of these college leaders! (See cut of founders and early leaders.) The writer cannot evaluate the good fortune to have sat under the tutelage of nearly all of these men of God. Their spirit lives on and on.

#### ANALYSIS OF QUESTIONNAIRE ON EDUCATION

An effort was made in 1950 to obtain a record of the educational accomplishments and activities of members of the district in various fields of church endeavor. This turned out to be a sampling rather than a summary. While the response was rather disappointing, yet the results seemed important in certain phases. We wish that pastors had supplied the information on the number of high school and college graduates or students in their constituency. Perhaps they do not know. But would it not help toward more efficient pastoral work if one knew? Should not the ministerial and pastoral committees know more of the attainments of both pastors and the membership of given churches in order to co-ordinate the work? Perhaps this is going too far or it may be open to doubt.

To comment briefly, in the survey there were seventeen congregations with a total of five thousand, five hundred sixteen members, and six hundred thirteen or about twelve per cent (nearly one half of them males) responding. There were three and one-half per cent who were college graduates with a few more in the science field than in liberal arts. An additional four and seven-tenths per cent attended college for one or two years.

Of the responding group, a few studied music. About as many attended seminary as had two years of college training. An equal number were teachers, it is assumed in public schools. It should be noted that at the turn of the century an unusually large percentage of Brethren were active as public school teachers or as school directors. This had an inestimable value

in tying the church with the community and in keeping them in the position of leadership. It also raised materially the standards of our own Sunday schools. A survey should be made to determine actually the number and influence of Brethren in the teaching profession or in administration.

More than fifteen per cent of the respondents were students in some field or other. Six per cent were farmers; twenty per cent were employed by others and forty per cent were housewives. More than twenty per cent were teaching in the church school and an equal number had some official capacity in the church.<sup>11</sup> It is interesting to note that the main magazine read was the *Gospel Messenger*. The *Reader's Digest* was next in order, with many others being named. More than half of the group attended Camp Harmony at some time, slightly fewer attended District Meeting, and one fourth had attended Annual Meeting.

When most of the church members go to high school and a number approaching ten per cent come in contact with college, then higher education has become a very important part of our church life. Rural churches are having only slightly less than the average percentage of high school graduates. Who can estimate the effect of this influence on the pattern of our church program?

The *Educational Blue Book*<sup>12</sup> lists about fifty persons connected with the district who had college degrees before 1923. All except thirteen of these degrees had been earned in the final decade studied. Others had lesser degrees. There were no Doctor of Philosophy degrees but there were about ten Masters degrees, of which the first two, held by Lewis Kimmel and Oliver W. Miller, were apparently honorary. There were about as many Bachelor of Divinity degrees (two or three years above college level); and M. J. Weaver and M. Clyde Horst held Bachelor of Theology degrees. It is interesting to note the increase in this field in the last decade, and especially the tendency of churches to choose pastors who have seminary training. What a change!

It is also interesting to note the mutual exchange of the district pastors with other state districts. This exchange seems to be on the increase. It appears to be mutually beneficial, a

<sup>11</sup> This questionnaire was circulated in most cases at some church function.

<sup>12</sup> W. Arthur Cable and Homer F. Sanger, *Educational Blue Book and Directory of the Church of the Brethren with Biographies, 1708-1923*. General Education Board of Church of the Brethren, Elgin, Illinois.

major force toward general unity in the church. Our schools have a very important part in this exchange program and in its uplifting, unifying influence.



1930 Ministers' Conference at Juniata College  
Twenty of these ministers served as pastors in the Western District.

#### THESIS ANALYSIS

A summary of theses written on the Church of the Brethren for degrees in higher education in our district is not easy to make. They were written sometimes in rather technical language and for the critical reader. But underneath the surface is the deep-felt yearning to understand the church and her people, and may we say to find her weaknesses, honor her strength, and glorify her accomplishments. Would you like to know more about these messages? Copies are available in the libraries of the educational institutions granting the degrees.

Following is a list of theses, of Western Pennsylvania ministers, examined by the writer:<sup>13</sup>

1. Brumbaugh, Lewis Henry, A.B., M.A., B.D., Ph.D. *Changing Emphasis of the Church of the Brethren Toward Certain Social Problems*. A Doctor of Philosophy thesis, University of Pittsburgh, 1945.

<sup>13</sup> Editor's note: Doctor Faust made a careful and thorough study of all of these theses, and provided a scholarly summary of them, which we regret it was not possible to publish in the limited space.

2. Clawson, John Harvey, A.B., B.D. *A Historical Treatise on the Church of the Brethren*. Eastern Baptist Theological Seminary, 1931.
3. Faust, Alvin G., A.B., M.A., Ph.D. *Cultural Patterns and Social Adjustments of the Church of the Brethren with Special Reference to an Allegheny Tableland Community*. University of Pittsburgh, 1942.
4. Henry, Tobias F., A.B., B.D., M.A., Ph.D. *The Development of Religious Education in the Church of the Brethren in the United States*. University of Pittsburgh, 1938.
5. Horst, M. Clyde, A.B., B.D., Th.M. *The Atonement in the Old Testament*. Western Theological Seminary, 1928.  
Also examined: *Government in the Church of the Brethren (Historical and Critical)*. School of Theology, Juniata College, 1924.
6. Murphy, James E., A.B., M.A. *The Alexander Mack Churches*. University of Pittsburgh, 1940.
7. Neff, Wilbur H., Th.M. *The Attitude of the Church of the Brethren Toward the State*. Western Theological Seminary, 1945.  
Also examined: *The Origin of the Christian Communion Service*. Western Theological Seminary.

—Alvin G. Faust

## CHAPTER 17. BRETHREN BOOKS AND PUBLICATIONS

*Alphabetical list of authors  
Books and pamphlets published  
Periodicals in this district*

This chapter, covering a period of one hundred ten years, may not be complete, but is submitted as a help to future writers.

The earliest historical record dealing with the Brethren in this area, of which we have any knowledge, was published about 1840. It was called *Farsomlungs Briefly*. About the year 1915, Elder Conrad G. Lint wrote concerning it as follows:

I have in my possession a "Farsomlungs Briefly," which I prize very highly on account of its age, [it] having been published about seventy-five years ago. It contains a roster of the former church fathers, and other information, among it being the names of the heads of forty families, twenty residing in the "Glades" and twenty "on the river."<sup>1</sup>

In 1846, or twenty years before the Western District was organized, we had already produced an author. John Boger, formerly a deacon at Berlin, after twenty-two years as a

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<sup>1</sup> Blough's history. Page 82.

minister at Markleysburg had his book, *The Coming of Jesus Christ*, published at Somerset.

The first official publication of Western Pennsylvania is of even date with the organization of the district, 1866: *Proceedings of the District Meeting of the Western District of Pennsylvania held in the Berlin Branch, Somerset County, on the 5th and 6th of November, 1866.* Eighteen "branches" (congregations) are listed as comprising the district, and the names of twenty-four delegates are given. Elder "John Wise was chosen Moderator, Joseph I. Cover, Corresponding Secretary, and C. I. Beam, Clerk."

Very likely the minutes of District Meeting have been published every year since the organization of the district eighty-five years ago. One year we had two District Meetings, as the time was changed from April until October.

Our first poet and hymn writer very likely was John Berkley, Sr. He was also the ancestor of a long line of ministers and missionaries. Concerning his authorship, C. G. Lint wrote: "[Brother Berkley] was quite a poet, and composed a number of German hymns, which, however, were never published, owing to his having sent them to Editor Kurtz, founder of the Gospel Visitor, who, at a time of removing his printing office, either lost or mislaid the manuscript."<sup>2</sup>

Four years before the National Sunday School Convention (now the International Sunday School Association) appointed the first committee (1872) to prepare "uniform Bible lessons for the Sunday Schools of the land,"<sup>3</sup> our District Meeting was grappling with the problem of a Sunday-school literature. The minutes of the District Meeting (1868), Article 2, say:

A desire of the Conemaugh Church to the District Meeting of Western Pennsylvania to request the Annual Meeting to adopt some good general system of Sabbath-school something like this: the brethren being permitted and requested to compose and select suitable pieces. A Committee to be appointed by Annual Meeting to examine all, and if approved of have the same printed as a Sabbath school library, and used as such by the Church generally wherever the brethren have a desire to have them.

Answer. Yes: request it. This goes to Annual Meeting.

This request is better understood when we remember that "before March 26, 1879 the Church of the Brethren had no Sunday school literature."<sup>4</sup> It shows that our district, in its request for Sunday-school publications, was at least ten years in ad-

<sup>2</sup> *Ibid.* Page 86.

<sup>3</sup> *Organized Sunday School Work in America* (1914). Page 9.

<sup>4</sup> S. Z. Sharp in the *District Herald*, July 1931. Page 16.

vance of the Brotherhood. It also reveals that the Sunday school was already officially recognized by the district in 1868.

District Meeting was held at the Pigeon Creek meeting-house, Washington County, May 1 and 2, 1872. The minutes of this meeting are especially valuable for three reasons. The first is self-explanatory. "Article 2. We petition the District Meeting to request the Annual Meeting to re-adopt the original name of the church: Brethren. Ans. This District Meeting unanimously makes the request."

Our official name from 1836 to 1908 was German Baptist Brethren, but in Europe the name among the members was Brethren, and the church in Philadelphia bore the inscription, "Church of the Brethren." This latter name was also recognized by H. R. Holsinger and James Quinter in the publication of the *Christian Family Companion*.

The second reason for the value of these minutes lies in the Plum Creek request (Article 7) regarding home missions, and the plan adopted (Article 13) on the second day of the meeting. A Mission Board of six was elected (see Part One, Chapter 11).

The third reason is the fact that when the Annual Meeting had given permission six years previous for the holding of District Meetings, it had permitted the "keeping a record of the proceedings, but not the publication." Since the Western District had been publishing their minutes every year from the first, it is significant that on the front page of the 1872 minutes we read, "Printed for this District only," and that the issue was limited to two hundred copies. Two of these copies are known to be yet in existence—eight pages, size three by four and one-half inches.

It may be of interest to know that a quarter century before the Gish Fund was established, a great church leader of this district had established the Forney Tract Fund. The editor of the *Christian Family Companion*, in the issue of February 3, 1874, wrote:

In Volume VIII, No. 7, of the *Christian Family Companion*, there is a notice of the death of brother John L. Forney, who died in the winter of 1872, in the Berlin congregation, in this county. According to his will, his property was to be appropriated to the dissemination of Christian truth through tracts. In the notice . . . his property was stated to be worth three or four thousand dollars. This was an over estimate. . . . It will be about fifteen hundred dollars.

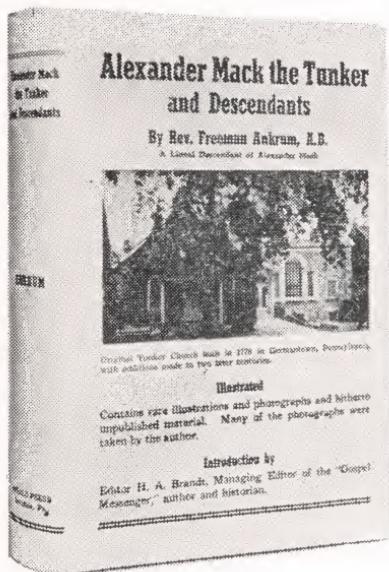
We were made the trustee of the legacy. . . . We design to make a safe investment of the principal and constitute it a permanent

fund, the interest of which shall be used according to the will of the testator.

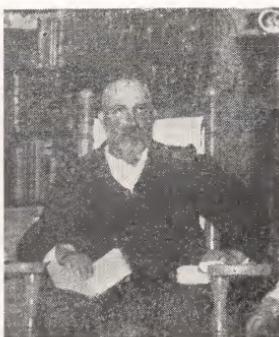
Brother Quinter then continues, "We do this in hopes that other legacies and donations will be added to this, and a fund thus formed that shall, if judicially used, be made subservient to the promotion of Christian truth and Christian life."

#### ALPHABETICAL LIST OF AUTHORS

1. Adams, D. M. *Sabbatarianism* (1907; 50 cents) was perhaps the most popular of the ten publications coming from his prolific pen.
2. Ankrum, Freeman. Through *Alexander Mack the Tunker and Descendants* (1943; 352 pages), after eighteen years of research, he gave to the Brethren churches the most valued story of our first minister, listing over three thousand descendants. *Maryland and Pennsylvania Historical Sketches* (1947; 282 pages) and many of his historical articles in current publications have been widely read.
3. Beer, J. W. *Jewish Passover and the Lord's Supper* (1874; 258 pages) was one of our early doctrinal books with a wide circulation.
4. Blough, Jacob M. He was a long-time editor of various publications on the India mission field and has been a contributor to our church publications.
5. Blough, Jerome E. *History of the Church of the Brethren of Western Pennsylvania* (1916; 600 pages), is a monumental volume, from which many historians have quoted, and to which our own Historical Committee is much indebted for the use of data and many cuts (by permission of the family).
6. Blough, Silas S. *Studies in Ordinances* (1919; 92 pages) was published as Part Two of *Studies in Doctrine and Devotion*, by D. W. Kurtz, S. S. Blough, and C. C. Ellis.
7. Boger, John. *The Coming of Jesus Christ*, a treatise on prophecy (1846; 24 pages; 4 by 6 inches), published by Jonathan Rau, Somerset, was perhaps the first book from the pen of a Western Pennsylvania author.
8. Clapper, D. K. *History of the Clappers and The Selection of a Church* (1916).
9. Clapper, V. Grace. *Junior Folk at Mission Study—China* (1921).
10. Detweiler, E. H. *The Conemaughers* (1903; 17 pages, fine print) has been quoted repeatedly by Blough and many others.



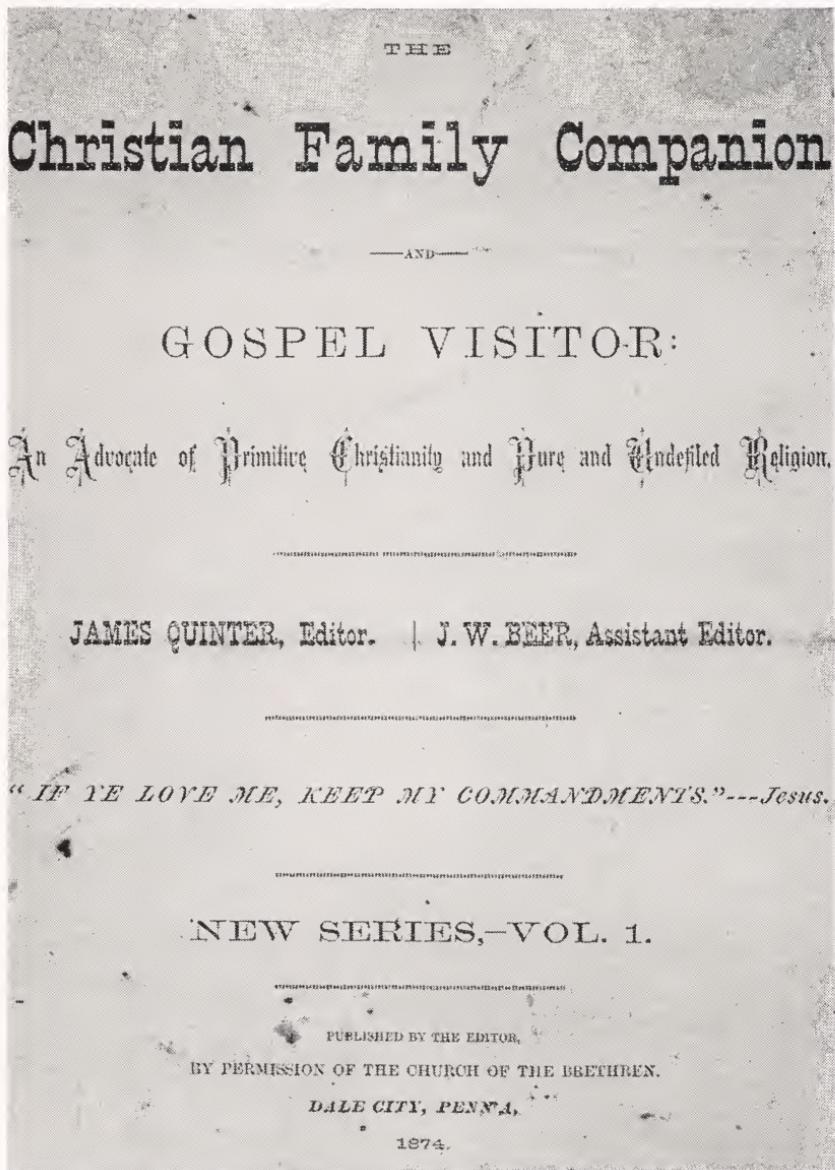
11. Faust, Alvin G. *Some Aspects of the Social History of Somerset County* (1938; 16 pages), reprinted from the *Western Pennsylvania Magazine*, Volume 21, Number 3, and other historical writings.
12. Finnell, Virgil C. *The Truth About Tobacco* (1917; 16 pages) had a circulation of over 100,000 copies, and was used by several church periodicals. Brother Finnell was the editor of the *Annual Conference Daily* (St. Joseph, Missouri, York and Hershey, Pennsylvania, and Calgary, Alberta). For several years he was the editor of *The Hoosier Prohibitionist* and *The National Prohibitionist*.
13. Hamilton, Walter J. *Reaching the World Through America* (1926; 195 pages) is a mission-study text, used by camps and churches.
14. Holsinger, George B. *Practical Exercises in Music Reading* (1908; 32 pages). He was also the author of about two hundred hymns and songs and the editor of several songbooks.
15. Holsinger, Henry R. *History of the Tunkers and the Brethren Church* (1901; 826 pages). He was also the publisher of church periodicals.
16. Johnson, Carman Cover. *How to Teach Adults*.
17. Judy, William Lewis is the editor of *The Dog World, Judy's Magazine*, and many books, mostly on dogs and their care. He is a prolific writer.
18. Lepley, Daniel F. *Echoes of 1916* (1916; 96 pages), a message to preachers and elders by a deacon.
19. Martin, George Adam (after his sojourn in Western Pennsylvania), *Christliche Bibliothek* (1792; 152 octavo pages, 20 chapters). Printed at Ephrata. *A Christian Study of the New Testament, Containing all that which is needed to know by all the Pilgrims on their voyage seeking the lost magnificence*.
20. Miller, DeWitt L. *The Mastery of the Master* (1944; 144 pages).
21. Miller, Howard. *Record of the Faithful* (1882; 99 pages). A basic publication, which has been quoted by many authors.
22. Myers, Frank B. *Music*, a poem (1925; 16 pages).
23. Myers, T. T. *Eschatology, or the Doctrine of Final Things* (1902; 76 pages). He also contributed much to our church periodicals.
24. Nedrow, J. Lloyd. *Bible Thoughts for Young Disciples* (1927; 18 pages).
25. Noffsinger, Sadie Brallier. *Love's Crown-ing Jewel* (1896; 30 pages).
26. Statler, Ruth B. *Whither Thou Goest* (1948; 252 pages) went into the second edition the first year. Our most popular novelist, she has also written many poems, plays, and essays. Her second book is *House of Clay* (1951; 270 pages).
27. Walker, Galen K. *Seed Thoughts for Young Christians* (1924; 29 pages) went through three editions.



Howard Miller, Author of *Record of the Faithful*

## OTHER PUBLICATIONS BY BRETHREN

In addition to the periodicals mentioned in the list of authors, we might develop a long roster of editors and publishers. Be-



"C. F. C. Vol. X — G. V. Vol. XXIV Tuesday, Jan. 6, 1874 Vol. 1 No. 1"

NOTE: Brother H. R. Holsinger had used the same name in Tyrone in 1868 "by permission of the Church of the Brethren," although that name was not officially adopted until 1908, just forty years later.

sides H. R. Holsinger, a publisher of church periodicals in this district, we mention James Quinter of Meyersdale and J. W. Beer and Howard Miller of Berlin. Perry J. Blough of Hooversville edited the *Temperance Bulletin* for the Brotherhood a number of years.

Among editors and publishers of secular papers, we name the two grandsons of Daniel Moser, with the *Fayette Monitor*; Amos Claar, with the *Windber Era*; and William S. Livengood, for thirty-six years with the *Meyersdale Republican*.

Since January 1906, Dallas B. Kirk has owned and operated the Keystone Printing Office, Rockton, Pennsylvania. Among his many publications was the *Home Review*, a monthly for twenty-two years; the *District Echo*, a quarterly, for over twenty years, for the Middle District. He has also published many church directories for congregations in Pennsylvania and Ohio, as well as many books, pamphlets, and parish papers.

Pastors and churches have published cookbooks, parish papers, directories, and church bulletins.

For eight years, W. J. Hamilton edited the *District Herald* (quarterly) for the Western District and the Camp Harmony Training School.

## CHAPTER 18. BRETHREN SERVICE and the C. O. CAMPS

*Noncombatants follow the teaching of Jesus*

*Brethren experiences in various wars*

*"Brethren Service" is Matthew 25:31-46 in action*

In theory and principle the Brethren have always been, and we hope always will remain, followers of the Prince of Peace. However, that impulsive disciple, Simon Peter, under the emotional strain of his Master's arrest, attempted to use the sword. Likewise, under community pressure, or government requirement, there have been Brethren, or their sons, here and there, who have entered the armed forces since the days of the American Revolution.

This was true of Martin Spohn and John Shidler of the Ten Mile church; of the three sons of Jacob Gansz of Georges Creek —George, Jacob, Jr., and Joseph; and of Henry Roth, Jr., of

Stony Creek (Brueders Thal), during the Revolutionary period. We are glad that, according to the records, all of these brethren



I know ye, That Joseph Berkey  
Non-Combatant of Captain

Company, ( ) Regiment of  
VOLUNTEERS who was enrolled on the Twenty-Sixth day of September,  
one thousand eight hundred and sixty-four to serve One year or  
during the war, is hereby Discharged from the service of the United States,  
this Twenty-fourth day of May, 1865, at Montgomery Pa by reason of older instructions of Mar Dept dated May 3<sup>rd</sup>  
(No objection to his being re-enlisted is known to exist.)

Said Joseph Berkey was born in Somerset Co  
in the State of Pennsylvania, is forty-one years of age,  
Five feet eleven inches high, Dark complexion, Brown eyes,  
Black hair, and by occupation, when enrolled, a Farmers.

Given at Montgomery Pa this Twenty-fourth day of  
May 1865.

Jas. E. M'Intgomery  
West Valet Genl Ass't Comdg of Musk  
Commanding the Regt.

[A. G. O. No. 93.]

Appleton

Photostat of Honorable Discharge of "Joseph Berkey a Non-Combatant" in the Civil War

NOTE: On the back of this discharge is written in ink, "Paid at Philadelphia, May 26, 1865, \$105.76, D. Taggart, Paymaster U. S. A."

returned to become active members or leaders in their respective congregations.

Since the persecutions of our colonial members, who were faithful to the peace principles of Jesus, occurred in the eastern part of Pennsylvania, their story is not a part of this history.

The Brethren had a mixed experience during the Civil War. In the South, they could be exempt from military duty by paying a fine of five hundred dollars. In the North, some paid fines and others hired substitutes, while some were exempt through securing a properly executed "certificate" or by rendering alternative service, such as hospital service, as Elder Joseph Berkey did (see cut). Brother Berkey had an interesting experience, going into noncombatant service with several of the young Brethren, to see that they had fair consideration. He served in an army hospital in Philadelphia until he lost the sight of an eye while using quicklime.

This is a transcription of the "exemption certificate" prepared by Elder D. P. Saylor after a conference with President Abraham Lincoln. It is said that they were personal friends and that Elder Saylor spent much time with Lincoln in Washington.

Monocacy Church, Frederick County, Maryland, Sept. 14, 1862.

This is to certify that the bearer.....is a baptized member in full fellowship and communion with the German Baptist Church which teaches and practices the doctrine of self-denial, of non-resistance, doing violence to no man, overcoming evil with good . . . and therefore is conscientiously scrupulous about bearing arms and humbly prays to be exempt from Military duty.

It is further certified that the bearer is a true and loyal citizen and will faithfully perform all other duties of a citizen by paying tribute, etc.

Daniel P. Saylor, Ordained Elder in Charge.<sup>1</sup>

How widely this exemption certificate was used throughout the Brotherhood is not known, but it must have been rather general if we may judge from the account of Annual Meeting printed in the *Gospel Visitor* in 1866:

In the multitude assembled on the Lord's day and who took dinner with us were Governor Curtin [of Pennsylvania] and his Secretary of State, Mr. McClure. Governor Curtin and other official men in our government have put our brethren under obligation to them for taking an interest in us as non-combatants during the war, and in extending to us whatever favors our non-resistant principles entitled us to under the different departments of our government. It is very proper that we should respect these men.

Signed, J. Q. [James Quinter]<sup>2</sup>

<sup>1</sup> From the *Brethren Evangelist*, June 3, 1950. Article by Reverend Freeman Ankrum, and quoted here by his permission.

<sup>2</sup> *History of the Southern District of Pennsylvania*, 1941. Page 393.

Our regional field secretary, Levi K. Ziegler, has prepared an excellent paper on *The Church's Attitude Toward Peace and War*, from which, for lack of space, we can give only the following excerpts:

The period following the Civil War was marked by very little peace teaching. The Church through the Annual Conference dealt with problems arising from the War. . . . With the appointment of a Peace Committee by the 1911 Annual Conference, a change of attitude favoring more peace teaching, and also becoming an active force for universal peace, became evident.

For a number of years after the appointment of a Peace Committee it reported that it had received no funds with which to work. . . . When the United States entered World War I in 1917, the church was not prepared because it had given no attention to a peace program beyond its general statement of opposition to War on the basis of the teachings of Jesus.

The draft law of May 18, 1917, exempted Brethren from combatant service only. . . . The church leaders were not in agreement on whether the boys should accept non-combatant service, or hold out against any form of service under the military. On the point that conscience should not be violated there was agreement. Some Brethren men went straight into military service. Toward these the local churches were generally tolerant. Very few were disciplined. Most Brethren men went into non-combatant service. Several hundred men refused to do any kind of work under army domination. These were finally placed in detention camps, and were later either furloughed to farms or sent to prison.

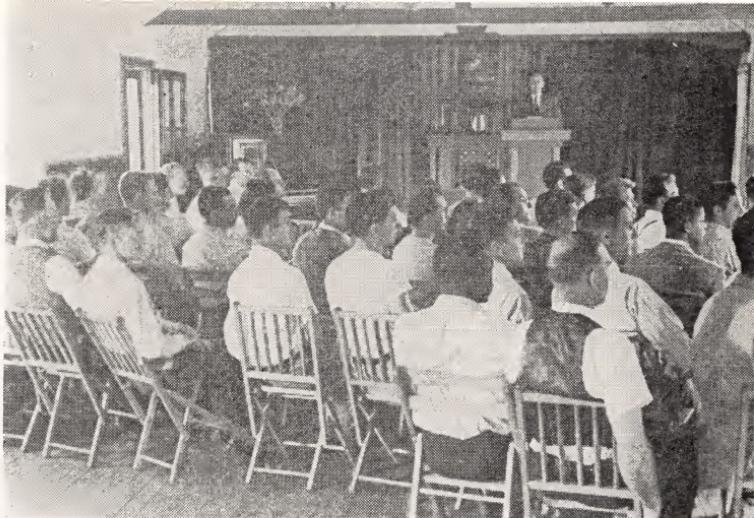
Between World War I and World War II the church gave much attention to education for peace. The Annual Conference pronouncements were strong in favor of peace and against War. . . . The church went on record against paying taxes for military purposes and against compulsory military training and service. The Annual Conference of 1935 pronounced that "all War is sin." The church busied itself with organization for more aggressive peace education and for the administration of foreign relief.

The Selective Service Act of 1940 provided that those who, by "religious training and belief," were conscientiously opposed to military training and service, were exempt from such training and service. Instead, the Act provided that such conscientious objectors should be inducted into non-military "work of national importance." The administration of the program was assigned to the Selective Service System. A National Service Board for Religious Objectors (NSBRO) was created. Before the end of the War, 180 denominations and organizations had representation in the NSBRO. The program agreed upon was to be known officially as "Civilian Public Service" (CPS).

The plan was to establish camps into which Conscientious Objectors (CO's) would be inducted by Local Draft Boards. Generally, the locations and facilities of the former C. C. Camps were made available for the CPS camps. The government furnished beds and bedding, kitchen and dining room equipment, office and heating, electric current generators, a water system and transportation to and from camp. The churches paid for food, medical care, fuel, laundry service, library service, workshop facilities, certain educational opportunities and \$2.50 per month to each camper. The life of a camp was

C. P. S. Chapel  
Service, Camp  
Kane, Pennsyl-  
vania

Photos of  
Camps Kane  
and Marienville  
were made av-  
ailable to us  
through the  
courtesy of  
Brother John  
Armentrout of  
Cumberland,  
Maryland (in  
vest and short  
shirt sleeves).



generally well organized and included opportunities for reading, worship, study, recreation and camp fellowship and participation in the affairs of camp life. The administration of the camps was under the supervision of church groups who appointed directors who were responsible for the local administration of the camps.

Mennonites, Friends, Brethren and others conducted camps. It is significant that there were 11,996 CO's who were identified with these camps. They represented a great variety of Christian groups and also a number of non-Christian groups. The groups which did not operate any camps paid a stipulated amount to the church in whose camp their CO's were cared for. . . . The first camps were opened in June 1941. Government men, who supervised the work projects, lived on the camp premises in their own quarters. They ate in the camp dining room.

Camp Kane and Camp Marienville were within the geographical boundary of Western Pennsylvania.

In Western Pennsylvania there was a soil conservation service unit at Howard, and a mental hospital unit at Warren. A number of dairy tester units and dairy farm units were operated in New York, Pennsylvania, and New Jersey. These farm units cut across the northern extensions of Western, Middle, Southern and Eastern Districts.

It is commonly known that many of our boys who were confronted with the draft, holding the conscientious objector position, were really severely persecuted for their faith. Some of our boys did not register nor cooperate with the Government in any way whatsoever. These went to jail. They felt that doing so was the best testimony they could give for peace.

There were several incidents at Camp Kane of wives and sweethearts suffering with their husbands and lovers. Some wives were willing to work to support the home while the boys were in camp. . . . We had a great number of religious objectors because their parents wanted them to be CO's. But we had a large number who also became CO's because they reached their conclusions from their own reading, study and thinking. Great credit belongs to these sincere fellows who came to their position through persecution, sweat and tears.

Brother Arthur L. Rummel, chairman of the District Brethren Service Committee, at the suggestion of the Historical



C. P. S. Buildings  
(foreground),  
Marienville,  
Pennsylvania

Committee, made a definite effort to secure data concerning our brethren during World War II. Questionnaires were sent to every pastor in the district. Thirty-nine were returned. Twenty-one pastors failed to reply. So we do not have a correct picture. Evidently some of the church leadership today needs to be indoctrinated in the basic teaching of Jesus, who said, ". . . if my kingdom were of this world, then would my servants fight" (John 18:36). Returned questionnaires report a very high percentage of the Brethren having entered the military service.

Another questionnaire was sent out to each conscientious objector whose name was given. Their replies were very definite. Each one believes he took the right stand, and would do so again. Reasons given include: War is wrong. Killing is wrong. The Bible and Christ's teaching are against war. The teachings of the Church of the Brethren are against war. War is futile. The conscientious objectors were generally accepted in their home communities, as well as in the communities where the camps and projects were. The IAO's in the army were well received. We appreciate Brother Rummel's effort and hope that it will challenge our church leaders and entire membership to a closer fellowship with our Lord and Master, the Prince of Peace.

#### BRETHREN SERVICE

The spirit of sharing has been a requisite in the Christian faith ever since Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40).

Alexander Mack accepted this teaching and sacrificed his

personal estate in behalf of his persecuted brethren. The mother church at Germantown provided a "widows' home," and down through the years each congregation was expected to care for the poor in its midst. The Annual Meeting of 1866 encouraged the churches to extend this spirit of sharing beyond the membership.

Article 21. Inasmuch as the *freedmen* of the south are in a starving condition, and also destitute of education and Christianity, would not this district council-meeting [Southern District of Indiana] think it advisable to adopt some plan for their *relief*, and present it to our next Annual Conference for their deliberation?

Whereupon it was resolved that this meeting make arrangements to raise funds, and appoint two brethren to go into the Southern States as soon as the nature of the case will admit of it, and distribute those funds among the needy, irrespective of color, and also preach the gospel whenever opportunity may present itself. . . .

Answer of Annual Meeting: We heartily approve of the above, and bid our brethren God speed, and recommend to our brotherhood to imitate the worthy example of our dear brethren in southern Indiana.

To what extent the Western District responded to this appeal, we have no record today; but we do not think they would disregard it. Of one thing we are certain—that there was some response to the need for "education" by at least one minister in our Brotherhood, as is revealed in the Annual Meeting minutes of 1867:

Art. 22. Has Bro. E. Heyser a right, being a ministering brother, to receive pay from the government for teaching school in the South, under the employment and protection of the Freedmen's Bureau?

Answer: Inasmuch as Bro. Heyser is employed by the government in teaching school, and not in preaching the gospel, we can see no impropriety in the government paying him for teaching.<sup>3</sup>

During the period between the Civil War and World Wars I and II, the Brotherhood had a number of opportunities to do relief work outside the United States, such as Armenian relief, and famine relief in both India and China. The Western District not only helped provide funds for famine victims but also became deeply interested in the missionary work.

The story of Brethren service of the past several years is often mentioned in the various congregational histories in Part Two, and in the chapters on Women's Work and Men's Work in Part One. The sharing of our clothing, food, soap, seeds of good will, and heifers has had a wholesome influence on our church life. It should be continued as our fellow men have need, regardless of race, color, or nationality, for God is no respecter

<sup>3</sup> Minutes of Annual Meeting, 1778 to 1909. Pages 253 and 264.



Brethren Service Truck Being Loaded With Clothing

of persons, and the followers of Jesus must do likewise if we expect to receive his plaudit, "Well done, thou good and faithful servant" (Matthew 25:21).

## CHAPTER 19. TRENDS IN THE CHURCH OF THE BRETHREN

*Pioneer log meetinghouse-dwellings to Romanesque churches  
Community-centered love feasts to family-church communions  
Open house and praying churches to closed homes and paying churches*

This brief chapter is no attempt to deal with the subject in any wide or exhaustive way. That has been done in several volumes by others.<sup>1</sup> Our only desire is to call attention to a

<sup>1</sup> 1906—J. L. Gillen, *The Dunkers, a Sociological Interpretation*, 238 pages; 1932—F. D. Dove, *Cultural Changes in the Church of the Brethren*, 256 pages; 1942—Alvin G. Faust, *Cultural Patterns and Social Adjustments in the Church of the Brethren with Special Reference to an Allegheny Tableland Community*.

Fairview  
Church, North  
of Somerset,  
Built in 1856

Notice the  
Gothic window  
over the  
front door.



few "trends" which have been observed in the preparation of this history and in our half century of affiliation with the district.

Our church and home life is perhaps typified best by the transition from the Martin Spohn meetinghouse-dwelling (1775) and "Solomon's Temple" without residence (1805) to the Romanesque sanctuaries which have been erected in the district, beginning with Greensburg in 1912.

The bell which was placed on our *first meetinghouse* (Stony Creek) erected about 1771 by Henry Roth, Sr.; the Colonial column-effect on the Grove, or Plank Road, church, just west of Somerset (after 1848); and the Gothic window in the attic of the Fairview church, three miles north of Somerset in 1856, are evidences of a liberality found west of the Alleghenies in an early day. Tendencies toward the American Colonial type of building were manifested by spires being placed on a number of our churches during the last quarter of the nineteenth century. Later, several of these were removed, but bells are still retained by a few congregations.

The interiors of our churches have undergone a still more radical change. Worshipers in some of our most beautiful sanctuaries today may have difficulty to envision the following description:

#### A SUNDAY MORNING SERVICE<sup>2</sup>

Let us stand among the grand old oaks, and witness the gathering of the faithful. Evidence of rural prosperity abounds on every hand. . . . It lacks ten minutes of the appointed hour for worship, but the worshippers have arrived. There is an unwritten law against the late comer which no discreet Tunker will violate.

<sup>2</sup> H. R. Holsinger, *History of the Dunkers and the Brethren Church*. Pages 244-246.



The Twin Communion Cups: One for Brethren, One for Sisters

Today, under Pennsylvania state law, we must use the individual communion cups.

Our description concerns a typical Tunker congregation, such as could be seen anywhere in the fraternity about the middle of the nineteenth century. Meeting day, which was usually only once a month at the old church, was the great Sabbath of the month. All who were physically able to be out, were sure to be there. Tunker houses were closed that day, the whole family and the help at church. They never were and never will be more diligent in this respect than during the period mentioned. Duty called them to the house of God, but another and still louder call urged them. It was the call of love. They loved one another, and they loved to meet and greet each other at the doors of the sanctuary. . . .

The congregation is in its place. Behind the long, unpainted table, instead of a pulpit, the long, plain bench is filled with the elders and preachers. There are no upholstered chairs for this unpretentious clergy. They allow themselves no luxury denied to the people.

A steady, strong, musical voice on the deacons' bench raises the tune, and soon the whole congregation join in the hearty singing. This was always the most attractive part of the old-time Tunker service. . . .

The preacher calls to prayer. Immediately a great rustling is heard. . . . Every man and woman is on bended knees. . . .

That our churches were community centers is evidenced by the attendance at the love feasts. The following chapters tell us about the great crowds, sometimes a few thousand people, who came together for the annual or semi-annual fellowship. The membership was always present then, if at no other time.

Today, it is sometimes difficult to get the whole family or the entire membership to attend. Are we forgetting the words of Jesus: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53)?

Space fails us to tell of the "open house" hospitality of the early Brethren, but a few instances are found in the following records. It seems almost pathetic today, that in many homes there is no time or room for fellowship, and that in some churches the "visiting minister" must go to the restaurant for Sunday dinner.

While we have changed much since the days when the bishop was the "housekeeper" and decided who should sit at the Lord's table, we must be on guard lest we today become "lukewarm" in our devotion to the Master, and lose that radiance of personality which belongs to those who are "the redeemed of the Lord." Our tithes and offerings should not be neglected, but the entire membership should be on speaking terms with the heavenly Father, and his Son, Jesus Christ. Let us pray.

## CHAPTER 20. FACING THE THIRD CENTURY

*What others think about us  
A hundred years of geographical decline  
Do our members still have "salt"?*

As we begin the third century of our church history in Western Pennsylvania, it is interesting to note what others think about our denomination. While many of us today trace our own "family tree" to various national groups, many other people still think of the Brethren as Pennsylvania Dutch. As late as 1942, a book called *The Pennsylvania Germans*, on page 68 under the topic, "The Sects," says:

The Church of the Brethren, incorrectly dubbed the Dunkards, after their mode of baptism by immersion have an independent origin. They partake of the otherworldly attitude of pacifism and a life of piety. They no longer insist upon quite the absolute withdrawal from the affairs of the political community as do the Mennonites and other sects stemming from the tree of German idealists. They have exercised a wholesome leadership and added a stabilizing tendency to the tempo of Pennsylvania living.

Two centuries ago our forefathers were blazing trails over the Alleghenies, through trackless forests, and across bridgeless streams, in constant danger of wild beasts and savage Indians, but they built well and wave after wave of religious progress has been the result. In some communities we have noted the rise

and prominence of the Brethren for a generation or more, followed by an eclipse, either temporary or permanent. In other areas the growth has been permanent and phenomenal. However, there are a few things every reader of this volume will want to ponder seriously.

While it is true that Western Pennsylvania has the largest membership of any district in the Brotherhood, the fact still remains that we have been decreasing in our active territorial occupation for almost a hundred years. Our fathers and our own generation have not been willing to maintain the wide geographical missionary spirit which our grandfathers and their forebears established. Western Pennsylvania includes, by allocation, over one third of the state, leaving two thirds for the other four districts.

The chapter, "Lost Churches and Congregations," in Part Two, if carried to completion, would run the full scale of life's emotions, Christian experiences, and human frailties. In many instances it would contain the heart throbs of the parental home, the aspirations of youth, and the one-time fruition of a community spirit. In other cases it would be the evidence of a changing world and sometimes reveal the heartaches and tears of a past generation.

A vacant or unused church house stands as a silent but continuous testimony of man's uncertainty as compared to the certainty of God. Always, such an abandoned structure is evidence of a former period of religious interest in the community. It represents the zeal of local leadership, the unity of a group of believers, the visions of youth, and the dreams of the aged.

During this last century, our district has lost half a hundred churches and missions scattered throughout the entire territory, including a dozen organized congregations. While space prohibits a detailed account of all of them, several will be referred to briefly in the chapters of Part Two.

A century and more ago, the southwestern portion of the district, including Greene County, Washington County, and the western part of Fayette County in the Monongahela River Valley, was not only a stronghold of the Brethren but their leaders helped to blaze trails for the district and the Brotherhood. For instance, it was here that the first brick church house, without residence, in this district was erected in the Ten Mile congregation (Washington County) in 1832. Here the first pastor, James Quinter, was provided with a home and a farm

by the Georges Creek congregation (Fayette County) in 1842. Here, too, the first Sunday school, at Hart's Run (Greene County), was begun in 1856. And here, also, one of the first two college graduates in the Brotherhood with the Bachelor of Arts degree, Oliver W. Miller, was born and reared in the Mt. Union church near Morgantown, West Virginia (then a part of Georges Creek congregation); he was a student at Monongahela Academy, Morgantown (now the West Virginia University), and graduated from Washington College, Pennsylvania, in 1859. He had been elected to the ministry by Georges Creek in 1858, taught school prior to 1860, was the principal of the New Vienna Academy, Ohio, about 1861-1864, and was the president of Salem College at Bourbon, Indiana, 1871 and 1872.<sup>1</sup>

The Oakdale church (Red Bank) in the northern part of Armstrong County is near the geographical center of the district. A hundred years ago the Church of the Brethren had a membership "in Butler, Lawrence, Mercer, Crawford, Venango, and even in Erie counties."<sup>2</sup> Jefferson County had an organized church (Shemokin) in 1878,<sup>3</sup> and Clarion County had the Clarion church, established in the 1840's. Elder Andrew Spanogle moved in as their minister in 1847.

George Wood was elected to the ministry in 1855, and served in this vast field for forty years, passing to his reward on July 31, 1895. Elder Wood had so endeared himself to the Clarion church and the wide community that at his funeral "149 vehicles left the Wood home" to follow his body to its last resting place. As they passed another church, it being Sunday, the minister dismissed his service and they joined in the procession. Coming to the church house, they found a large crowd awaiting them. Over eight hundred people crowded into the sanctuary, and "at least twice that number had to remain outside" while Elder Joseph Hollsopple preached the funeral. Then that large concourse of people filed past the casket. Yet, we permitted the "faith of our fathers" to die out in this great northern half of our district. The writer remembers attending a District Meeting over forty years ago when, at the roll call of churches, Clarion was not represented and an older brother got up and moved that "as Clarion had not sent a delegate for several years their name be stricken from the list." What a lost opportunity!

Thirty-five years ago, Brother Blough challenged the district:

If we ever hope to dot the northern portion of the State with churches of the Brethren, our Home Mission Board must be supplied with sufficient money to constantly keep a number of strong missionary evangelists in the field, opening new points, and erect houses of worship as fast as promising points are found.<sup>4</sup>

<sup>1</sup> *Educational Blue Book*. Page 443.

<sup>2</sup> Blough's history. Page 67.

<sup>3</sup> *Ibid.* Page 188.

<sup>4</sup> *Ibid.* Page 49.

A quarter century ago, the American Sunday School Union almost begged, through the district field director, that our denomination would come into these various counties in northwest Pennsylvania, take over some of their Sunday schools, and establish churches in this field, which was "white unto harvest." But instead of responding to the "Macedonian call," we permitted the trend of the age, typified in the consolidated school, to dominate our larger churches with the idea, "Come with us and we will do thee good."

Today, the city of Erie, Pennsylvania, the second largest city in our district, has a membership waiting for a shepherd for their souls. Aliquippa, in Beaver County, is being peopled by Brethren families from both Middle Pennsylvania and Western Pennsylvania. The new borough of Monroeville, situated on the William Penn Highway (Route 22) at the Pittsburgh Gateway to the Pennsylvania Turnpike, with a community population approaching ten thousand, has only three small churches. Two large, valuable building lots have been deeded to the Church of the Brethren, adjacent to a developing *Brethren center*. These are just typical cases which we are facing in this industrialized third century with its opportunities, challenges, and hazards.

What will we do about it? Do our members still have in their lives the "salt" that will maintain their faith in the new community and use their family as a nucleus of another Church of the Brethren? And will we, as a district, get a vision of the future possibilities?

We will close this chapter and Part One of this history with the words of Doctor Waldemar Argow:

#### EXPANDING HORIZONS<sup>5</sup>

*History is never made in the abstract. Always it is something someone has done. History is never a solid mass achievement; it is a mosaic of countless parts, each one perfected by the sacrificial devotion of some particular person. The forces that have made history, and which will continue to make it, are the undying ideals men cherish, the strong-willed plans they discipline themselves to achieve, and the daring hopes by which they activate their souls.*

Though it may not be our personal destiny to stand at the crossroads and direct the traffic of history, still we can choose to become integral parts of a determined group which has espoused some high cause and dedicated its all. Thus are our lives enlarged. They begin to count for something beyond our years. No longer do we live in the limited enclosure of our own efforts and achievements. We become, instead, part of that creative life by which the world is born into new and more glorious existence.

<sup>5</sup> Reprinted from *Friendly Chat*, November 1950.

## PART TWO

### Congregational Histories

#### • CHAPTER 1. THE ARBUTUS MISSION

*Sunday school organized, 1935*

*Church house dedicated, 1940*

*Present church membership, 95*

In September 1935 the Walnut Grove church council approved of the opening of the Arbutus mission. The first service was held October 6, 1935. The following workers were sent from Walnut Grove: R. G. Williams, superintendent; Blanche O. Wertz, Elda Wertz, Agnes Beam, and Mrs. Grover Wagner.

The property was bought in 1937 from Mrs. Bisel for \$1,200.00. The building was dedicated January 14, 1940. Brother M. J. Brougher preached the dedicatory sermon.

L. B. Harshberger was secured to look after the pastoral work. He continued in this capacity until the close of 1945. After the resignation of Brother Harshberger, G. E. Yoder was secured to serve the mission as its pastor and was installed on February 17, 1946.

Arbutus  
Church



The attendance the first Sunday was forty-three. The enrollment at the beginning of 1946 was eighty-nine, with an average attendance of seventy.

A number of improvements on the building have been made from time to time. These include a wall placed under the building, wallboard lining, painting of the building both inside and outside, pews, furnace, and Sunday-school rooms in the basement.

The following have served as evangelists during the past years: J. A. Robinson, twice, L. B. Harshberger, George Wright, Dorsey Rotruck, G. E. Yoder, Eugene Ankeny, and C. H. Gehman.

Superintendents of the Sunday school have been as follows: R. G. Williams, 1935-1937; Samuel Varner, 1937-1941; Harvey Berkebile, 1941-1945; Elda Wertz, 1945-1946; Samuel Varner, 1946—.

Sunday school and two preaching services are held each Sunday, and prayer meeting is held midweekly. A young people's group, a temperance group, and a sewing guild have been organized.

The Arbutus mission is not yet self-supporting but contributes generously to its work. The District Mission Board now contributes twenty dollars monthly to the support of the mission.

The mission was recognized as a separate congregation by the District Conference in October 1950.

—Elizabeth W. Howe and George E. Yoder

## CHAPTER 2. THE BEAR RUN CHURCH

*First Brethren settlers, 1816*

*Bear Run church started, 1916*

*Present church membership, 39*

In the *History of Springfield Twp., Fayette County, Pa.*, by Franklin Ellis, published in 1882, we find the following:

Jacob Murray moved from the eastern country in 1816, and settled on the old Elder farm, but later made a home on Mill Run, where he died many years ago. He had a number of sons, viz.: John M., deceased a few years ago [this was written in 1882]; Samuel, also deceased in the township; and Jacob, yet living on Mill Run. Three of his daughters married Peter V'lerly, Henry Pletcher, and Reuben Eicher.

In the southwestern part of the township was formerly a Dunkard Church, which has been sold and is now used as a school house [1882], having been purchased for that purpose in 1872. Its use as a place of worship by the Dunkards was discontinued three or four years earlier [1868 or 1869]. The house was built more than twenty-five years ago [i.e., prior to 1857], mainly by the Sipe family, who constituted the chief membership of the Dunkards in the township.

At the house of Peter Sipe, Sr., the first meetings were held, and the church occupied a corner of his former farm. Among those who occasionally preached there were Jacob Murray, James Quinter, and Martin Meyers. Many persons from Somerset County attended the meetings, which were discontinued after the death or removal of the Sipe and Smith families.

James Quinter worked in Fayette County between the years 1842 and 1856, as pastor of the Georges Creek congregation between Uniontown and Masontown; he did much traveling. Martin Meyers was from the Middle Creek congregation, across the Laurel Hill Mountain in Somerset County. Jacob Murray belonged to Indian Creek.

Following the closing and sale of this Sipe church house, there seems to have been a period of over "40 years of silence" in the lower Indian Creek Valley, so far as public services were concerned, the members having to go all the way up to County Line for love feasts and council meetings. But there were two old sayings which caused your editor to keep on trying to find the connecting link between this early Dunker church and the present Bear Run congregation. Those two old sayings were: "Blood will tell" and "Once a Dunker always a Dunker."

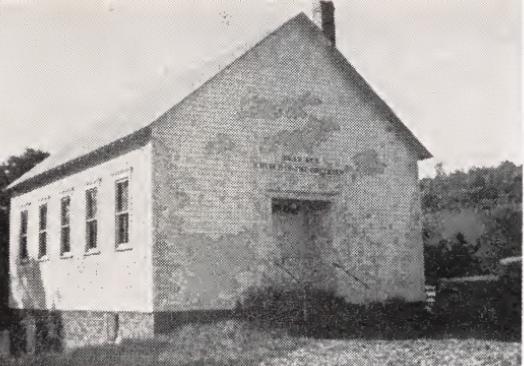
Finally, through one of the faithful members of the Connellsville church, who was born and reared in the Bear Run community, we succeeded. But we will let this sister, Mrs. John G. Sleighter, tell the story in her own words:

Peter Sipe, Sr., I feel sure, was the grandfather of Albert and Lydia Friend, also my mother, Mrs. Charles C. Tissue, their mother being the former Elizabeth Sipe Friend, so it [the faith] must come down the family tree.

The Bear Run Church started in 1916<sup>1</sup> by having services in the Bear Run school house once a month by these ministers (of the Indian Creek Congregation): William Bond, William Knopsnyder, and I. R. Pletcher. There were four members of the Church at that time, Mr. and Mrs. Charles C. Tissue, Albert S. Friend and Miss Lydia Friend, all deceased now.

In 1917 Eld. D. K. Clapper, in charge of the work in Connells-ville, held a meeting and eight were baptized. In 1921 a church building was started on ground donated from the farm of Mr. and Mrs. Charles C. Tissue. The new church was dedicated in 1922, with Eld. Irvin R. Pletcher preaching the dedicatory sermon. Ministers serving the church have been from the County Line (formerly Indian Creek) and Connellsville Congregations, namely, Ralph Reiman,

<sup>1</sup> The reader will note that it was just one hundred years from the time Brother Jacob Murray moved into the valley (1816) until the present Bear Run church was started (1916), but "the faith" did not die out.



Bear Run Church

I. R. Pletcher, John A. Buffenmyer, Ralph E. Shober, Frank A. Myers, J. H. Wimmer, and at present, Elmer Q. Gleim from County Line has services every two weeks on Sunday evening.

Sunday school is held every Sunday. While not large, but a faithful group are carrying on what a few faithful ones started.

In addition to this connecting link which Sister Sleigh-

ter has furnished us, we want to add that Bear Run, like many other rural churches, has lost many members by migration to more urban communities. This is in harmony with the trend in a number of our town and city churches today, who count among their membership and leaders a good percentage of rural church ancestry.

In conclusion, we feel to quote from the minutes of District Meeting as follows:

The 1921 District Mission Board report says, "At Bear Run a revival with 25 accessions was held by Brother Pletcher. Steps are being taken to build a church there." The 1922 Mission Board report says:

The pastor at Connellsburg goes out to Bear Run every two weeks on Tuesday evening. Services held, 21, baptisms 22, to be baptized 3, reclaimed 1, 2 are to be reclaimed. A neat new church building, 30 by 40 with basement and heater, will be dedicated March 19, 1922. Visits—103, business meetings—2, and one communion. Besides maintaining the work \$78.44 was given to missions.

The 1930 Mission Board report says:

The work at Bear Run has been very encouraging throughout the past year. The Sunday School attendance has almost doubled. The young people organized a Bible class with ten charter members; also held weekly vesper services during the summer months.

The church has 60 resident members; 15 of these being received by baptism during the meeting held by the pastor in September, 1929. Preaching services are held Tuesday evening every two weeks, while the Sunday school convenes every Sunday morning at 10:00 o'clock. Thirty-four sermons were delivered by the pastor during the year. The church attendance runs from 10 to 15 more than that of the Sunday school. Indications are that 1930 will be a prosperous year.—Ralph E. Shober, Pastor.

Mr. and Mrs. Lloyd Hay and Mrs. Richard Scarlett, charter members of the congregation, are still active in the Bear Run group. Lloyd Hay is a deacon; Richard Scarlett, Dan Stahl, and Merle Taylor are trustees; Mrs. Merle Taylor is the church clerk; and Mrs. Lloyd Hay is the current church treasurer. Lloyd Hay is also the Sunday-school superintendent, William Scarlett

is the Sunday-school secretary, and Mrs. Richard Scarlett is the Sunday-school treasurer.

For years the congregation has been located in a Baptist community. The congregation has suffered losses largely because it has not been large enough to support a resident minister. Gradually its membership has been absorbed by the Baptist community and a number of other churches. The Sunday-school attendance (1950) averages about eighteen; the preaching services in the evening about twenty-five.

—*Mrs. J. G. Sleighter, Elmer Q. Gleim, and W. J. H.*

### CHAPTER 3. THE BEACHDALE CHURCH

*First church house erected, about 1860*

*Brick church house dedicated, 1911*

*Present church membership, 115*

As nearly as can be ascertained from the available information, the first meetinghouse at Beachdale was probably erected about the year 1860. It was first known as the Schmaltsdahl church—the German name having been given, no doubt, because of the church's location in the fertile Buffalo Valley southwest of the town of Berlin. Up to 1880 the Schmaltsdahl church was included in the Brothersvalley congregation. About this time the Brothersvalley congregation was divided, and Berlin, Beachdale, and Garrett were designated as the Berlin congregation. This name is still retained. In order to accommodate the increasing membership, two additions were made to the original building at Beachdale at different times. In 1881 it was con-

Beachdale  
Church,  
Built  
in 1911





Berlin Church, Built in 1881

trine, separated themselves from the mother church and organized what is now the Brethren Church. This was a regrettable incident, but finally may end in a reunited church. The separation took away about half the Beachdale membership, and, after some dissension, gave the Progressives the meeting house in Berlin.

The church officers at Beachdale at this time were: elder, John P. Cober; minister, W. H. Cover; deacons, Peter Beachley, and Joseph G. Coleman. Prior to 1893, preaching was done largely by ministers supplied by the Brothersvalley and Summit Mills congregations.

In September 1893 Dr. R. T. Pollard moved into the congregation and assisted in the ministerial duties. In 1899 Warren W. Blough, a young schoolteacher, was elected to the ministry and did the preaching in connection with his teaching duties. He received some financial support from the church. After moving to the West in 1909, Brother Blough was succeeded by Daniel W. Long, who was elected to the ministry in 1908. Other brethren from this congregation who were elected to the ministry but who for various reasons did not accept the call of the church were: Jerome H. Judy, Lee W. Pollard, William L. Judy, and William H. Miller.

ditioned to be suitable for love-feast purposes. In 1911, during the pastorate of Galen K. Walker, a fine modern brick building with a beautifully appointed interior was erected on the site of the old one. Members of the building committee were: Hiram Brant, Henry H. Yoder, Ira Beachley, Noah Beachley, and Galen K. Walker. The building, which cost four thousand dollars, was dedicated, fully paid for, on September 24, 1911. J. H. Cassady preached the dedicatory sermon.

This congregation is known as one of the centers of the Progressive elements of the church. They, under the leadership of Elder H. R. Holsinger, who advocated a more liberal interpretation of church doc-

Old  
Beachdale  
Church,  
About  
1910



Following the pastorate of Brother Long, the pastoral work has been done successively by Galen K. Walker, J. J. Shaffer, R. T. Pollard, and D. H. Walker. B. F. Waltz on April 1, 1915, took up the work at Beachdale, Garrett, and Salisbury with full-time financial support. He served the three churches for a period of four years. He was succeeded by D. K. Clapper, who served only two churches, Beachdale and Garrett. After the death of Brother Clapper, A. J. Beeghly served as a supply preacher for a short period about 1929 until George Detweiler took up the work at Beachdale, Garrett, Salisbury, and Maple Glen, the four churches having been merged into one charge. After Brother Detweiler became pastor of the Meyersdale church, preaching at the four churches was done successively by Guy Wampler, John D. Long, and, since 1939, the present pastor, A. Jay Replogle.

Beachdale has approximately one hundred fifteen members, a live Sunday school, a women's work organization, a young people's organization, and a prospective men's work group.

Largely because of the untiring effort and the outstanding leadership of Brother Replogle, interest in church and Sunday-school activities has increased very materially.

For the benefit of interested readers of the future we append the roster of elders, ministers, and deacons who shepherded the Beachdale Church of the Brethren from its beginning.

*Elders*

John P. Cober  
Joel Gnagy  
R. T. Pollard  
J. J. Shaffer  
D. H. Walker  
D. K. Clapper

*Ministers*

W. H. Cover  
S. F. Reiman  
W. G. Schrock  
Joel Gnagy  
R. T. Pollard  
W. W. Blough

*Deacons*

Peter Beachley  
Joseph Coleman  
Francis Brant  
Levi Lee  
Jerome Judy  
Henry Yoder

T. R. Coffman  
 George Detweiler  
 D. W. Long  
 A. Jay Replogle

D. W. Long  
 Galen K. Walker  
 J. J. Shaffer  
 D. H. Walker  
 B. F. Waltz  
 D. K. Clapper  
 George Detweiler  
 Guy Wampler  
 John D. Long  
 A. Jay Replogle  
 William Fogle

Hiram Brant  
 William Cossel  
 John Long, Sr.  
 John Fisher  
 J. H. Hentz  
 Oliver Brant  
 Noah Beachley  
 Joseph Long  
 Russel Brant  
 Robert W. Hay  
 Maurice S. Brant  
*—John H. Hentz*

#### CHAPTER 4. THE BETHEL CHURCH (near DuBois)

*Church house dedicated, February 15, 1896*

*Organized as separate congregation, 1945*

*Present church membership, 55*

Not often is history written backwards, but such is partly true in this account of the Bethel church. Since it belonged to the Rockton congregation for fifty years, no separate records were kept for that period, except incidental references.

The Blough history tells us that the Bethel house was built in 1895; and the inscription on the pulpit says: "First Sermon in this House [was] by J. H. Beer, February 15, 1896. Text, Hebrews 2:14." At the celebration



Bethel  
 Church,  
 Near  
 DuBois

of the fiftieth anniversary, held on Sunday, September 2, 1945, in the afternoon session there was an "Open Forum on the History of the Bethel Church." Memories recalled such incidents as: "Brother Herman Stahl held a revival in the Hickory school house, before the church was erected." James Keller said he "helped haul the lumber for the building." "Reverend John Brilhart was the carpenter." "Harvey Beer was one of the early preachers." (He was the J. H. Beer who preached the first sermon. He moved away in 1905.) "George Cleaver walked eighteen miles (direct route), thirty-six miles round trip, to preach for us, and no collection was taken." "Brother Walter Brubaker walked from Rockton to Bethel, and back, to preach for us." "Elder J. B. Hollopeter came once a month for many years."

Charles B. Spicher had been a member for forty-two years. He and his family have given ardent support and maintenance to the Bethel church for many years. Some evangelists mentioned were: Robert A. Nedrow (1904); J. Lloyd Nedrow, D. R. Berkey, W. J. Hamilton (1922), and B. M. Rollins.

At the afternoon session of the fiftieth anniversary celebration, the following fifty-two people signed the register:

Darrell M. Hollopeter, Beulah M. Hollopeter, Delphin Hollopeter, Dallas B. Kirk, Mrs. Ray Bundy, Dora Spicher, C. B. Spicher, George Seyler, Herbert O. Bundy, Gladys E. Bundy, Theda T. Bundy, Paul Bundy, Cecil Bundy, Samuel Spicher, Sammie Spicher, Mr. and Mrs. Earl Hutchins, Dorothy Bundy, Preston Hutchins, Mrs. Olga Smith, Mr. and Mrs. Chauncey Hauck, Mary Jane Bundy, Lois Thomas, Lucille Bundy, Loretta Bundy, Mabel Bundy, Freda Bundy, Jessie Bundy, Irene Bundy, Mrs. Mildred Ingersoll and children Mary, Virginia, Richard and Andrew, Arthur Yale, Mr. and Mrs. Gene Boucher, Kenneth Boucher, Jean Marie Boucher, Mr. and Mrs. Edward Yale, Merritt C. Bundy, Mrs. Susie Bundy, Mrs. Susana E. Bundy, Lewis S. Knepper, James Keller, Mrs. James Keller, Mamie K. Yale, Elaine Spicher, Esther Yale, W. J. Hamilton.

The day was ideal for such a gathering, and, between the afternoon session and the largely attended evening service, a vesper service was held on the near-by hillside. The writer was seated beside Brother Merritt Bundy, who had been the Sunday-school superintendent for the past eleven years. The vesper leader was a very attractive young woman, who seemed to lead us into the very presence of the Divine. At the close of the vesper hour, I asked Brother Bundy who the leader was, and he replied, "That is our oldest daughter." Then I recalled an incident of twenty-three years before.

I was holding a series of meetings at the Bethel church, and was being entertained at the hospitable home of Brother and Sister Charles B. Spicher. One evening, I offered to go down to the church and unlock the door, to give them a little longer time with their chores. On the way, I was walking past the cottage home of their daughter, Susie,

who had married Merritt Bundy. As I passed the house, Mr. Bundy came out and asked if he might walk along with me, as he had something he wanted to talk over with me. Then he told me that the second night after their wedding, when he and Susie were ready to retire, she had taken the Bible, read a portion of Scripture, and led in prayer. He said that every night since, she had conducted family worship in their home. Now that they had a little baby girl, he felt that he should become a Christian, and he wanted to be baptized as soon as it could be arranged.

Now I could understand why the vesper leader, with such consecrated young parents, had become such a talented youth leader. So, with its devoted members, Bethel has been maintained for a half-century as the most northern outpost of the Church of the Brethren in Western Pennsylvania.

One of the reasons why this church has continued, in a sparsely settled rural community, has been the genuine and hearty welcome that strangers receive when they come to the services. Their very attractive "welcome card" makes one's first visit remembered.

Pastoral service, during the past quarter-century, includes that of Homer C. Hess, one year; W. C. Sell, two years; Lewis S. Knepper, ten years; Guy S. Fern, one year; Arthur L. Croyle, 1947-1949; and the present pastor, Myron C. Horst, since November 27, 1949. In the early months of Brother Horst's ministry, eleven new members were added to the church. The local program, over the years, has included the former Christian Workers' Society and the BYPD (now known as the CBYF).

—W. J. Hamilton

## CHAPTER 5. THE BROTHERSVALLEY CONGREGATION\* (Stony Creek, Brueders Thal)

*Stony Creek church organized, 1762  
First meetinghouse built about 1771  
Present church membership, 394*

The history of the Brothersvalley congregation dates back to the very early days of the settlement of what is now Somerset County. The early members came into this vicinity mostly from Antrim Township, which is now the area surrounding the city of Waynesboro. Histories prior to this treatise have given

\* (Editor's note: The author of this chapter, Brother H. Austin Cooper, has made exhaustive research into the records of the past concerning Brothersvalley, but we have space for only these brief paragraphs and excerpts in this volume.)



Brothersvalley Church Today

credit to these early members as having come from Lancaster, York, and the area surrounding Germantown. In a broad sense the early historians referred to this latter area as "back east." It is true that many of the early settlers of Somerset County did come from "back east," but the original members, at least until about 1770, came from Antrim Township.

This writer recently had access to the earliest records of Cumberland County, in the courthouse at Carlisle, and found proof for the statements declared herein. If the reader is to get a clear picture of the early beginnings, he must know that before Somerset County was made a separate county it underwent several changes. By an act of the Provincial Assembly in June 1750, Cumberland County was cut off of Lancaster County. Cumberland County then embraced all of the land from Lancaster County to the Ohio River. Bedford County was created by an act of March 9, 1771. This new county included all the present land area of Somerset County. This is related here because all of the histories write of the early beginnings of this congregation as having been in Bedford County.

This new county of Somerset was erected by act of the Legislature of Pennsylvania on April 17, 1795 by which all that part of Bedford county lying west of the Allegheny mountains and known as Brothersvalley, Turkeyfoot, Quemahoning, Milford, Elk Lick, and Stony Creek townships, was organized into a new county. This new county was called "Somerset" after shire of Somerset in England. These six townships included all of what is now Somerset county lying west of the Allegheny mountain and all of what is now Cambria county as far north as the old Purchase Line, or old Huntingdon county Line, which passed through the present county of Cambria some distance north of Ebensburg, its county seat.<sup>1</sup>

<sup>1</sup> Cassady, *Somerset County Outline*. Pages 167 and 168.

This congregation was organized in 1762, and was called Stony Creek. There were seventeen members at this early date. There were several significant reasons why these German Baptist Brethren settled in the area of Stony Creek. It may be remembered that many of these people came from Germany because the wilderness of Penn's Sylvania (Penn's Woods) offered them a new home, free from religious and political persecutions. News of this newly gained freedom spread rapidly throughout Europe and England. The early settlements of Eastern Pennsylvania were rapidly expanding and these first settlers were becoming restless. Then they faced the pathless wilderness "beyond the mountains." Here in the wilderness known only to their red brothers they could eke out a scanty but peaceful living between God and themselves. Let it never be said, however, that these people did not make a great contribution to the freedom and the greatness of this new land. Later in colonial history it became apparent that these same pioneers had already paved the way for the English settlement and possession of the land. It was these hearty, peace-loving people who had gained the love and respect of the Indians that played the greater part in a final peaceful settlement of this Indian territory.

#### THE EPHRATA SOCIETY

To understand the background of this congregation fully one must look at a brief sketch of the Ephrata Society and the relationship of this congregation to that society.

The first division in the Brethren Church in America resulted in the founding of the widely-known and little understood society of semimystical Germans who flourished for a century at Ephrata, Lancaster county, Pennsylvania, and then faded away.

Through this Ephrata Society the Brethren or Tunkers were largely advertised, and from the wide-spread confusion as to the identity of this movement nearly all of the customs and peculiarities of the Ephrata Society have been placed to the credit of the Brethren. It is, therefore, a matter of moment to understand what the Ephrata Society was, and how it originated from the Brethren. The head and front of the Ephrata Society was John Conrad Beissel. With him it began, and with his death it began to decline.<sup>2</sup>

Its founding dates from 1732. Beissel possessed a great enthusiasm for his work and made religious visits to many of the church settlements to win converts to his cause. He gained many followers. Ephrata became one of the first centers of music in the new world.

<sup>2</sup> Brumbaugh, *A History of the Brethren*. Page 438.

Beissel was a first-rate musician and composer. In composing sacred music, he took his style from the music of nature, and the whole, comprising large volumes, [is] founded on the tones of the Aeolian harp—the singing is the Aeolian harp harmonized. It is very peculiar in its style and concords, and in its execution.<sup>3</sup>

This reference to music is herewith given because there was at an early date such music in this congregation. (See the photostat of an Ephrata hymnbook in the chapter on music, in Part One of this volume.) This writer has repeatedly heard from the oldest members that in their childhood days such hymnbooks and music were in their homes. The older members still sing some of these old hymns that have been passed down to them from generations back.

The founder of this congregation, Elder George Adam Martin, traveled back and forth from Ephrata to Stony Creek and the other colonial churches. It is certainly a fact that since the church here was organized during the height of the Ephrata era this music was used extensively here. It is also to be noted that some of the members of Stony Creek had been directly connected with Ephrata. Peter Lehman was one of these brethren; and Henry Roth, Sr. (Henry Rhoads, Sr.), the elder member of Stony Creek, who settled here in 1757, is buried at Ephrata.

"At that time there was in the Ephrata community a devout young man, Peter Lehman. He was born May 24, 1757, at the Glades, Somerset county, Pa."<sup>4</sup>

#### STONY CREEK AND BRUEDERS THAL AND THE GLADES

In a broad geographical sense these three terms are synonymous. The area is drained by the Stony Creek, which has its beginning in the center of the modern town of Berlin, at "Pious Spring," and races from this twenty-three hundred twenty-two-foot elevation down its stony way to form the Allegheny, and thence on to the Ohio and the mighty "Father of Waters."

"Brueders Thal" antedates all of these terms in historical meaning. It is German, meaning Brothers Valley, given earlier to the area by the Indians, who called it the Valley of the Brothers. This would indicate the religious background of the people as being Brethren.

Among the earlier settlers, and possibly they were the earliest, were a number of Germans and persons of German extraction who were members of the Dunker or German Baptist church, and among themselves called "The Brethren," or "Brueders Lide." Among

<sup>3</sup> *Historic Ephrata* (1928). Pages 10 and 11.

<sup>4</sup> Monn, *Historical Sketch of Snow Hill (Nunnery)*. (1927.) Page 15.

themselves they gave their new home the name of Brueders Thal (Brothers Valley) a name by which it soon came to be known among other co-religionists in the east.<sup>5</sup>

"The Glades" was a pure English name given the area because of the natural high grasses that grow in low marshy places and spring runs. This grass reminded the early English settlers and soldiers of their beloved glades back home. Hence, these three names may be applied to the churches in the area to this day. The community known as Brotherton became the center of activity of Brueders Thal, while the center of activity of Stony Creek (Roxbury) was around the Groner meetinghouse, known as the Glades.<sup>6</sup>

#### THE BRETHREN AND THE INDIANS

The very name, "Brueders Thal," indicates how well the Brethren got along with the Indians. There is within the family tradition of the Rhoadeses (a prominent family in Somerset County and in Lexington, Kentucky) this most interesting account of Henry Rhoades, Sr. (Henry Roth, Sr., and wife were members of the original organization in 1762).<sup>7</sup>

"While others were having trouble with the Indians, Henry Roth, Sr. often spoke about how well he got along with the Indians. He often said, 'If you treat the Indians in a Christian way, you can get along with them.'"<sup>8</sup>

The writer has recently found six ancient village sites and over five hundred Indian mounds, all within five miles of the church. Chief Pontiac held his council fires on the spot where the Somerset courthouse now stands.

#### THE STONY CREEK CONGREGATION, ORGANIZED 1762

The present Brothersvalley congregation had its beginnings in the colonial congregation, Stony Creek. Geographically there is no difference in the two names. The name change came after the great Annual Meeting held in the Grove church in 1849. Until this time the congregation embraced most of Somerset County. At this time the Stony Creek congregation received her boundary lines—the Allegheny Mountains on the east, the Stony Creek on the west, and Berlin on the south, with the Forbes road on the north. It is of utmost importance to note that this was

<sup>5</sup> Blackburn and Welfley, *History of Bedford and Somerset Counties*, Volume 2. Page 48.

<sup>6</sup> Blough's history. Page 82.

<sup>7</sup> Brumbaugh, *A History of the Brethren*. Page 330. From Morgan Edwards.

<sup>8</sup> Quoting Mrs. W. H. Newmoyer, Pittsburgh, a descendant of the Rhoadeses.

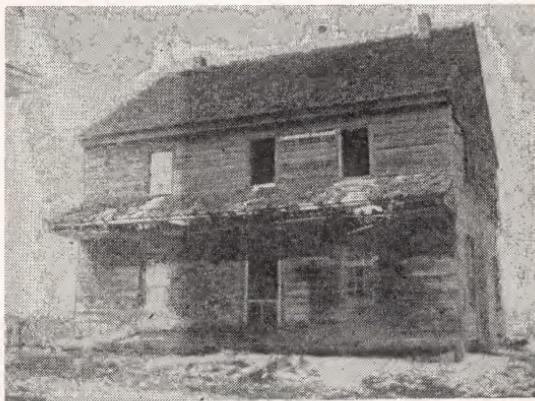
the original geographic setting, except for the little settlement of six or eight families around Brotherton. The latter settlement was called Brueders Thal or Brotherstown in 1770.<sup>9</sup> Later it was called Brotherton when the post office was placed here.

The original organization took place in the home of a member, believed to have been the home of Henry Roth, Sr. This location is now the William Glessner farm, just four miles across the "Old Glades Road" from the Brotherton church. The log house of Henry Roth, Sr., stood in a low meadow on the south bank of Rhoades Creek (now Calendar's Run), which empties into the Stony Creek an eighth of a mile west. About 1771 there was a large log meetinghouse built on high ground in a clearing belonging to his son, Henry Roth, Jr. This became the *first meetinghouse* of the Brethren west of the Allegheny Mountains.

Historians have never given credit to this organization as being first, when it has been a recognized fact that since 1899 the place of the original organization has been known.<sup>10</sup> Perhaps the first history of the area to give early recognition was *The Somerset County Outline*, by Cassady, 1932, pages 237 and 238.

This *first meetinghouse* stood until 1921, when it was torn down. Some of the older people of Stony Creek still remember when it was called the Rhoads meetinghouse. The Glessners remembered it by the name, the Musser meetinghouse. There was a bell on the south end of the building. It was still in the yard, to peal out with a clear, silver tone. This bell has been given to the Brothersvalley congregation by the present owner of the farm, Mr. William Glessner. There is a traditional story, which may be true, that this bell was cast at Ephrata.

Mrs. J. C. Werner, the Berlin reporter and great-granddaughter of John Musser, who owned the Rhoads farm at one time, says her parents told her in her childhood days of the services in the old meetinghouse. She also tells of the baptismal services held in the Stony Creek—how thick ice was cut before the applicant could go into the water. This very spot is still a favorite fishing pool for this writer. It is locally



Rhoads Meetinghouse, Built in 1771  
First Brethren church west of the  
Allegheny Mountains

<sup>9</sup> Morgan Edwards, *History of the American Baptists*, Volume 1. Pages 89 and 90.  
<sup>10</sup> Brumbaugh, *A History of the Brethren*.

( 89 )

**Rev. Conrad Beissel to their assistance. Afterwards Rev. m<sup>r</sup>. Peter Miller and George Adam Martin and others officiated among them**

### S T O N Y C R E E K

THIS is also denominated from a little river of the above name, in the township of Bruederthal (alias *Brotherstown*) in the county of Bedford, 30 miles from Bedford and 245 miles whn from Philadelphia. The minister is Rev. George Adam Martin of whom mention has been made before. He was born near Landstuhl in Germany in the year 1715. Was bred a presbyterian. Embraced the principles of the Baptists in 1737, and was ordained by Peter Baker in 1739. Afterwards he resided at Littleconewago where some misunderstanding arose between him and the people and occasioned him to remove to Antitum. In the year 1762 he adopted the sentiments of the seventhday Baptists, and preached at Bermudian. From thence he went to Stonycreek this year. He married one of the Knippers and has many children. The families belonging to the place are 12 whereof 17 persons are baptized and may be considered as the constituents of the church, viz. Rev. George Adam Martin and wife, Henry Roth and wife and daughter, Henry Roth, *jur.* and wife, George Newmoyer, Philip Oswald and wife and daughter, Abraham Gebel and wife, Philip Kimmel and wife, Mr Widdebarger and wife. This church also is the offspring of Ephrata where (for the most part) the seventhday sabbath is kept.

Courtesy Boston Antheneum Library

Photostat of Page 89, Morgan Edwards' "Materials Toward a History of the Baptists," Published in 1770

Brethren and the Sabbatarians (Seventh Day Baptists) worshiped together in many communities, except that the Brethren never kept the seventh day as the Sabbath. Abraham Cable was one of the "original seventeen members" of Stony Creek. He remained a Seventh Day Baptist all of his life, as did the entire family until his grandson, Joseph Cable, was baptized a German

known by the oldest members as the Dunkard Hole. There is still the stone and earthen ramp built from the gradually sloped west bank out to the middle of the creek. This baptismal spot is strategically located between this old meeting-house and three other old places of worship: namely, the Kimmel church, the Glades meetinghouse, and the Old Pike church. There is no known record of this early church, except that of Morgan Edwards (pages 89 and 90), published in 1770.

As was the custom of the Ephrata Society, it seems certain that the Stony Creek congregation remained Seventh Day Baptist until 1774, then went with the German Baptist Brethren about this time. However, many of the foreparents of the members here lived and worshiped in the Stony Creek congregation and had remained staunch Brethren all their lives.<sup>11</sup> But it was not uncommon that the

<sup>11</sup> This is in harmony with Morgan Edwards, who said, ". . . (for the most part) the Seventh Day Sabbath is kept." This would indicate that it was a majority who followed Ephrata, but that a minority were Brethren.

Baptist Brethren on September 25, 1864.<sup>12</sup> This was done in the Stony Creek at the Cunningham meetinghouse, under the eldership of Tobias Blough.

### *The Original Seventeen Members*

A detailed account of these members will not be related in this chapter, for there is not space. But there is considerable material available on the life and events surrounding these early people. There were twelve families in the original organization, with seventeen members. The roster was represented by eight male adults. Removing the name of George Adam Martin, who may not have remained a long-time resident citizen, there are seven male adults who were local land-owners. This writer has found deeds and warrants and survey maps bearing all of these names except those of Elder Martin and Philip Oswald.

Henry Roth, Sr., (Henry Rhoads, Sr.) seems to have been an "exhorting deacon."<sup>13</sup> His son, Henry, Jr. (who built our first meeting-house), was a captain in the Revolutionary War at Valley Forge; a delegate to the Constitutional Convention from Bedford County in 1776;<sup>14</sup> a justice of the peace for Bedford (Somerset) County in 1776; and a member of the Pennsylvania Legislature from this county in 1778. Henry Roth, Sr., died in 1774. Ten years later, Henry, Jr., moved to Kentucky. Five years after moving to Kentucky he served as a member of the legislature of Kentucky, from Logan County.<sup>15</sup>

Abraham Gebel (Cable) was the "first Justice of the Peace commissioned in the territory now known as Somerset county. He received his commission on November 23, 1771."<sup>16</sup> He settled just east of Brotherton; the present church and parsonage now rest on his second land grant.

George Newmeyer is believed to have settled in the "Rhoads Corner," just east and north of Henry Rhoads, Sr., and Jacob Newmeyer sold land on April 3, 1772, to one Samuel Gilpin, "Tuscape Death" (Harmon Husband), founder of Somerset, paying the money as the assumed agent of Gilpin. On the Reading Howell Map of 1795 was the Neimir's Run, now Boon Run. This stream flows directly past the old Allegheny meetinghouse and west into Stony Creek. Philip Oswald is unidentified in our research thus far. It is believed that he migrated to Kentucky.

Philip Kimmel was also a prominent person, and his descendants are many in this area. He is buried on the Austin Ringler farm near the church. Philip Kimmel resided on the present Austin Ringler farm. Brother Charles May possesses deeds with Abraham Keble's signature and also those of Philip Kimmel and wife, Mary.<sup>17</sup>

The name of the last person on the original membership list has undergone several changes. Morgan Edwards referred to him as Mr. Widdebarger. M. G. Brumbaugh used — Wildebarger. On a deed

<sup>12</sup> Hitherto unprinted diary of Joseph Cable. Page 130.

<sup>13</sup> From the Rhoads and Newmeyer family histories.

<sup>14</sup> Welfley's *History of Bedford and Somerset Counties*, Volume 2. Page 438.

<sup>15</sup> From *Rhoads Family History*, by Mrs. W. H. Newmoyer, Pittsburgh, Pennsylvania.

<sup>16</sup> Colonial Records, Volume X. Page 8.

<sup>17</sup> Somerset courthouse deed book, Volume 100, page 423, and Volume 54, page 259.

owned by Brother May (Volume 100, page 422) the name, "Henry Winterberger," appears. He applied his signature with an "X."

### THE ALLEGHENY MEETINGHOUSE

On the farm of Earl M. Meyers, located in Stony Creek Township, on the western slope of the Allegheny Mountain, stood an old log building. It was about thirty by thirty-five feet. When it was built, or by whom, is not known. This we know, that John Meyers was born in it in 1808. He was the great-grandfather of the present owner. The son of John Meyers (grandfather of Earl Meyers) was Samuel Meyers, born in the same log house in 1842. Not much is known about the meetings held here, nor the names of the leaders, except that in the family tradition John Meyers was an "exhorting deacon." Blough's history, page 82, lists John Meyers and Samuel Meyers among the members of the Big Glades church, and says that "in the houses of these [forty are named, including twenty in the Glades] the meetings were held throughout the year."<sup>18</sup>

However, it must not be lost to posterity that there was another Allegheny house of worship. It was referred to in the diary of Joseph Cable, written between 1853 and 1890. During 1853 and 1854 the writer, Joseph Cable, referred to the "Allegheny Church" seven times. No one seems to be certain of the exact location. In connection with it he uses the following names: Joseph Ling, Henry Fry, John Berger, Ephraim Statler, Emanuel Statler, and L. Whisker.<sup>19</sup> If the *Somerset Atlas* of 1874 (pages 34 and 35) is consulted, one may find a church located just north of Buckstown, on the first road east, on the righthand side (east side). This church is without a denominational name (on the map), but it is centered among the above names. Therefore, it is assumed that this was the "Allegheny Church" mentioned in the Cable diary.

### THE GLADES MEETINGHOUSE

The Glades meetinghouse had a very colorful history. It was the second house of worship of the Brethren in what is now Somerset County. According to family tradition it was built in 1790, and this may be entirely true. This we do know, that in 1806 the owner, Dr. John Groner, wrote a deed to his son, who signed in the name of Joseph Groner.<sup>20</sup> This place of worship was known across the years by the following names: "the Groner meetinghouse," "the Glades meetinghouse," "the Stony Creek Glades church," and "the Forney meetinghouse"

<sup>18</sup> C. G. Lint, quoting from *Farsomlungs Briefly*.

<sup>19</sup> Joseph Cable's diary. Pages 26-44 and 90.

<sup>20</sup> Somerset Deed Book—Volume 391, page 459; Volume 18, page 423; Volume 396, page 455.

(after Elder John Forney, who served as elder—or bishop—in 1837). The Yearly Meeting (Annual Conference) of 1821 was evidently held in this meetinghouse, as it was held at “Glade, Somerset county, Pa.” Elder C. G. Lint referred to it (from *Farsomlungs Briefly*) as the “Big Glades Church.” The writer of this chapter is indebted to Mr. Harold Schmucker for the following story (Mr. Schmucker’s wife was born and reared in the house; see picture, Part One, Chapter 4):

The present house on the Croner homestead was built in 1790 by Dr. John Groner (later known as Croner). The house originally was built with an upper and lower porch on the east side. This being replaced later by a single porch. Also in the large kitchen was built a large stone fire place where the cooking was done, also the love feast meat was cooked. This also was later removed with the exception of the huge stone foundation which still is found in the basement. The original windows were of the very small pane type and have also been replaced. [This writer found them stored in the huge attic.] With the exception of the above mentioned alterations the house is still in a good state of preservation. On the main floor there were two large rooms. There are large folding doors in the center between these rooms. These doors can be opened and the whole main floor be made into one large room. The doors are still there, but a wall making two smaller rooms separates the larger room. Originally this room was filled with crude church pews, and worship was held for many, many years. [This writer recently found one of these crude benches in the old settler’s house back of the meetinghouse.] People came from many miles; from down over the Allegheny mountain, from back in the Glades, Elk Lick, Middle Creek, Quemahoning, Maryland, West Virginia, and from all around as far as Virginia.

They walked, rode horseback, came by wagon and buggy. Love Feast was a great time of fellowship and a great gathering. There was never room enough to accommodate all. People brought their families with them. The members took many of the visitors home with them. The boys took care of the horses. The girls took care of the babies and children while the mothers visited and helped prepare the food and meal for the Love Feast. There were large rooms on the second floor. People brought their bedding. The women and girls would sleep on the floor in those rooms. There is a large attic covering the whole house. The men and boys would sleep on the [attic] floor on make-shift beds, or in the barn on the hay. Meetings were held in the homes many years before this [meetinghouse was built].

People would come early in the week and services would start about mid-week with the “Visiting Brethren” taking their turns preaching first. Then the home elders would take their turns. The old people used to say that the singing was wonderful, better than it is today. The song leader would rise and sing the melody. Then he would line the words. The people would sing with a heart. The great climax would come on Saturday, baptism in the Stony Creek in the late afternoon, and Love Feast in the early evening. . . . Then they would all “settle” for the night. Sunday was the big day, preaching all day, and more good singing. . . . These services would close early Sunday evening with a great service of consecration.

Mr. Schmucker tells that when he was young he repaired the foundation on the southwest corner and dug out part of the potato cellar. On a joist he found inscribed with a pencil, "Replaced in 1818." As formerly stated, on November 6, 1806, Dr. John Groner deeded this house to Joseph Groner. In 1818 Joseph deeded the property to another John Groner. It seems plausible to assume that this John replaced the floor. In 1821 the Annual Meeting was held in this building. There is a cemetery on the hill above the meetinghouse, with the first burial, that of Dr. John Groner, dated 1806.

There is an older building about two hundred yards west, in the beautiful meadow. Family tradition has it that this was built in 1770 or 1771. It is the old doctor's original house and office. On the west wall is the built-in cabinet for the medicine bottles and books and instruments. There are many ancient tools strange to this writer. Family tradition says that services were held here in the "big room long before they were in the big-meeting house."

#### THE SWITZER SCHOOLHOUSE

The next four meetinghouses were in the Stony Creek congregation, east of the great dividing line, the Allegheny Mountain. It is certain that these places date back to the early beginnings of the congregation. It seems logical to assume that the work started here around 1800 and that the elders of Stony Creek did the preaching. The Switzer schoolhouse stood until about 1890. Mrs. Annie Custer, eighty-three years old, living near here, is the source of most of this information.

#### THE CUSTER MEETINGHOUSE

This was sometimes called Custer Schmaltz Thal. Meetings were first held in the open field or woods, where the members sat on boards between stumps and stones. Later they met in the barn, and still later in the house. This was the house of Samuel Custer. It is recalled that at one time there were about forty members in this section. Again Mrs. Annie Custer tells that the same elders who preached in the Switzer schoolhouse preached at the Custer meetinghouse. The work ceased there about 1885.

Custer Meetinghouse



#### THE SARVER SCHOOLHOUSE

This building was located about three miles north of the crossroad of Route 31 at

Dividing Ridge, on the east side of Allegheny Mountain, or what is locally called White Horse Mountain. This schoolhouse dated well beyond Civil War days. Daniel H. Walker preached in this place, and he was installed into the ministry on June 3, 1886, by Josiah Berkley.<sup>21</sup> This was in the area known as the Sarver Corner. About 1910 or 1912 the work ceased there, and the Evangelicals built a small church near the spot. The cemetery of the old Brethren is located at this church site.

### THE MT. ZION DUNKARD CHURCH

This church was located just south of the crossroads at Mt. Zion on the road leading to Glen Savage. It was the first church located at that point. Later a Reformed church was built there, and still later the Mt. Zion Lutheran church. The Brethren are buried in the old part of the cemetery. Not much is definitely known of this place at this time. Only future research will reveal the story. However, the Brothersvalley congregation still has three old-time families living in that area. It seems that these go back to the early beginnings of our history.

It is now known that we had a chain of places of worship on the east side of the Allegheny Mountain, dating back nearly as early as the churches on the west side. This area has not previously been treated by either the Middle District or the Western District history. Until future research reveals more, the interesting story of the efforts of our early people is locked with them among the quiet and beautiful hills of the Allegheny.<sup>22</sup>

1762 - 1825

There is no written record of the congregation between these two dates. The histories of Somerset County and of southwestern Pennsylvania conclude that from 1763 to 1770 a general Indian outbreak caused many families to be scattered and driven out in these formative years of our history. It does seem true, however, that some of the old families remained in spite of the dangers. There is much evidence both in family histories and the 1770 tax roster that many of the named families did remain within the Stony Creek area, such as the Rhoadses, Cables, Kimmels, Kneppers, and others. The old cemetery also appears to have been a stockade on the "West bank of Stony Creek, at the crossing of Glade Trail." All these names are found upon our church records today, and the descendants of

<sup>21</sup> From the personal diary of Elder Daniel H. Walker, now in the hands of this writer.

<sup>22</sup> This "chain of churches" is not to be confused with the "Wills Creek congregation" in Bedford County, from 1780 to 1860.—Editor.

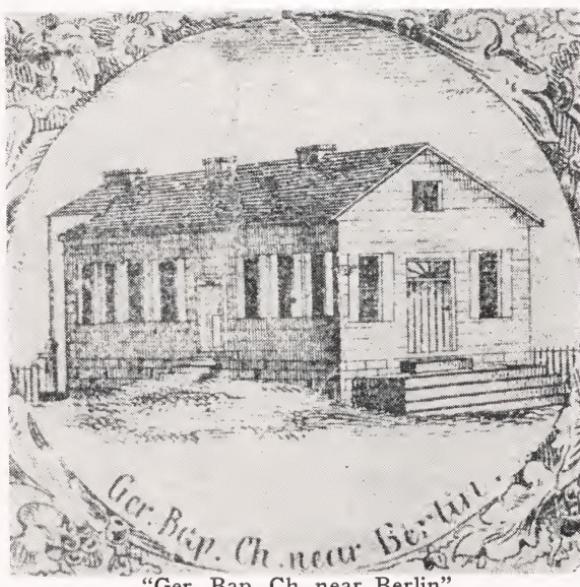
these members are living and active in the church. The present family members all tell very vivid stories of their forefathers, as told by their grandparents, who handed down the thread of these old historical facts created by these early settlers.

"Up to 1825 this large territory was without system and unorganized. Yet we have reasons to believe, that it was marvelous, indeed, how the church must have prospered, while many of the old churches of today, with improved methods of work, scarcely hold their own."<sup>23</sup>

#### 1825 - 1849

According to the historical material available to Elder Schrock in 1915, it was not clear to him who succeeded George Adam Martin in the eldership.<sup>24</sup>

From the best information obtainable, Michael Meyers (Moyer), a resident minister near Berlin, was ordained about the year 1800, and had the oversight of the church for a quarter of a century, or longer. It would seem that the next in order of time to be ordained were Peter Cober and John Forney, Sr., in 1837.<sup>25</sup>



From Walker's Map, 1860. This Pleasant Grove church was built in 1845.

<sup>23</sup> Elder W. G. Schrock in Blough's history. Page 59.

<sup>24</sup> John Keagy (of Meyersdale) was bishop of the church in Somerset County from about 1790 until his death in 1806. See Part Two, chapter 54, the deed for the Summit Mills church lot.—Editor.

<sup>25</sup> Blough's history. Pages 59 and 60.

In that early day, itinerant preaching was largely in vogue in most of the churches. Members were regularly visited by the preachers, and all the services were held in private houses, barns or schoolhouses, and nearly all conducted in the German language. The Word preached was greatly blessed of God, so that private houses for worship could in many places no longer accommodate the people. To solve this problem the Brethren built a large meeting-house, in 1845, in sight of Berlin, and called it the (Pleasant) Grove house.<sup>26</sup>

The building was not an imposing edifice, but was a large frame structure, built to accommodate all the people. It was long, with two entrances, one for the sisters and the other for the brethren. It was an ample building for the love feasts and the large crowds that came to worship God in the spirit of brotherly fellowship. This church was in regular use for sixty-two years.

In 1849 the Annual Meeting of the Brotherhood was held in this church. A committee was appointed to consider the propriety of dividing the church in Somerset County into separate congregations. This was the first committee of Annual Meeting. "The committee was made up of the following brethren: Peter Long, Andrew Spanogle and John Holsinger of Pennsylvania, George Hoke and Henry Kurtz of Ohio, and Joseph Arnold and Jacob Byser of Virginia. The committee met at Berkley's Mills."<sup>27</sup> Four congregations were formed: Berlin, Elk Lick, Middle Creek and Quemahoning.

The Berlin congregation was bounded on the south by Elk Lick, on the north by Shade, on the west by Middle Creek, and on the east by the Bedford County line, with Berlin the center of activity.

#### 1849 - 1880

From 1849 to 1880 the following elders presided over the Berlin church: Peter Cober, Jacob Meyers, and Jacob Blough. Elder Blough was elected to the ministry in 1851, and ordained in 1868. Samuel Meyers and Jacob Good may have been deacons prior to 1849, and served in said office up to their death. The following ministers assisted in the work of the church during this period: John P. Cober, Ephraim Cober, Solomon Knepper, George Schrock, William Sevits, Michael Weyandt, Solomon Baer, Peter Musser, Daniel P. Walker, Henry R. Holsinger and Joseph W. Beer.

Deacons elected prior to 1880: Lewis J. Knepper, Jacob Meyers, Joseph G. Coleman, John J. Bittner, Dr. John Beachley, Valentine Blough, Jacob Lichty, Jacob Musser, John S. Myers, Peter Beeghly, Josiah Kimmel, William N. Trent and Philip F. Cupp. Most of the ministers named first served in the deacon office.<sup>28</sup>

<sup>26</sup> There is a tradition among our older members as follows: "Sometime before 1845 a small house was built on the Grove site, referred to as the 'Old Grove' house."

<sup>27</sup> Blough's history. Pages 60 and 61.

<sup>28</sup> Blough's history. Page 61.

## 1880 - 1915

The year 1880 was an eventful one in the life of the congregation. The old Berlin congregation was divided, and its membership of over four hundred became four organized groups:

1. The Berlin church, embracing the town of Berlin, the meeting-house known as Peter Beeghly's (Schmaltz Thal), and the appointment at Custer's.

2. The Stony Creek church. The territory occupied by this congregation is bounded on the south by the Berlin church, on the east by Dunning's Creek, on the north by Shade, and on the west by the Brothersvalley and Somerset churches.

3. The Somerset church. This congregation is surrounded by the Brothersvalley, Stony Creek, Quemahoning, and Middle Creek churches.

4. Brothersvalley. This congregation is bounded by the other three congregations, and Quemahoning on the north. Its officers were Elder Jacob Blough; George Schrock, William Sevits, and Daniel P. Walker, ministers; Lewis J. Knepper, William G. Schrock, John S. Meyers, and Samuel F. Rieman, deacons. It had a membership of about one hundred and had two houses of worship.<sup>29</sup>

The Brothersvalley congregation was organized by ordaining George Schrock and William Sevits to the eldership and W. G. Schrock and Samuel Rieman to the ministry and calling John J. Blauch and Daniel H. Walker to the deaconship. Ministers were elected as follows: in 1886, D. H. Walker and Philip F. Cupp; 1897, Perry U. Miller, Samuel U. Shober, Ira D. S. Walker; 1906, Galen K. Walker; 1912, Lewis S. Knepper and Ralph W. Reiman. Joseph J. Shaffer moved into the congregation from Shade Creek in 1909. A. J. Beeghly, who had been called to the ministry in Illinois, returned to his home.

The first deacons to be called at the New Pike church (present building) were: 1904, Clinton K. Shober, Jacob C. Reiman, Allen F. Mostoller, and George S. Reiman; 1912, William W. Cupp, Alvin Knepper, Edward S. Schrock, and H. N. Mostoller.

## FORGOTTEN MEETINGHOUSES

Among the many houses of worship that have been erected in various sections of Western Pennsylvania, and which, after their years of usefulness, were discontinued and forgotten, are three that belonged to the old original Stony Creek congregation.

*“Solomon’s Temple”*

About the year 1805 this log church was erected in Stony Creek Township, near Shippleytown. It was on the west side

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<sup>29</sup> From Holsinger's *History of the Tunkers and the Brethren Church*.

of the Allegheny Mountain, about four miles from the old Rhoades (Stony Creek) meetinghouse, and the same distance from the Groner (Glades) meetinghouse.

It is possible that this was the earliest church *without residence* used by the Brethren in this district.<sup>30</sup> The work was carried on here by the Brethren until a little before the Civil War. About this time the "Albrights" took over the work of the "Solomon's Temple"<sup>31</sup> church. The building was torn down in 1938 (photo taken in 1930).

"Solomon's Temple," Built About 1805

Perhaps our first meetinghouse  
without residence

### The Walker Church

Brother Moses Walker, the rake maker, gave ten acres of land for the building of a meetinghouse, about one acre of open land for church and yard, along the Reels Corner-Berlin road, a few miles south of Forbes Road (now U. S. 30). The lumber for the building was sawed out on Brother Walker's sawmill,



Moses Walker Church, Built in the Summer of 1860

This is Moses Walker, a rake maker

<sup>30</sup> The Ten Mile brick church was not built until twenty-seven years later, 1832.

<sup>31</sup> This name was applied about 1870, because the land belonged to one Solomon Ringler, who was very emotional, shouted much, prayed loudly, and sang with great vigor.



Barn Made From the Kimmel Church

This barn was formerly the Kimmel church, part of the Stony Creek congregation; known as the Kimmel church, the Downey church, and, after 1881, as the "Home church."

a little north of the church. The church was financed and built, during the summer of 1860, by Brother Walker. Later, the members bought out his share and owned the building but not the land. The building, now a dwelling, is still standing. Many of the older brethren died, and about 1905 or 1906 the work here was discontinued.

#### *The Kimmel Church*

The Kimmel church was built on the farm of J. J. Kimmel. Ministers of Brothersvalley preached here, taking their turns, as they did in the Walker church. In 1881 this building was removed from its foundation on the Kimmel farm, placed on skids and moved two and one-half miles to near Downey, where a small cemetery was established. It was then known as the Downey church, also as "the home church." The year of removal, the members united their fellowship with the Berlin Brethren church, and were shepherded thereafter by the elders and ministers of that congregation. This church was used until a little after the turn of the century; then in 1923 it was sold to Brother Jeff Glessner and moved to his farm just north of Roxbury, where it still stands.

From about 1825 to 1903 was a period of expansion in this large congregation, and the following church buildings were erected: Old Grove, Walker, Kimmel, Old Pike, Rayman, Summit, Salem, and New Pike. Why some of these meetinghouses

Rayman  
Church,  
Built  
in 1886



were forgotten, when the brethren wrote about the other churches, is not known. But in the old cemeteries rest the bodies of many of the old members who were the perpetuators of the church west of the Alleghenies.

#### RAYMAN

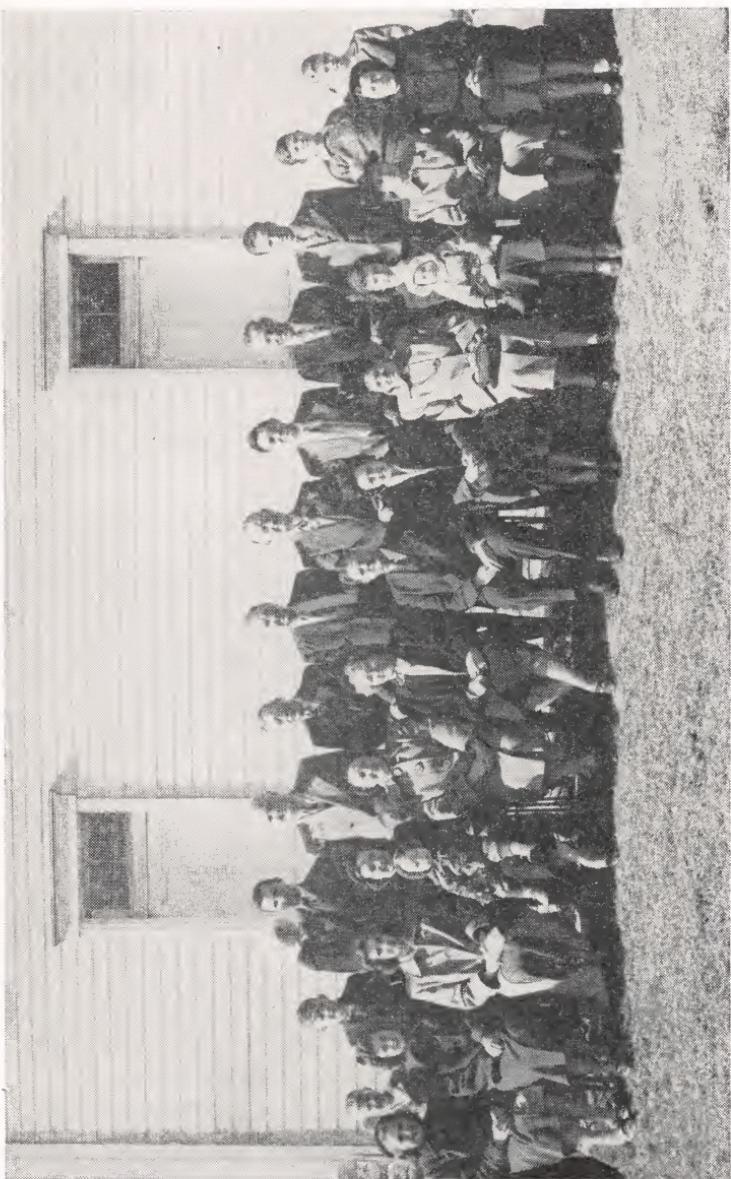
A number of families were living east of Friedens, with good farms and homes before 1880. Jacob Rayman, a strong Dunker brother, who loved the Lord and the church with all his heart, longed to see his fellow Brethren worship together in a meetinghouse that was close to their homes, for they had to ride on rough roads, or walk, the four or five miles to the Old Pike meetinghouse at Brotherton. In 1886 Brother Rayman challenged the brethren by giving a piece of land from his fine farm "to be used forever for the resting place of a meetinghouse of God." That same year the brethren erected a neat little white church, which is still in good repair, and used for Sunday school every Sunday, and on alternating Sundays for worship services.

The happy years of the work at Rayman are well remembered by Brother and Sister A. F. Mostoller, Emma Rayman (age ninety-seven), Edward Bauermaster, Brother and Sister Edward Schrock, and Minerva Schrock. Much help was received from the diary of A. J. Beeghly.

From 1895 to 1902, the members, especially the young people, would gather in the meetinghouse in large numbers, and under the direction of Irvin Schrock sing the old hymns of the church. Under the light of the old pressure gas lamps they would sing for several hours.

Much enthusiasm was shown by the young people in 1910 when A. J. Beeghly, with his family of active boys and girls, moved back to the

Congregation at the Rayman Church, 1950



Salem  
Church,  
Built  
in 1895



farm. Brother Beeghly organized the Christian Workers Society for the young people. Young and old came and many were the interesting programs and happy Sunday evenings spent together in the church. The mixed quartet was the pride of the group: Edward Schrock, Mrs. Fred Ross, Floyd Beeghly, and Mrs. Roy Boyd. It was a great time for the young men to "walk the young ladies home," sometimes continuing the songs on the way. This group spirit prevailed until Brother Beeghly was called to Rummel as pastor in 1919. In recent years, the work at Rayman has taken on new hope and radiance for the future with the flowering of the young families into a fine group of boys and girls. The future of the church promises action and growth again.

#### SALEM

The Salem history has been colorful and active, as it has been a close counterpart of the total work of the congregation. This attractive white church sits peacefully among the trees and giant ferns, along the Plank Road, between Somerset and Berlin. This strongly constructed building was erected in 1895 under the careful eyes and the ardent prayers of Elder Perry U. Miller. John Beachley and Conrad Hoffman helped in the construction.

Brother Miller was an interesting man and a good music leader. Many singing schools were conducted in the fall and winter months. Young and old alike found great joy in these gatherings.

In recent years the young people have taken a fine interest in the church program, including improvements to the building in the summer of 1948. Though their numbers are small, the enthusiasm is great, and it is felt that the future of the church is promising.



Salem Church Group, 1950

#### THE GROVE CHURCHES

As referred to before, the large Pleasant Grove church, near Berlin, erected in 1845, was used for sixty-two years. In 1907, it was replaced by a neat brick church, which was later abandoned and sold for a dwelling.

#### GLADE PIKE CHURCH

The first Pike church was built about 1840, in the edge of the present cemetery. It was heated by two old coal stoves. The pulpit was between the two doors. The worshipers faced the doors and all latecomers could be seen quite clearly. The ministering brethren sat on a long bench, while they waited their turn to participate, all the time keeping an alert eye on the congregation to see how well the Word was received, or how deep the impressions were made.

The first Sunday school in the congregation was organized in 1865 by Brethren W. G. Schrock and Lewis J. Knepper.

#### BROTHERTON

In 1903 a committee consisting of Emanuel L. Knepper (chairman), William Walker, and A. F. Mostoller was appointed by the council meeting to erect a new building at Brotherton. These brethren builded far beyond their vision



Glade Pike Church From Walker's Map, 1860.

This Glade Pike church was built in 1840.

and aspirations, for this present building has stood well and is a fine brick structure. The cost of the finished building was \$7,309.92.

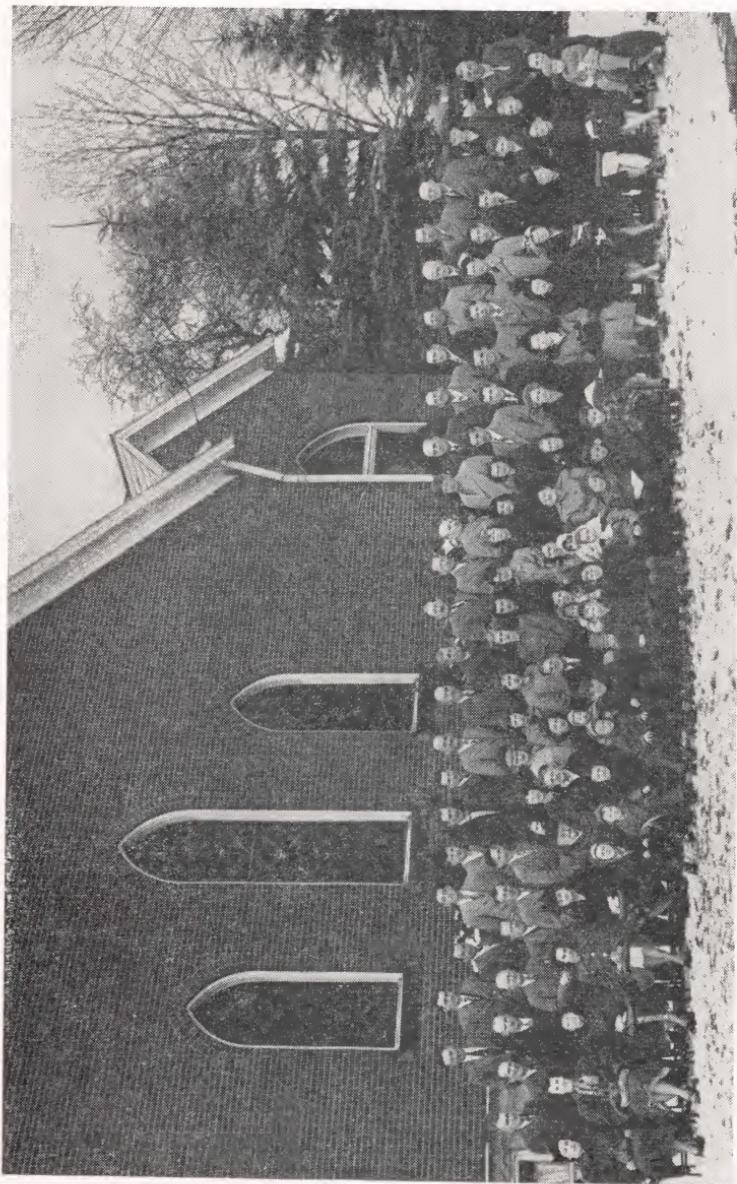
After the new church was dedicated and occupied, in 1905, Elder D. H. Walker, who was supporting the work of the Pittsburgh church, approached the brethren at the new Pike church for funds for the good work in Pittsburgh. The brethren, having a true missionary spirit, voted to give what was remaining in the local treasury (four hundred thirteen dollars and seventy cents) for this cause. This missionary spirit is still extant among the members.

The missionary committee, on January 1, 1921, recommended to council meeting that a fund be established within the treasury of the church, in order that the *Gospel Messenger* might be placed in every home within the congregation.

The young people of the church and community, on July 27, 1923, asked permission to meet in the church basement for orchestra practice.

On January 1, 1924, the aid society was given permission to procure individual communion cups for use in the communion service. The old single cups, one for the brethren and one for the sisters, ceased to make their circles of brotherly fellowship. The old had given way to the new. (One of these old cups is now in the study of the pastor.)

After a century and a half of the free ministry, Brothersvalley turned in the direction of a paid ministry. The elders



Brothersvalley Congregation Group, 1950

had served so faithfully and so well, giving their lives in the work of the church, that they had built "even better than they ever dared to know." In the past the elders had been supplied by the produce of their land and the sweat of their brow. These were dedicated and consecrated men, and long will their work be heralded in the Kingdom of God.

But the time had come for younger men who had been trained in the more recent methods of church management and administration and of homiletics. The move was before the brethren to maintain a pastor who would devote all of his time and energy to the entire program of the church.

The year 1919 was one of progress for the congregation. On April 18 of that year the envelope system of giving was introduced. The brethren responded well to this system, and the latter part of that year the congregation began calling for more services in the churches and a stronger pastoral program. The young people began to show more "open interest." "On motion by J. C. Reiman, seconded by H. N. Mostoller, it was decided that the church secure a pastor for the year 1920."

The committee reported in council meeting, November 24, 1920, that they had the promise of Lewis S. Knepper for that position. The council accepted their recommendations and

#### Ready to Excavate the Basement, 1944

*Seated, left to right:* Clarence Reiman, Sherman Yoder, Leroy Forney, J. C. Reiman, John Peck, Wilson Wagner

*Standing, left to right:* Galen Platt, Leon Knepper, John Knepper, Uriah Lehman, Claude Bauermaster, Claude Bauermaster, Jr., Roy S. Forney (pastor), Clyde Platt, Wayne Stutzman, Grover Glessner





Tractors in Co-operative "Lord's Acre" Buckwheat Field, June 21, 1944

Tractor drivers of the day were Emerson Knepper, Ben Donner, Leon Knepper, Clair Reiman, Glenn Saylor, Paul Reiman, Guy Clites, Joe Shelly, Roy Forney, Bob Bauermaster, Lee Donner

elected Brother Knepper on "one-half time, with the exceptions of three weeks vacation from pastoral duties." During the year 1923 the parsonage was started. It is a completely modern brick house, and one of the most beautiful in the district.

H. Q. Rhodes followed Brother Knepper, starting his work on January 1, 1924. The work continued to flourish under the sincere direction of Brother Rhodes, and he remained pastor for eighteen years. On November 17, 1941, the council meeting voted to build a choir loft and start a Sunday bulletin system for the order of church services and announcements. Thelma Knepper became editor of this project to assist the pastor.

In 1942 Roy Forney became the pastor. Under his direction the chairmen and presidents of the various organizations were formed into a council of boards, to keep the program of the church in motion and assist the pastor more efficiently. Under his leadership, the work took on new life.

Sister Forney began teaching the young people a new appreciation of the beloved hymns of the church. The choir was reorganized and the E. M. Knepper family gave the church a Hammond organ, which stands as a fitting memorial to the work of our deceased brother.

The daughter, Mrs. Calvin M. Will, is the organist and has accomplished the fine art of a devotional touch at the keyboard. This has added to the worship services a new touch of reverence.

"In the summer of 1943, exactly forty years from the time the church



New Pews (Before Carpet Was Laid), Brotherton, 1950

(meaning Brotherton) was built, Clyde Platt called a meeting of the officers and teachers to consider the possibilities of more adequate Sunday school facilities." Church Architect C. H. Deardorff presented plans for remodeling, which were accepted January 1, 1944. John L. Knepper suggested the individual Lord's-acre plan, which realized \$1,225.00 for the project. It was also suggested that a co-operative project be established. The Berwin-White Coal Company saw the good intentions, and offered sixty-five acres of tillable land at one dollar yearly for five years. "It was decided to farm half in buckwheat and half in duckwheat. This proved a most interesting venture. Fifteen tractor plows, three tractor drills, four combines, and four trucks were used. The net returns was \$900.00."<sup>32</sup>

H. Austin Cooper preached his first sermon as pastor on October 5, 1947, and continues at present. The men's work, which had been organized in 1944, showed renewed interest in 1948 by planning and executing a rural life institute. This same year the women's work was organized, and in October 1949 they presented the picture, *Christ Knocking at the Door*, which is in the alcove beyond the pulpit.

The love-feast and communion service is still a high light of the congregation when old friends and loved ones are met and there is that great joy of sitting together in the Lord's house in this wonderful period of fellowship. Sister Mary Knepper has made the communion bread since she was a young woman and tells that it was made in her home when she was a small child. Sister Mary started making it in 1906.

In the remodeling work of 1944 the brethren desired to install new pews, but there were many difficulties in the way. On May 8, 1950, a contract was made for their installation, at a

<sup>32</sup> From the dedication booklet and the church bulletin.



Pastors and Their Wives, 1920 to 1950

Lewis S. Knepper and Wife, H. Q. Rhodes and Wife, Roy S. Forney and Wife, H. Austin Cooper and Wife.

cost of \$5,245.00. New carpets will be placed in the aisles within the next few weeks.

The work is moving forward and there is the spirit of Christian brotherhood among the three churches and the members of the congregation. The past three years have shown a gain of forty-nine persons by baptism.

—H. Austin Cooper

## CHAPTER 6. THE CENTER HILL CHURCH

*Congregation organized, 1820*

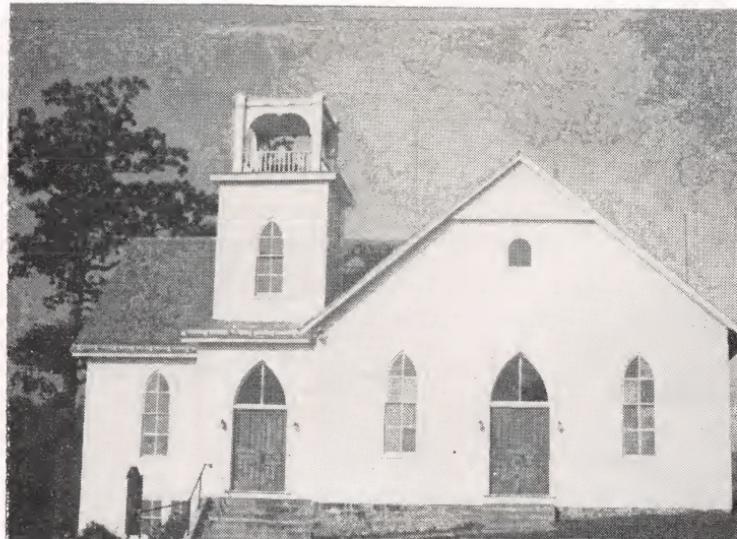
*First church house erected, 1861*

*Present church membership, 365*

The Center Hill church is located in North Buffalo Township, Armstrong County, on Route 28, four miles west of Kittanning.

According to Brother Howard Miller's *Record of the Faithful*, this congregation had its beginning in 1820, with eight members. Since there are no records in existence, we must content ourselves with such information as can be obtained from the recollections of members now living.

Center Hill  
Church  
Today

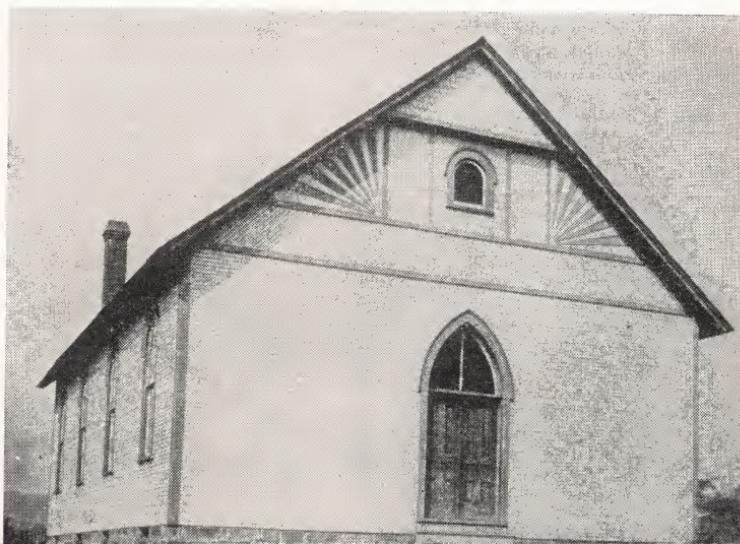


Among the first members of this church were: David, Adam, and Joseph Bowser and their wives, and Elizabeth Swigart. The first minister known to have been located here was James Toy. In addition to Brother Toy, as mentioned, Brother David Goolinger was elected and preached in the Glade Run and Brush Valley houses for several years. This was formerly known as the Glade Run congregation. John Crissman was elected in the "John Settlement," which later became the Brush Valley church. Brother Crissman moved to the Montgomery congregation (one authority says to Clarion County) and later to North Dakota. It would seem that the church never had a resident elder, but the following brethren are known to have labored here more or less: George Rairick, Graybill Meyers, Joseph Shumaker, David Eshelman, John Wise, Leonard Furry, J. W. Brumbaugh, G. W. Brumbaugh, J. S. Holsinger, Joseph Berkey, J. W. Beer, Lewis Kimmel, and others.

The following pastors served this congregation until 1913 in the order named: Jesse Hetrick, David Hetrick, F. D. Anthony, C. O. Beery, K. B. Moomaw, C. O. Beery (returned), L. M. Keim, A. J. Culler (brief period during school terms), H. S. Replogle, R. D. Murphy (for a few months). For a number of years the pastor had charge of both the Plum Creek and the Glade Run congregation and lived in the parsonage at the Plum Creek house.

In 1876 J. B. Wampler took charge; he continued until the division, when about two thirds of the members went with him to the Progressive Church. The Glade Run house was used by both groups for some time after the division, when we came into full possession of it. The Glade Run congregation was divided in 1881, and the new group (Progressive), called the Brush Valley church, was organized the same year. In the

First  
Center  
Hill  
Church  
(Formerly  
Glade  
Run)



division the majority of the members of Brush Valley went with the Progressives, and in 1892 the few that remained faithful were consolidated with their mother congregation, about eighty members, in the Glade Run church.

There have been three houses of worship, all near the same place, with the church cemetery adjoining. The ground on which the churches were built was given by David and Mary Bowser. The first building was erected in 1861. During one of the services held in this building, a portion of the floor gave way. Some of the people were taken out through the windows, and others rushed out the door, trampling some of the women; but none were seriously injured. The church was rebuilt in 1881; during a series of meetings in January 1895, it was burned to the ground. The present structure was erected in 1895.

In 1917 four Sunday-school rooms with a basement were built to the south side of the church. They were dedicated on June 17, 1917, with Dr. C. C. Ellis as the speaker for the occasion. In 1936 the basement was remodeled and made into three Sunday-school rooms. They were dedicated May 3, 1936, with Dr. D. W. Kurtz bringing the dedicatory message. Electric lights were installed the same year. Also, the name of the church was changed from Glade Run to Center Hill. In 1937 the interior of the church and the four Sunday-school rooms was redecorated with Celotex. In 1938 a bulletin board was erected. In 1939 the congregation bought a house and lot adjoining the church property from the Francis Bowser estate for a parsonage at a cost of \$1,550.00 and the same year they remodeled the house at a cost of \$1,500.00.



New  
Parsonage  
at  
Center  
Hill

In 1944 a deep well was drilled at the parsonage. In 1946 all the buildings were given two coats of paint; also, the interior of the church was painted. In 1947 a new asbestos roof was put on the parsonage. In 1948 a Wurlitzer organ was installed. In 1949 the congregation gave their pastor a new Buick car. In January 1950 new carpet was placed on the entire floor of the sanctuary and new pews were installed. An enlargement of the cemetery is in progress at present.

Spiritually the church is doing very well. The attendance, both morning and evening, is above average. The attendance at the love feast is also increasing. If the increase continues we must enlarge the building. Our harvest-home service is a great yearly occasion; the fruits and vegetables are given to our Old Folks Home. Brother Stanley Kay Bowser was given a license to preach, June 29, 1927, by Elders M. J. Brougher and John A. Buffenmyer. He was ordained to the ministry on December 6, 1928, and on October 23, 1946, he was ordained to the eldership.

The Center Hill church is now represented on the India mission field in the person of Mabel Gertrude Claypool, daughter of Mr. and Mrs. Loyal Claypool. Mabel was consecrated at the Ocean Grove Annual Conference in 1949. Pastor W. K. Kulp of the Center Hill church was asked to help in this consecration service, wherein all the missionaries who were to be sent out to the different mission fields for the first time were consecrated.

Each Sunday evening three different groups meet for study and discussion for half an hour preceding the worship service. A strong mutual bond of unity and goodwill prevails. The fact

Annual  
Harvest  
Home  
Exhibit,  
1949



that the congregation is so well united speaks well for all who lived and labored here. The members are willing and liberal contributors to local and foreign work.

This is a Bowser settlement and there are one hundred forty-seven members on our church record with the name of Bowser. The present Sunday-school enrollment is two hundred, and the reported church membership is three hundred sixty-five.

Pastors who have served the church since 1913 are: G. K. Walker, 1913-1917; A. B. Replogle, 1917-1920; W. S. Irvin, 1920-1922; D. F. Warner, 1922-1925; J. Lloyd Nedrow, 1925-1935; W. C. Sell, 1935-1942, and W. K. Kulp, 1942 to the present time.

The present members of the board of deacons are: Orman Bowser, Adam S. Bowser, Alfred Shearer, James McKelvey, Clarence Bowser, Edward McKelvey, Carman Bowser, Merle Toy, Paul Claypool, and Earl Anthony.

Sunday-school superintendents who have served since 1915 are: A. D. Bowser, Roy Morrison, A. F. Shearer, Earl Anthony, Howard Bowser, and the present superintendent, Howard Hinderliter.

—Alfred Shearer and W. K. Kulp

## CHAPTER 7. THE CONEMAUGH CONGREGATIONS

### A. THE (OLD) CONEMAUGH-JOHNSTOWN CONGREGATIONS

*Conemaugh congregation organized, 1810  
Divided into Conemaugh and Johnstown, 1879  
Johnstown and West Johnstown separated, 1899*

Some day a student of history may make sufficient research into the colonial records, the Pennsylvania archives, and the various county courthouse records of surveys, deeds, and wills, to determine who the early Brethren settlers were in what we know as the Conemaugh Valley. Such an extensive work has not been possible within the scope of this volume.

We are told that Michael Thomas, Sr., was born in what is now Conemaugh Township, Somerset County, on August 15, 1774. His father, Alexander Thomas, patented two hundred acres of land here, November 3, 1789 (*Pennsylvania Archives, Third Series*, Volume 22, page 626). Doubtless there were other early settlers in the area, prior to the coming of Philip Hoffman to the Scalp Level community in 1795 and of Peter Morgan to the Walnut Grove section of Johnstown in 1797.

Joseph Holsopple, who was born in this area in 1835, says in the *Conemaughers* (published in 1903):

The original white inhabitants of this region came across the mountains through passes forming the trails now nearly followed by the roads. Who the first Brethren were who braved the difficulties of the mountains on these roads deponent saith not. Sufficient it is to say, possibly already in the 18th century the church was organized in this region and named after its principal stream—Conemaugh.<sup>1</sup>

However, Howard Miller in his *Record of the Faithful*, published in 1882, gives the date of its organization as 1810, but he fails to give the membership at that early date.

If there was a group of Brethren in this valley during the last quarter of the eighteenth century, or even soon after the arrival of Elder Peter Morgan in 1797, we wonder at their waiting for thirteen years, or until 1810, to form an organization. M. J. Weaver, a lineal descendant of Philip Hoffman, is of the opinion that

Samuel Ullery, whose father, Daniel Ullery, received a land grant from the Penn heirs in 1784 in the vicinity of Roaring Spring, would make annual visits to the community now known as Johnstown, in company with a deacon, Jacob Snyder. Each August for some years these two brethren would journey across the mountains, staff in hand, "no purse, no wallet, no [extra] shoes," (Luke 10: 4.), to visit the scattered members, preaching, baptizing, conducting lovefeasts, marrying, and holding church councils. As an evidence of these early visits, we might mention that Elder Ullery's daughter, Susannah, married Jacob Stutzman (born in 1777) and in 1813 moved to the west bank of Stony Creek (later the 8th Ward of Johnstown). Here Brother Stutzman built a two story house, with the partition upstairs hung from the ceiling so it could be raised to provide an "upper room" for the holding of lovefeasts.

To give our readers a glimpse of the conditions of that early day, we quote a few incidents.

John Mineely, a son-in-law of Elder Peter Morgan, is said to have been walking along a road through some woods, when he looked ahead and saw what he thought was a big dog driving some cattle. As he got nearer he found it was a panther, and it crouched down in a position to spring upon him. He had no weapons, so he just stood still and stared straight into the face of the panther for awhile, then it ran away into the thicket. He stood still to see the salvation of the Lord, and was safe.<sup>2</sup>

Paul and Barbara Benshoff, parents of Eli and Solomon Benshoff, were early settlers on what became known as Benshoff Hill [Pleasant Hill]. We are told that their first dwelling consisted of spruce bark set up against a large tree.<sup>3</sup> Peter Lutz, an able preacher of that early day, lived on a farm near the present town of Vinco. It is said that he sometimes went to church barefooted, which was not uncommon in those days. He went west in the year, 1844.

<sup>1</sup> The *Conemaughers*, by E. H. Detweiler. Page 4.

<sup>2</sup> The *Conemaughers*. Page 10.

<sup>3</sup> The *Conemaughers*. Pages 12 and 13.



Site of Old Horner Church

Brother Fred Cobaugh (77) and Sister Emily Dimond Fresh (79) were carried here by their parents when they were children.

built in the 1830's." Also, another deed from John J. Horner and Elizabeth, his wife, to Jacob Waters, Jacob Good, and William Roberts, in trust . . . "for the use of the Congregation of the Brethren of Cambria County as a place of worship. . . ." This deed was for one acre, forty-three and one-half perches of ground, "situate on the waters of Kingston's Run in Conemaugh and Jackson Townships in the said County of Cambria." It is dated the second day of June 1843 and was recorded on the eleventh day of September 1843.<sup>5</sup> The consideration for the sale is mentioned as being six cents. In those days, such deeds were usually not executed until several years after a church was built. See cut of Sister Fresh with Brother Fred Cobaugh (aged seventy-seven), who also was taken to this church as a child. The second Horner house was fifty by seventy-five feet, with a basement, and was situated near a good spring. A third reason for an earlier date was the Quinter-McCleary debate in the Horner church, arranged by Samuel Berkey, who died January 29, 1851.

Brother Blough thought that the second church in the congregation was erected on Benshoff Hill (Pleasant Hill) in 1853. The third was on Giffin Hill (Locust Grove) in 1855.

In the *Gospel Visitor*, November-December 1863, H. D. Davy,

When the first church house, without residence, was erected in the old Conemaugh congregation may still be determined. Brother Blough thought it was the "Horner's about 1850, on the line between Jackson and Taylor townships."<sup>4</sup> This date is possibly ten or fifteen years too late. Sister Emily Dimond Fresh (aged seventy-nine) of Nanty Glo was taken to the "old Horner church" by her parents when a child. She "holds to the opinion that there was a small worship house prior to the erection of the large one, and that it was

<sup>4</sup> Blough's history. Page 72.

<sup>5</sup> Cambria County courthouse deed book, Volume 7. Page 231. Information through the courtesy of Attorney David Lloyd Zook, of Johnstown.

from Ohio, reports attending the love feast in "Conemaugh church, on the Lord's day, October 4th." He says, "The house was crowded to excess, and a great many members surrounded the Lord's table."

In the *Christian Family Companion* for August 25, 1868, we have a "Report of the Brethren's Sunday School," as follows:

At Hedrick's school house, Cambria Co., Pa. This school was organized on the 17th of May 1868 by choosing a superintendent, a secretary, an assistant secretary, treasurer and librarian. The classes consist of two Bible classes, one male and one female; two Testament classes, one male and one female, and several miscellaneous classes. The Bible and Testament classes read a chapter in the hearing of competent teachers. Then follow questions and general explanations.

The school is opened by singing and prayer, and closed by the same order. The scholars receive rewards when merited, such as Bibles, Brethren's Hymn Books, etc. There is a copy of the *Christian Family Companion* distributed almost every Sunday, for which we are under obligations to brother Holsinger. He has sent us a large package free of charge, from which we infer that he is a friend of the cause if properly conducted. Our school is open for inspection at all times. Our assistant superintendent has lately been called to the ministry. Sunday schools are good places to test the qualifications of brethren.

C. P. L. Roberts, Supt.

J. J. Good, Secretary, Conemaugh, Pa.

That this Sunday school was authorized by the congregation is evidenced by the District Meeting minutes of the same year (1868):

Art. 2. A desire of the Conemaugh Church to the District Meeting of Western Penna., to request the Annual Meeting to adopt some good general system of Sabbath school something like this: the brethren being permitted and requested to compose and select suitable pieces. A committee to be appointed by Annual Meeting to examine all, and if approved of have the same printed as a Sabbath school library, and used as such by the Church generally wherever the brethren have a desire to have them.

Answer. Yes, request it. This goes to Annual Meeting.

This was eleven years before the first International Sunday School Lesson helps were published by S. Z. Sharp, for use in our Sunday schools.

In the *Christian Family Companion*, January 16, 1872, Stephen Hildebrand reported for the "Conemaugh Congregation." From his report we take the following excerpt:

During the year just passed [1871] there were about twenty added to the church by baptism. We had from one to four places of meeting every Sunday, with four Sunday schools, all superintended by the Brethren. We built one new meeting house during the year, and concluded to build a communion meeting house next summer in place of the old one. If we succeed in this we will then have one large and three smaller meeting houses. During the year seventy-one cases of sickness and death were within the bounds of the

church. Some of the brethren's children had to pass from time to eternity.

In the *Pilgrim* of October 26, 1875, Stephen Hildebrand again reported: "Our lovefeast is now in the past, and all I have to say . . . is, we had a good meeting. Since the lovefeast brother John Wise is preaching for us at the village of Conemaugh."

The report of 1871 (referred to above), in which "four Sunday schools, all superintended by the Brethren," are spoken about by Brother Hildebrand, does not give their locations. But at the District Sunday School Convention, September 23 and 24, 1879, three of these schools are mentioned:

Benshoff Hill [Pleasant Hill] S. S. delegates were Abel Findley and H. J. Berkey. . . ; Horner meetinghouse S. S. delegate was F. H. Grove. . . . East Conemaugh S. S. delegates were S. J. Giffin, William Horner and Patrick O'Neill. . . . S. J. Giffin gave a written report, from which we quote: "From April 20th to September 14th, 1879. Officers, 6; average attendance, 4. Teachers, 12; average attendance, 8. Average attendance, 138. Verses recited, 4689. Receipts: donations, \$46.01; penny collection, \$61.11. Papers received; Children at Work, 50 copies. Young Disciple, 50 copies; distributed weekly, 100 copies.—D. F. Ramsey, Supt." Friend Horner added that they expect to keep the East Conemaugh S. S. an ever-green school, which remark was well received.

Where Brother Wise preached in "the village of Conemaugh" (1875), or where the "East Conemaugh Sunday school" was held in 1879, is unknown today. The fourth Sunday school of 1871 was doubtless at "Hedrick's school house, organized in 1868."

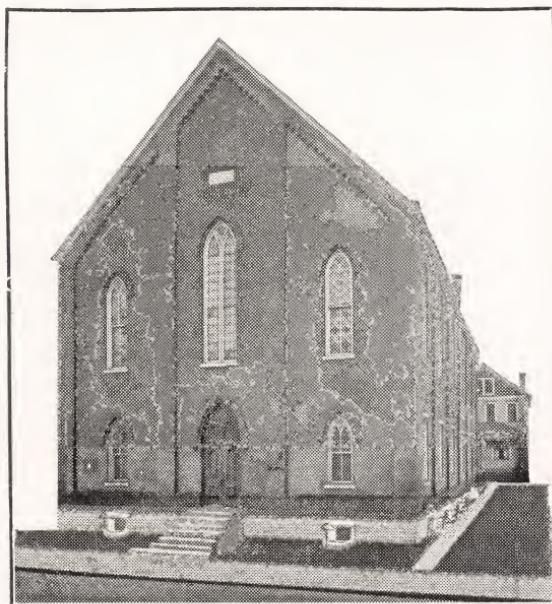
In the *Primitive Christian and Pilgrim* of September 9, 1879, Brother Hildebrand gave a report of their quarterly council of August 7, 1879, from which we quote:

The business of the meeting was of such a nature that our elder called to his assistance elders Graybil Myers and Joseph Berkey. . . . One very important matter was the dividing line, making two districts out of Conemaugh church, which was agreed upon without much trouble. The church territory was large and the members numerous, hence the division. The new district is called Johnstown District, and includes all south of the dividing line with six or seven regular appointments, six preachers, eight deacons and between three and four hundred members, leaving Conemaugh with two regular appointments, but room for many more, four preachers, eight deacons and nearly two hundred members. It seems hard to separate the family, but we think it is for the best. On the 29th of August the members of the Johnstown district met in council for the first time. Part of their business was in regard to their new meeting house to be built in Johnstown. It is to be of brick 50 by 75 feet and two stories high.

Following the completion of this new sanctuary in downtown Johnstown, Brother M. W. Keim, under date of November 5, 1880, gave a report in the *Brethren at Work*:

Johnstown, Pa. Our Love-feast was held last night, and it was a grand success; one hundred and forty communed. The number present is variously estimated from 1,000 to 1,500. One of our deacons, who was up and down stairs a good deal, gives it as the opinion that 3,000 persons were in and around the house. We enjoyed the feast, and all seemed happy indeed. Brethren Quinter, Replogle, S. Miller, and Shaffer were with us, and a good impression was made on our fellow townsmen. We shall be pleased to have ministering brethren stop off and preach for us.

In 1883 this new church on Somerset Street, Johnstown, was turned over to the Brethren Church, with "the proviso that they assume the debt on it." The church was supposed to cost \$6,000, but when it was finished it had cost a little more than twice that amount.



Somerset Street Church, Johnstown, Built in 1880

The members in this first council in Johnstown (1879) were not only interested in building a church house for the present and the future, but they were concerned about the records of the past.

At the same meeting a committee was appointed to write a history of the Brethren Church in Cambria County. For some reason not known to the present writer [E. H. Detweiler], this committee has not yet [1903] done anything along that line.<sup>6</sup>

If this committee had functioned, as appointed, and written

<sup>6</sup> The Conemaughers, E. H. Detweiler. Page 15.

and published the rich experiences of the Brethren in Cambria County from Peter Maugen (1797) and Jacob Stutzman (1794)<sup>7</sup> through the years until the establishing of the Johnstown congregation that year (1879), what a treasured volume it would be today! Space will permit only a brief quotation from the *Conemaughers*:

Jacob Good, a deacon was an exemplary member of the church and performed his official duties to the best of his ability. For a number of years he was treasurer of the church funds. During his life time the Conemaugh Church was in a flourishing condition, embracing a large territory, and having about 400 members. On lovefeast occasions, members came here from Bedford, Somerset and Indiana Counties; many of them on foot or horse back from a distance the day before the feast and remained until the day after the feast. Sometimes there were a hundred or two hundred and fifty who came from a distance and were given meals and lodging in the meetinghouse. On such occasions two bullocks and two barrels of flour were consumed.

#### MISSIONARY WORK

Although there were no records of missionary work done by the Brethren in the Conemaugh church, we can say confidently that the Brethren who came here were filled with the missionary spirit. . . . The first official record of missionary funds being raised by the church, is found in the minutes of a council meeting held December 30, 1886, when a collection was taken up to the amount of \$5.25. Solomon Dorer, local Treasurer, forwarded this sum to C. H. Griffith, District Treasurer for Western Pennsylvania.<sup>8</sup>

During the twenty years, 1879 to 1899, the Johnstown congregation made rapid progress both in the increase of members and in the erecting of church houses. The story of these local developments is told in the various chapters of congregational histories, as listed today. The (old) Conemaugh congregation had been weakened during the division of 1882, and was finally consolidated with Johnstown, October 16, 1890. Then, because of the enlarged membership, on January 1, 1899, two separate congregations were again formed, known as Johnstown and West Johnstown. The brief references in the chapters on Roxbury and Walnut Grove give a glimpse of the way the Lord blessed the efforts of the Dunker churches.

—Edited by W. J. H.

<sup>7</sup> *History of Cambria Co.*, H. W. Storey, credits Jacob Stutzman as coming to what is now Johnstown in 1794.

<sup>8</sup> The *Conemaughers*. Pages 15 and 16.

### B. THE (NEW) CONEMAUGH CHURCH

*Present church erected, 1900  
Separate congregation organized, 1926  
Present church membership, 186*

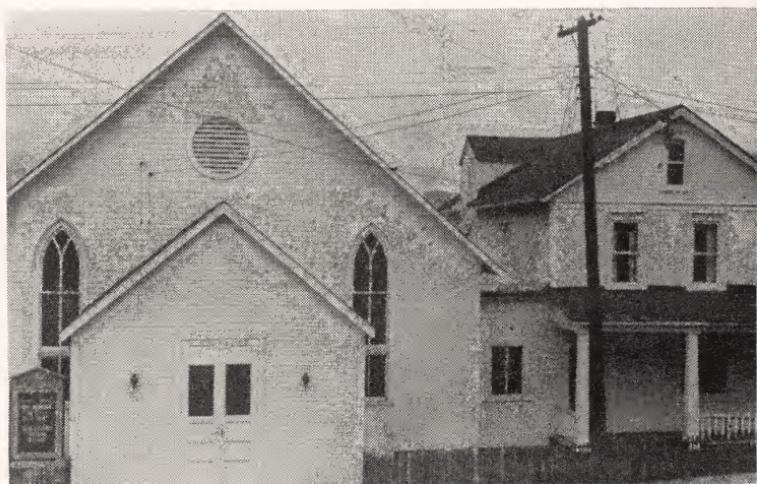
In the territory of the old Horner house is the present congregation known as the Conemaugh Church of the Brethren. This little church has grown out of a remnant of the larger congregation that divided in 1879, and survived through the troubled years until 1890, when a union was made with the Walnut Grove church.

As a mission point, the East Conemaugh building on Second Street was erected and dedicated on December 23, 1900. Previous to this time the members would get together in various homes and have their meetings. After the old Horner church had been discontinued, some meetings were held in the old Custer hall, others were held in a church building on Broad Alley in Franklin Borough, and some were held in a hall on the Conemaugh side of the river.

A Sunday school was organized on March 24, 1901. There were about fifty-eight members in the Conemaugh vicinity when the new church was built. Elder David Hildebrand labored faithfully until his death, March 9, 1914. To this man of God and his descendants belongs much credit for the growth of this congregation.

S. W. Pearce was elected pastor on a part-time basis in 1921. He was followed, 1923 to 1925, by P. C. Strayer, who organized the young people's department. This new organization contributed definitely to the growth of the church. In January 1926 Brother Pearce began a pastorate that lasted for eighteen years,

Present  
Conemaugh  
Church  
and  
Sunday-school  
Building



or until April 1, 1944, when he retired at the age of seventy-seven.

With the calling of a pastor, the church began a slow but healthy growth, and from this time there was manifest a desire to study the Scriptures. To meet this need, the church house was remodeled in 1925 to provide a vestibule and five separate classrooms. Yet this was found to be inadequate for the need of the educational work. So, under the direction of the pastor and the trustees, R. B. Litzinger, Richard H. Claar, and Fred Cobaugh, in November 1931 the men of the church undertook a project in the basement that netted four more classrooms. In 1938 the church purchased the two-story building adjoining, admirably suited to the need, netting an additional ten classrooms, giving a total of twenty separate rooms for educational purposes.

At the time this church became a separate organization in 1926, they had two deacons: Logan C. Gossard, elected at Walnut Grove on July 23, 1914, who had give his services entirely to Conemaugh; and John W. Brumbaugh, who was elected at Riddlesburg on February 18, 1917, and who had united by letter with the Conemaugh group in 1920.

**Deacons in the Conemaugh Church (Three of Whom Are Now Ministers)**

*Seated, left to right:* Logan Gossard, John Brumbaugh, Fred Cobaugh, and Ralph Litzinger

*Standing, left to right:* Fred Agey, Arthur Croyle, Walter Richter, Richard Grumbling, and William Ochenrider



Other deacons elected since the church received her charter include Ralph B. Litzinger, Fred Cobaugh, Richard H. Claar, Fred A. Agey, Thomas Hildebrand, Richard Grumbling, William H. Ochenrider, Walter C. Richter, and Arthur L. Croyle. Richard Claar died on April 6, 1941.

Brethren who have been called to the ministry by this church are John Willard Brumbaugh, Harry James Pearson, Richard Grumbling, James Constable, and Arthur L. Croyle.

Women's work was organized February 2, 1932, and Christian Endeavor meetings on Sunday evening began on April 6, 1933. Vacation Bible schools, teacher-training and training-for-service classes have been held several years. The congregation sent three heifers to Europe; and tons of clothing and about \$1,000.00 worth of food were sent overseas in addition to the regular mission aid. The church sanctions no fund-raising projects. All funds are secured in the freewill offerings.

A few of those who have rendered faithful service over the years are: Sister Sarah Pearson as an officer or Sunday-school teacher for over forty-five years; Sister Stella Claar in secretarial work for over thirty years; Sister Ada Litzinger, over eighteen years, or until her death (see her biography). Others not already mentioned who served for longer or shorter periods include Jane Wilson, Elsie Stormer, Rena Reighard, Ellen and Lizzie Pearson, Bertha Miller, Minnie Agey, and Elaine Ochenrider.

Perhaps the most outstanding feature of this church has been its Wednesday night Bible study and prayer service. This graded midweek service started under the leadership of S. W. Pearce in the adult department, of Ada Litzinger in the young people's department, and of Minnie Agey in the children's department. Over the years the attendance has ranged from twenty-eight to one hundred fifty-nine. From the small beginning it has grown to include the adult group, young married people, the young people, and five children's groups.



**Helping on Communion Sunday**

*First row, left to right:* Mrs. Fred Cobaugh, Mrs. Arthur Croyle, Mrs. Richard Grumbling, and Mrs. William Ochenrider

*Back row, left to right:* Ellen Pearson, Sara Pearson, Mrs. Fred Agey, and Mrs. Berkley

The service lasts for one hour every Wednesday evening. The program consists of meaningful devotions and specific study or instruction aimed at creating appreciation for God's Word and encouraging personal experience in worship and prayer.

Following the retirement of Brother Pearce, Arthur L. Rummel served as pastor until 1947, after which our present pastor, Charles H. Heltzel, took up the work.

—John W. Brumbaugh

## CHAPTER 8. THE CONNELLSVILLE CHURCH

*First land warrants issued, 1787*

*Mission organized, April 1916*

*Present church membership, 176*

While the present church at Connellsville dates its beginning with the opening of the mission in 1916, historically speaking, there have been members living near what is now Connellsville for almost two centuries. We are told that "H. W. Strickler was born near Connellsville, Fayette County, on the old Strickler home, April 24, 1836. He was the son of Jacob D., and the grandson of Henry Strickler, Sr., who settled there in 1752."<sup>1</sup> This family remained in the same community throughout the various generations, through the organization of the Jacobs Creek congregation in 1811 and the building of the "old stone church," near Dawson, which had its rise and decline.

Whether Henry Strickler, Sr., actually came into the Connellsville vicinity so long before "land titles" could be secured or not, we do know that a Jacob and a Henry Strickler took out land warrants in 1787 (two hundred thirty-four and one-half acres) bordering on the Youghiogheny River, and Abraham Strickler in 1788 warranted two hundred four and three-fourths acres.<sup>2</sup> Both of these plots are north of the river, just east of the Connellsville Township line, about five farms south of Jacobs Creek.

These and several other authentic land holdings by families who came from Brethren communities in Bucks and Lancaster counties assure us that there were sufficient members near Con-

<sup>1</sup> Blough's history (published 1916). Page 593.

<sup>2</sup> The Horn Papers, Volume III. Maps 22 and 23.

nellsville to justify the "organization of the Jacobs Creek church in 1811 with 30 members."<sup>3</sup>

While officially the Jacobs Creek congregation was moved to near Mount Pleasant, at the Mt. Joy church, a number of these members remained in or near Dawson and became charter members of the present Connellsville church, including descendants of the Strickler and Snyder families.<sup>4</sup>

Brother Blough thought that "from the beginning until about 1845 the preaching was done in private homes."<sup>5</sup>

Prior to 1916 the Connellsville territory belonged to the Indian Creek congregation, now known as County Line. The original boundary line of that congregation "extended southeast to the top of Laurel Hill mountain, northwest to the top of the Chestnut Ridge, south beyond Connellsville, and northeast beyond Ligonier."

That these members in the Dawson-Connellsville vicinity were not forgotten, over the years, is evidenced by a report signed "H. S." indicating that there were twenty-four members at or near Connellsville in 1879. In the October 7, 1879, issue of the *Primitive Christian and Pilgrim* appeared the following:

From Connellsville, Pa.  
April 10, 1879

Dear Editors—

I am glad to tell the readers of your paper that brethren [Dr.] J. M. Bennett and Amos Christner [these brethren were ministers in the Indian Creek congregation] preached a few sermons in our neighborhood, and on the 28th of March [1879] six persons were added to the Church by baptism, thereby increasing our band one-fourth. Surely this is God's work. Do we realize it as such? Perhaps those we expected did not join, while others joined whom we did not expect. . . . To the ministering brethren who travel by here, we heartily invite them to stop off and preach a few sermons for us here.

Signed, "H. S."<sup>6</sup>

Thirty-seven years later, or on March 14, 1916, W. M. Howe, a member of the District Mission Board, came to Connellsville in answer to a request of W. H. Friend. He said that twenty-five people were desirous of uniting with a church here. On April 7, 1916, Elder Howe returned, bringing J. J. Shaffer, chairman of the Mission Board, with him. Fourteen people met in Sister Elizabeth Carroll's home. A committee of three was appointed to organize the work. They were W. H. Friend, Jacob Beeghly, and Elizabeth Carroll. The motto chosen was "Attempt great things for God; expect great things from God."

<sup>3</sup> Howard Miller's *Record of the Faithful*. Page 14.

<sup>4</sup> Information by Mrs. Ann Strickler Cogan (widow of Dr. Cogan, of Dawson). Sister Cogan's mother's maiden name was Snyder; she was a lineal descendant of Lewis Snyder, who built the Stone Church at Jacobs Creek.

<sup>5</sup> Blough's history. Page 109.

<sup>6</sup> Doubtless this "H. S." was Henry Strickler, Jr.

On April 15 an option was secured on a lot on the south side, where the present church stands. The amount subscribed toward it was three hundred dollars. A store room at 413 West Crawford Avenue was rented for ten dollars per month. After cleaning the room and renting some seats, the members held, on April 25, 1916, the first prayer meeting. Up to this time prayer meetings had been held in various homes.

On April 27, 1916, Brother Howe baptized the following six persons: John Ridgway, Ivenore Friend, Rowena Friend, Robert Friend, Virginia Mack, and Mildred Boyer. Seventeen were received into membership: Elizabeth Carroll, W. H. Friend, J. H. Beeghly, Elizabeth Beeghly, Ewing Nabors, Sadie Nabors, Nora Nabors, John Sleighter, Mabel Sleighter, Raphael Bluebaugh, Lydia Bluebaugh, Rebecca Lee, Cora Lee, Etta Hostetler, E. R. Beeghly, Leah Stoner, and Catherine Ridgway. The Mission Board promised to send a preacher every two weeks.

The Sunday school was organized on April 30, with J. H. Beeghly as superintendent. For the first three months the average attendance was thirty-four and the total offerings, twenty dollars and eleven cents. Brother Howe, on July 20, formed the first church organization. On August 1 a sisters' aid society was formed, and on September 1 the home department of the Sunday school was begun.

Various ministers did the preaching the first year; then, on

March 1, 1917, the Mission Board sent D. K. Clapper to take charge of the work and become the first full-time pastor. Later pastors were Ralph Reiman, I. R. Pletcher, J. A. Buffenmyer, Ralph Shober, F. A. Myers, W. C. Sell, and at present, Kermit P. Flora.

In the fall of 1917 the meeting place was moved from 413 West Crawford Avenue to the Episcopal church near by on the same avenue. By August 1922 a special council was held to elect a building committee for the new church. It was composed of J. A. Buffenmyer, chairman, H. H. Yost, H. M. Hostetler, and Paul V. Lepley. Building plans were submitted by C. H. Dilling of Nanty Glo. The contract was awarded to



Connellsville Church

J. F. Trimpey. On May 9, 1923, the ground was cleared and broken for the new church. The cornerstone was laid on June 24, with one hundred and fifty members present. F. D. Anthony of Belle Vernon delivered the address. J. A. Buffenmyer, pastor, read the Scripture and pronounced the benediction. A copper box containing a Bible, a songbook, a manual of church history, a photograph of Elder and Mrs. Buffenmyer and family and Brother and Sister H. H. Yost, and copies of city newspapers were placed in the cornerstone, which was cut from sandstone twenty-four by fourteen inches and faced with the figure 1923.

The first Sunday school and the first church service were held November 25, 1923, in the new church. All Sunday-school classes were united in the church auditorium with Brother Buffenmyer as teacher. Seventy-six were present. The church was dedicated on January 6, 1924, at which time Dr. C. C. Ellis delivered the dedicatory message. The sum of eight hundred thirty-seven dollars and seventy-six cents was raised in the morning and four hundred forty-eight dollars and sixteen cents in the afternoon services. The total cost of the church was \$18,500.00; the District Mission Board donated \$1,000.00.

The building was damaged by storm and lightning on July 27, 1936, to the extent of \$2,200.00. While the church was being reconditioned the members worshiped in the Trinity Reformed church for ten Sundays, with services beginning at 8:00 A.M.

On August 14, 1939, the District Mission Board presented a plan to share our pastor with the Mt. Pleasant church. The General Mission Board on September 30, 1940, consented to pay the interest on the remaining church mortgage for three years.

Twenty-one of our young people were called to the service of our country during World War II. Each was presented with a waterproof pocket-size New Testament.

The church debt was paid off in June 1943, and on Sunday, November 21, 1943, the twenty-year-old church mortgage was burned at a special service. Then in 1945 we purchased a property in 1118 Vine Street to be used as a parsonage.

In the spring of 1946 the congregation unanimously voted to discontinue the joint pastorate with Mt. Pleasant, and a year later a call was made to Kermit P. Flora, who came to take over the work on September 1, 1947. From 1947 to 1949, inclusive, very great improvements were made under the leadership of our pastor. Stained glass windows were put in all over the church, including two large windows with the scenes, *The Good Shepherd* and *Gethsemane*. The auditorium was redecorated with a painting, *The River Jordan*, in the baptistry; the dining room, the kitchen, and the heating system were remodeled.

Data for this history since 1916 was furnished by the committee:

*John G. Sleighter  
Paul V. Lepley  
Mrs. Irene Miles  
Mrs. Mary Friend  
Mrs. Elizabeth Carroll*

## CHAPTER 9

### THE COUNTY LINE CHURCH—INDIAN CREEK CONGREGATION

*First minister lived here, 1824  
Congregation organized, 1849  
Present church membership, 157*

The Indian Creek congregation originally included territory now organized into various churches, such as Bear Run, Connellsville, Elbethel, and County Line. Also the "lost" Nicely church, and the now-disorganized Trout Run church.

When the first Brethren families pushed across the Laurel Hill Mountains, to make homes in the Indian Creek Valley, is a matter of uncertainty. But Franklin Ellis's *History of Fayette County*, published in 1882, says;

Jacob Murray moved from the eastern country in 1816, and settled on the old Elder farm, but later made a home on Mill Run, where he died many years ago. He had a number of sons, viz.: John M. (deceased), Samuel (also deceased), and Jacob yet living on Mill Run (1882). Three of his daughters married the following: Peter Ullery, Henry Pletcher, and Reuben Eicher.

According to Howard Miller's *Record of the Faithful*, the Ryerson Station church was organized in 1842, with Henry Pletcher as "the first resident minister." His brother-in-law, Jacob Murray, was one of the ministers of the Indian Creek congregation for many years.

Jacob Murray, Sr., had a brother, John Murray, who had married Miss Catherine Sauer, Jr., of Philadelphia. The date of the removal across the mountains is not known, but they settled on a stream called Champion, a tributary of Indian Creek, Fayette County.<sup>1</sup> John never became a member of the Church of the Brethren, but Sister Murray, being a member of one of the prominent early families of the church, was

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<sup>1</sup> Blough's history. Page 489.

a faithful and influential member and had the pleasure of seeing her children follow her example. They had four sons and one daughter. One son, Jacob S., became a minister. He had three sons who became ministers, and three sons who were deacons. But we will let the local historian, Mrs. Daisy Miller Kalp, tell the story of the County Line church.

Elder John Nicholson, Sr., it is thought, was the first minister of the Church of the Brethren to reside in the valley, since his son, John Nicholson, Jr., was born here in 1824. John, Senior, is said to have been an elder for thirty-five years. Elder John Berkley, of Somerset County, seems to have cared for the needs of the members and assisted in the love-feast and communion services. No organization existed prior to 1849.

Members of the Church of the Brethren who lived between the Laurel Hill Mountains and Chestnut Ridge were cared for by the Brethren of Somerset County. Services were held in private homes and, when the weather would permit, meetings were sometimes held in barns. The love-feast and communion services, held in barns, were always of great interest. Services began in the morning and continued throughout the day. Large kettles of coffee were made, the people were given dinner, and the horses were fed. In the afternoon there were more services. The love-feast and communion service was always held during the evening hours.

When the Annual Meeting was held at Berlin, Somerset County, in 1849, the Indian Creek congregation was officially established, and the work has grown steadily until this time. A site was immediately selected for a meetinghouse on land owned by Jacob Flack.<sup>2</sup> A meetinghouse was built where the Indian Creek road crosses the County Line road, dividing Westmoreland and Fayette counties. This forty-by-eighty-foot building was dedicated by J. S. Hauger and James Quinter. In 1859 a deed was secured for the land on which the house was built, and the building was called the County Line house. An organization was effected with Joseph Berger as the elder.

The congregation extended southeast to the top of and along Laurel Hill, northwest to the top of the Chestnut Ridge, south beyond Connellsville, and northeast beyond Ligonier. The deed was recorded in Uniontown in 1877. In 1883 a line was established between the Indian Creek and Jacobs Creek congregations. The line ran between Donegal Township and Mt. Pleasant Township in Westmoreland County, and between Saltlick Township and Bullskin Township in Fayette County.

In 1879 Brother Silas Hoover came into the congregation and held a series of revival meetings. Twenty-nine souls accepted

<sup>2</sup> Ellis's *History of Fayette County* (1882) says, "County line church was built in 1852."

salvation and were baptized. On March 10, in the Indian Creek, ice was cut from the stream so that the applicants could be baptized. Many of them were husbands and wives. Some of these people were the great-grandparents and the grandparents of some of the active members of the County Line church at this time.

Records do not make possible the naming in a chronological order of the ministers and elders who labored in the congregation at its earliest dates. The names of the earliest include Elder Joseph Berger, James M. Thomas, Jacob Myers, John Berkley, Jacob S. Hauger, Tobias Myers, and Samuel Fike. Resident ministers and ministers elected from the congregation are: Elder John Nicholson, Sr., William A. Murray (1850), John M. Nicholson, Jr. (1853), Joseph Berger, Johnathan Horner and James Murray (1858), and David D. Horner (1860). Brother Horner was elected elder of the congregation in 1880 and served in this capacity until 1901. Josiah Berkley (1861), Jacob A. Murray (1862), Jeremiah Miller (1868). Others elected, whose dates are unknown, are William S. Murray, Emanuel Beeghly, D. Flack, Michael Myers, Jacob S. Murray, Samuel Lohr, Samuel Deeds, Amos Christner, Dr. James Bennett,<sup>3</sup> Jeremiah Foust, Frederick Murray, Isaiah B. Ferguson (September 3, 1892), and William Bond (May 1, 1894).

When it was felt that a more modern house was needed for meetings, a committee was appointed in 1896. This committee (Elder David D. Horner, James M. Miller, and Lewis Sheets), with authority to act, secured the Hostetler brothers of Somerset County to plan and erect the new house. The old building was demolished, and a new and larger building with a basement under a portion of it was erected on the old site. While the new

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<sup>3</sup> Brother J. M. Bennett was elected to the ministry in 1857, by the Markleysburg-Sandy Creek congregation. See chapter 29, Part II.



County  
Line  
Church,  
1950

building was in process of erection, services were held in various local schoolhouses.

When the church was completed in 1897 the following women (girls they were, then) cleaned the house in preparation for the dedication: Mrs. Sadie Sheets Myers and Mrs. Iva Miller Porch, both living and now members of the Mount Joy congregation; Mrs. Katherine Galentine Horner, who died in February 1949, and was still a member of the County Line church.

Brother Silas Hoover was present for the service of dedication in October 1897. He used the story of the dedication of the temple, as related in 1 Kings. He continued services each night the following week. A number of souls sought salvation. The typical Brethren hospitality continued for some years after 1897, and the congregation maintained all-day meetings until 1920. Since that time, regular morning services have been held, with the love-feast and communion service in the evening periodically. The congregation still maintains the old-fashioned love feast of our fathers, serving meat and soup for the supper.

Ministers elected since 1897 are: Robert A. Nedrow and Herman Ritter (November 1897), William M. Knopsnyder (September 21, 1901), Elmer Nedrow and Irvin R. Pletcher (March 31, 1906), J. Lloyd Nedrow (October 7, 1911), and John M. Geary (June 22, 1929). Samuel Solomon was elected on October 7, 1911, but did not accept. Wilbur Beahm was elected on October 25, 1924. Wilbur Kern and Howard Barkley were elected at the same time, but did not accept the call.

When Elder Horner began to feel the weight of years, he called for the ordination of Robert A. Nedrow as elder. This service was held on September 21, 1901. Brother Nedrow served the church as elder until 1909, at which time he moved to other fields of labor. E. K. Hochstetler of Sand Patch, Pennsylvania, was called as presiding elder. Since that time, elders-in-charge have been: R. T. Hull, I. R. Pletcher, J. C. Beahm, H. Q. Rhodes, F. A. Myers, and Galen R. Blough. The latter is serving at the time of this writing.

In 1906 a meetinghouse, which was called Elbethel, was built on Chestnut Ridge, in the western part of the County Line congregation. This group was made into a separate congregation on February 24, 1917. In 1907 another building was erected to the east, on Laurel Hill Mountain, and was called Trout Run. The services held in this church took the place of the services in the Mt. Hope schoolhouse, near the Nedrow home. In the fall of 1913, this group was made into a separate congregation.

As nearly as records disclose, the following have served as deacons at the County Line church: Jacob K. Miller, Joseph Berger, Peter Sipe,

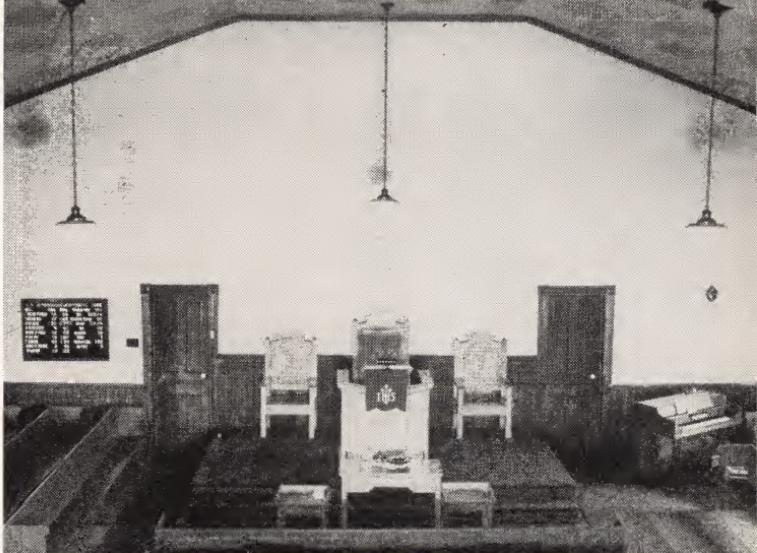
John Flack, John Horner, George Lephart, Daniel Myers, Eli Berger, Samuel Lohr, Michael Berger, Cain Christner, Robert Ferguson, Daniel Sheets, and Samuel Christner. All of these men served prior to 1886. Since 1886 the following have served: James M. Miller, William Beal and James Gallentine (1886); John M. Nedrow and Jacob Eutsey (1896); James Lohr (1901); I. B. Foust, George F. Miller, and J. Lloyd Nedrow (1906); William E. Barnes, Henry Ritenour, Benjamin Keefer (1911); Ralph Saylor (1916); Alva Ritenour (1924); Lloyd Hostetler and Howard Barkley (1929). A number were called to the office of deacon but felt unable to accept the call. Among these were Ezra Myers, Harry Miller (1906), Simon Snyder and Isaac Kalp (1924), and, doubtless, more of whom there is no record.

On May 16 and 17, 1878, the District Meeting was held at the County Line house with thirty delegates present. The moderator was C. G. Lint, and the clerk was J. I. Cover. Another District Meeting was held here on April 22, 1908, with thirty-eight delegates present. The moderator of this meeting was S. S. Blough; the writing clerk, J. J. Shaffer; and the reading clerk, M. J. Weaver. The delegates and others came to Mount Pleasant by train, where they were met by the local brethren in buggies and spring wagons. In this way those who had come some distance were transported the thirteen miles between Mount Pleasant and Champion, where the church is located. Free food and lodging were provided by the local congregation for three nights and two days. Two evening services were held, one by J. J. Shaffer and the other by William Howe.

After Robert A. Nedrow and Elmer F. Nedrow moved from the congregation, the Elbethel charge was cared for by William Knopsnyder, and the County Line work was in charge of Irvin R. Pletcher until February 1919, when he moved to Connellsville. It was then that the congregation secured B. B. Ludwick, of Mount Pleasant, as its first pastor. He served the congregation for six months. J. L. Bowman, who had moved into the community, then served the church for a full year, closing his work on March 1, 1921.

Following Brother Bowman's pastorate, J. C. Beahm of Connellsville was secured as pastor. He came every two weeks for morning services, arriving by train in Champion on Saturday evening. Some member took him on Sunday afternoon into Mount Pleasant, so that he could board a trolley and return again to Connellsville. When a parsonage was completed in 1924, Brother Beahm and family moved into the midst of the congregation, and he remained as pastor until October 1, 1931, at which time he moved to Greencastle. John M. Geary served

Interior  
of  
County  
Line  
Church



the church from October 1, 1931, until October 1, 1936, when he moved into the Maple Spring congregation.

From October 1, 1936, until January 1, 1940, supply ministers filled the pulpit. The following served, some only one Sunday, and some several Sundays: George Wright of Uniontown; R. T. Hull of Somerset; Harry Meredith of Mount Pleasant; A. J. Beeghly of Somerset; Lemuel Fox of Mount Pleasant; F. A. Myers of Connellsville; J. Ewing Jones of Wooddale. From January 1, 1940, until June 1, 1940, Brother Jones filled the pulpit every Sunday. On June 1, 1940, Boyd Dickey came as a summer pastor. On September 1, 1940, J. H. Wimmer of Shelocta moved into the parsonage and served as pastor until September 1, 1948, at which time he moved to his farm in Indiana County.

During Brother Wimmer's pastorate a goodly number were baptized and a few were received by letter from other congregations in the Brotherhood. During his pastorate, a new heating plant was installed, the parsonage and the church were re-roofed, the interior of the church was remodeled, a new ceiling, a new floor, and new pews were placed, and five new Sunday-school rooms were added. The Sunday-school rooms and the vestibule were carpeted, and new pulpit furniture was purchased. The building with its new furniture was re-dedicated on September 7, 1947.

After Brother Wimmer moved away, the congregation was without a pastor nearly a year. During this time the pulpit was supplied by the following ministers: Albert Haught, Robert Kneff, Charles Blough, John Fleming, George Detar, and J. L. Bowman.

On June 12, 1949, Elmer Q. Gleim of Philadelphia preached a trial sermon, and the church voted unanimously to call him as pastor. He moved into the parsonage on August 19, 1949, and continues to be our pastor.

The first wedding was held at the church in August 1944 with

Brother Wimmer officiating, and since that time the church has witnessed several beautiful weddings. Recently the church purchased an electric organ.

A one-hundredth anniversary service was held on October 23, 1949. It was a beautiful day, and about three hundred people crowded into the church at the largest of the three services during the day. Many former members and leaders of by-gone years returned to worship with us on this day. Those who came farthest were Robert A. Nedrow and Elmer F. Nedrow, from New York State.

—Mrs. Daisy Miller Kalp

#### THE NICELY CHURCH

The first church house in Westmoreland County of which we have any record was located between Ligonier and the Fayette-Westmoreland county line, in what was known as the Indian Creek Valley congregation. The County Line church house had been erected in 1852. This new church was built about ten miles north, for the convenience of those members in that community. In the *Christian Family Companion* for May 21, 1872, we find the following announcement:

#### BUILDING OF A MEETING-HOUSE TO BE LET.

Proposals will be received until the first of June. Length, 50 feet; width, 35 feet; height, 15 feet; weather boarding, one inch patent-worked pine; flooring pine, faced; 12 windows; 12 lights, 12 x 18, sash, one and a half inches; a wainscoating all around the inside four feet high, the balance of the wall to be lathed and plastered; 24 seats; platform 6 by 6 feet, 16 inches high with one step; one set of tables to run the whole length of the building or aisle; 3 doors. Roof to extend 20 inches, with boxing, to be covered with ash lap shingles; 2 flues, to run from the ceiling 3 feet above the roof; council room nine feet. Frame, to be of good oak material; joice 2 by 8; studding 2 by 4½; sills and other material in proportion; stone wall to be 16 inches above ground. Church to be built on Anthony Nicely's land, Westmoreland Co., Pa.

Anthony A. Nicely,  
James H. Miller,  
Jacob L. Meyers,  
Building Committee.  
Jacob L. Meyers, Treasurer.

We have included this announcement in detail to give our present-day building committees some idea of the changes that have taken place. For example, the question of pews—"24 seats"—or the foundation—"stone wall to be 16 inches above the ground." Could you trust contractors today in this manner?

Elder Jacob M. Thomas, of the Markleysburg-Sandy Creek congregation, under date of December 1, 1874, in the *Christian*

*Family Companion and Gospel Visitor*, gives the following report, "by request":

I arrived at Brother Niceley's, Ligonier Valley, in time for the evening meeting. Brother Jacob Beeghly preached the sermon, and it was the first ever delivered in the meeting house, as it has but recently been completed.

On Sunday, [October] the 4th at 10 o'clock, H. R. Holsinger preached a dedicatory sermon. It was very appropriate to the occasion. The house was so crowded that many persons who came were compelled to remain without. At the close of the meeting, before the people left the house, there was a collection taken up to defray the expense of building the meeting house. After services, Brother Holsinger left to fill an appointment in the County Line meeting house. Myself and Brother Beeghly remained to fill another appointment in the new meeting house. This was our last meeting at this place.

The reader will notice that the "collection" in those days was not made a part of the worship service. Some of our older folks will remember when this change was made.

This quotation is from the *Primitive Christian and Pilgrim* for October 7, 1879; it was written by Silas Hoover, of Somerset.

According to previous arrangement, we held a few days meeting in Ligonier Valley in the Niceley church, at which time four were baptized. One of them formerly belonged to the Lutheran church. There are only a few members in that arm of the church, but they seem to be active, zealous and enterprising. If we had all such members, more good could be done. I return my sincere thanks to Brother Niceley's for their kindness and Christian courtesy.

And now, without following this country church through its experiences of the next quarter-century, we close its history with a heart-rending paragraph from Sister Daisy Miller Kalp, historian of the County Line church:

Concerning the Nicely House, I personally heard Elder D. D. Horner tell the story at my grandfather's house in 1906, that the head of this church was the father of Joe and David Nicely, who robbed and murdered Mr. Umberger, who lived on what is Route 219 between Jenners and Johnstown. They were identified by a little girl who stayed with the Umbergers. They were hanged in Somerset. Elder Horner said that there was no interest in the church afterwards. This building was torn down many years ago.

What a different story could have been written if these two boys from this Christian home had only followed in the footsteps of their parents and yielded their young lives to the side of righteousness and the building of Christian character. These two wayward youths not only crushed a fine home, but wrecked a church of the Living God. "No man liveth unto himself" (Romans 14:7).

—W. J. H.

## CHAPTER 10. THE CUMBERLAND LIVING STONE CHURCH

*First mission work planned, 1880*

*Present church work started, 1922*

*Present church membership, 360*

During the century following the close of the Revolutionary War, perhaps more Dunkers passed through the city of Cumberland, Maryland, and the famous "Narrows," on their way to the "West," than over any other trail, turnpike, or highway. The National Road (now Route 40) largely followed the early Nemacolin Trail, which became Braddock's road much of the way. In 1784 the first Brethren enroute to Fayette County passed through this "Gateway to the West." Others went on to Washington County, Pennsylvania, and some into Ohio and points farther west.

Because of the rugged terrain along this route, we can now understand why those seeking farming land did not pause to make their new homes in this vicinity. But there was one occupation, other than farming, which was rather common in our fraternity since the days of Alexander Mack—that of a miller. Just when the first Dunker made his home in the vicinity of Cumberland, the writer is not able to learn, but almost seventy-five years ago Lorenzo D. Rohrer worked in a mill along the highway east of the city, and then came into Cumberland and established his own mill on what is now South George Street, along the Baltimore and Ohio Railroad, where the Tri-State Mill and Mine Supply Company and the Swift and Armour companies have their plants today.

Brother Rohrer was very eager to have a Church of the Brethren here in the city of Cumberland, and worked to that end. We not only have the information concerning his efforts from those who are still living and who knew him personally, but our church paper, the *Brethren*



The  
"Living Stone"  
Church,  
Cumberland,  
Maryland,  
New Church  
Auditorium,  
Erected in  
1950

at Work, in the issue of April 6, 1880, published the report of J. W. Beer of Berlin, Pennsylvania, concerning his labors "from February 13th till March 19th among brethren and friends in Armstrong County." Then he closes the article with the following:

If spared, about April 1st, by appointment of the City Mission Board, I expect to go to Cumberland, Md., to preach and work in the vineyard there for a month. I ask an interest in the prayers of the brethren, that the Lord may enable me to perform my duty fully, and that he may bless the work in that city.

What happened during that month we have not been able to learn, nor whether there were any other members here at that time. Two years later (1882) when Howard Miller published his *Record of the Faithful*, on page 94 he included three lines as follows:

#### THE CITY MISSION SERVICE.

This organization was started for work in the cities, as its name indicates. It failed to succeed.

When Brother Rohrer failed to realize his dream of a church of his own denomination in Cumberland, he went to the First Baptist church and became a Sunday-school teacher in that organization. He was still teaching his Bible class there when Brother Wilbur C. Cooper and family came to the city in 1918. Brother Cooper says he was an excellent teacher. He also visited Brother Rohrer in his later illness. The older business and professional men of this city still speak very highly of him as a citizen in the community. He suffered a severe financial loss in 1882; when his flour mill was destroyed by fire. His wife's name was Mary K. Rohrer, and they had two children, a son and a daughter. If the City Mission Service in 1880 had been a success, and a church had been planted here, with such an outstanding businessman as a local leader, what the following forty-two years would have developed is only a matter of conjecture.

The next local church leader residing in the vicinity of Cumberland, of whom we now have knowledge, was a minister. John Parish came from a church somewhere in Pennsylvania. On November 11, 1902, Brother and Sister Samuel Harden and their family of children moved from Hyndman, Pennsylvania, to Cumberland. Two of the daughters, Susie and Effie, along with their parents, already were members at Hyndman. Brother Parish preached in a schoolhouse in Ridgeley, West Virginia, where the Hardens attended services. His son, Charles Parish, married Susie Harden, who later became an outstanding leader in the Cumberland church.

Sometimes Brother Parish would walk out to the Old Furnace church, West Virginia, a distance of over five miles each way. When John Parish moved across the river into Cumberland is not certain, but we know that he performed the wedding ceremony for Wilbur C. Cooper and Hattie Royce in Cumberland in 1916.

The exact dates when the various families of the Brethren

moved into this area are difficult to secure. The Amtower family came in 1910; one of their daughters, Marguerite, has served as pianist over a quarter-century. C. Lloyd Snoeberger and Sister Alice came in 1912, and served in various offices. The Shelleys and the Rigglemans came in 1912 and 1914, respectively. The Samuel Burke and George Grady families came in 1916. The W. C. Cooper family came in 1918. The Buckles, Duncans, Hasselroths, Kerns, Royces, and others also arrived during these waiting years.

Just when the first sermon was preached in Cumberland by a Brethren minister is not known today, but Brother Howard Whitacre, when giving reminiscences of his first experiences in Cumberland, told about coming along, as a small boy, with his father, A. J. Whitacre, when he came to Cumberland to preach.

After the re-opening of the Hyndman church in the autumn of 1921, Samuel Harden wrote a letter to the fieldworker of Western Pennsylvania, begging that the Mission Board of that district would consider the possibility of opening up a mission in Cumberland as a part of the Hyndman congregation. This was a natural request as he and his own family held their membership at Hyndman, and Cumberland seemed to be an unoccupied field. Prior to this letter, some of the Brethren had appealed to ministers in the First District of West Virginia, without any permanent response.

A quotation from the minutes of the District Conference of Western Pennsylvania, held in the Scalp Level church, April 2-4, 1923, may be of interest to future historical writers of the Cumberland church:

#### REPORT OF DISTRICT MISSION BOARD.

CUMBERLAND—The petition of the Cumberland members to our District Mission Board is truly a Macedonian call. For twenty years the Brethren in Cumberland have been trying to get some one interested in the establishing of a Church of the Brethren in that city. The field is white unto harvest, and bids fair to pay large dividends in return for the money and man-power expended there.

A Sunday school was organized on November 5, 1922 and the report for November and December is as follows: Total enrollment, 64. Average attendance, 44. Total offerings, \$22.73.

Brother Arthur Scrogum, the pastor at Accident, Md., has been preaching for them since the middle of last October [1922]. He preaches at Accident in the forenoon, then drives to Cumberland, (40 miles), helps in the Sunday school and preaches for them, then returns back to Accident that evening, making 80 miles in the round trip, all voluntarily. He says that he will try to hold on until we can come to his relief. Praise the Lord for such Home Mission enthusiasm! Following is a copy of the Petition signed by 53 members of the Church of the Brethren living in Cumberland:-

"Cumberland, Md., November 20, 1922.

"To DISTRICT MISSION BOARD OF WESTERN PENNSYLVANIA;

"Greeting:- We the members of the Church of the Brethren of Cumberland, Maryland, hereby request you to consider the question of opening and maintaining a Mission Church in Cumberland under your supervision.—Signed as indicated above."

The Mission Board refers the whole matter of the Cumberland situation to District Meeting for tentative advice, awaiting the action of the Western Maryland District.

Conference placed the request in the hands of the Mission Board, giving them authority to proceed as they deem best.

The Western Pennsylvania Mission Board conferred with the General Mission Board and they agreed to send their home mission secretary, M. R. Zigler, to the District Meeting of Western Maryland; the fieldworker of Western Pennsylvania and delegates from Cumberland (Wilbur C. Cooper and George Grady) were also to be present. In August 1923, at the Broadwater chapel, the Western Maryland District Meeting granted the request for Cumberland and vicinity to be ceded to Western Pennsylvania.

With this introduction, telling in brief the story of forty-two years of waiting, we let the present pastor tell the story of organized effort.

#### THE ORGANIZED CHURCH

The first regular service of the Church of the Brethren in Cumberland was held in the Calvary Evangelical church on Mary Street, October 15, 1922. It was conducted by the present pastor, Arthur Scrogum, who had driven forty miles from Accident, Maryland, to preach for the members in Cumberland. His text was Romans 1:16 and his subject was *The Gospel of Christ*. He had visited George Grady on the preceding Sunday to discuss the possibilities of opening work in Cumberland. Brother Grady had said, "I'll get the place and the audience if you will preach for us." This promise had been fulfilled. There were about twenty-five people present at the appointed time. Several Brethren ministers had preached in Cumberland be-

Sunday School  
Held in  
Seventh Day  
Adventist Church  
on Oak Street,  
1923





The Church  
Bus, Used  
Several Years,  
Unloading  
Before  
Door of  
Duplex Building

fore this, but only in an occasional service. The services which began on the above date have continued regularly since then.

After three services in the Evangelical church, the place of meeting was changed to the Seventh Day Adventist church on Oak Street, where a Sunday school was organized and services were held for two years. Brother Scrogum was present for the service every Sunday afternoon except one from the beginning until the following June, when Newton D. Cosner was secured as summer pastor. It was during that summer of 1923 that the Cumberland territory was transferred from Western Maryland to the Western District of Pennsylvania. This transfer was made at the request of the Cumberland members because they needed financial assistance which Western Maryland could not provide.

During the second year the services were conducted by several ministers who were sent from various places by the District Mission Board of Western Pennsylvania. In September 1924, DeWitt H. Miller was secured as the first resident pastor. The place of meeting was changed to a hall on Virginia Avenue, where the congregation met for worship during the two years of Brother Miller's pastorate. Near the close of his ministry, two lots were purchased on the corner of West Second and North Cedar streets. Plans were made to build a place of worship on the lot facing North Cedar Street, and to leave the corner lot for a future church edifice. The building was so constructed that the first floor was used as a church, the basement as a place for Sunday-school classes, and the second floor as a parsonage. The first floor and the basement are now the educational section of the present church.

Ministers who served the congregation, following Brother Miller, were C. H. Wakeman, three years, J. W. Fyock, three years, and W. J. Hamilton, ten years. The present pastor began



Ground Breaking Service, May 21, 1938, for the "Living Stone" Church of the Brethren, Cumberland, Maryland

his work as a resident minister in 1944. The membership has grown from about fifty to three hundred sixty. This growth made the original building inadequate. In 1938 a new church was started. The basement was completed and covered with a temporary roof. This building was used as a church auditorium until 1950, when the present church sanctuary was erected. The congregation now has its first attractive place of worship, and, along with it, adequate facilities for Sunday-school classes.

The Cumberland church has faced some very serious and difficult problems during these years. It has solved these problems, and has grown in spite of them because it has its share of sincere and faithful people. Differences of opinion on the part of certain leaders caused much concern and heartache at times. But, with the exception of a small group of members who were lost to the church in one of these times of stress a number of years ago, the membership has come through these periods without serious loss of numbers or of faith in the church and its leadership.

Meeting financial obligations was also a serious problem for several years. The original building was completed with a debt of several thousand dollars. During the depression years which followed, there were times when the payments on this debt were made with great difficulty. A few faithful members saved the situation by visiting regularly in the homes and soliciting funds to make the required payments.

Part of Crowd at Unveiling of Corner Stone Tablet (See Insert),  
November 8, 1939



Charter Members  
Attending Twentieth  
Anniversary

Left to right: M. S. Duncan, Sunday-school superintendent; Arthur Scrogum, minister; Mrs. J. Lloyd Snoeberger; Mrs. J. F. Kerns; Mrs. Charles Parish, children's division superintendent; Wilbur C. Cooper, deacon and chorister; George Grady



When the church basement was built in 1938 there were only limited funds available and some of the debt on the first building still remained. The new structure was built almost completely by volunteer and donated labor. The men of the congregation excavated with picks and shovels, hauled the dirt away with donated trucks and brought the necessary materials to the site in the same way. These men deserve a rich reward for the extensive and faithful manner in which they served their church. They made it possible for the congregation to have a place of worship, which they could not otherwise have had.

Faithful workers have found it possible to leave these problems in the past and to face the future with hope. With new and adequate physical facilities and with a spirit of unity and co-operation, the prospects for the future are encouraging.

—Arthur Scrogum

## CHAPTER 11. THE EAST MCKEESPORT CHURCH

*First service held, May 21, 1944*

*Present church purchased, 1948*

*Present church membership, 79*

“The Lord hath done great things for us; whereof we are glad” (Psalm 126:3). The East McKeesport Church of the Brethren, centrally located for the communities of East McKeesport, McKeesport,<sup>1</sup> Trafford, Pitcairn, Wilmerding, Turtle Creek,

<sup>4</sup> In the District Meeting minutes, 1921, in the Mission Board report, we have in the report of Sister Margaret Griffith, the following: “A Sunday school of 44 to 50 American and foreign children at McKeesport, organized with just a little effort, shows that a little is much with God in it.” This beginning twenty-three years previous was not continued.

Wall, and East Pittsburgh, has a large harvest field. East McKeesport is a residential community, and into it and its environs there have come many Brethren families. For many years this group of Brethren was the center of concern for the interested workers of the Greensburg and Pittsburgh churches. They were too far removed from either church to be counted upon for regular attendance, but they came occasionally and attended the love-feast services regularly.

In 1944 the official boards of the two churches met in the Greensburg church to study this situation. They appointed the pastors of these two churches, M. J. Brougher and Wilbur H. Neff, to make a survey of this area. In this survey, a total of forty family groups was located. In about a third of the cases a real desire was expressed to come together in a get-acquainted period and church service. The survey also revealed that there are hundreds of families who are unchurched in this area. At the first service held May 21, 1944, in the elementary school building, there was an attendance of twenty-six. The fine spirit of the group prompted the ministers in charge to announce regular services.

On October 1, 1944, Wilmer R. Kensinger arrived on the field to make an intensive survey of the possibilities, and, one month later, to assume charge of the pastoral work of the East McKeesport church jointly with the Allegheny Valley church. Services were held in the school building until December 1, when we were transferred to the Park Terrace fire hall, where we continued until December 16, 1945. Because of better heating arrangements in Fire Hall No. 2 of the East McKeesport borough, the group moved to the new location. Meanwhile, a building committee was appointed to consummate the purchase of a residence

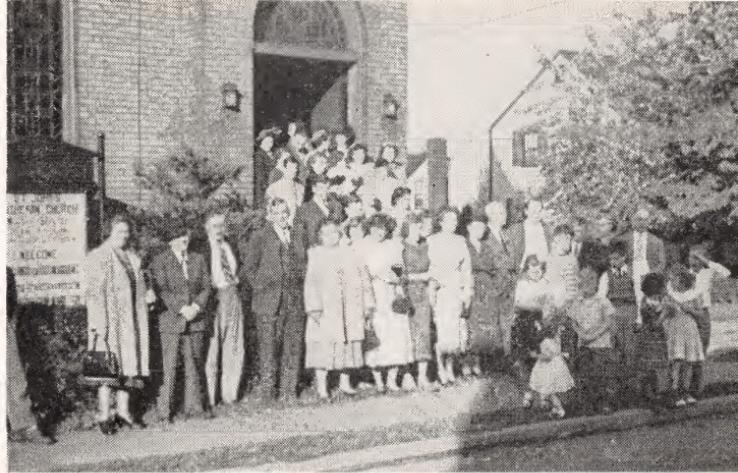
at 607 Pittsburgh Street, East McKeesport. Extensive alterations were made and the church held its first service in this house of worship on Easter Sunday, 1946.

Brother Kensinger served as minister until Easter of the following year. Then ministers from Greensburg and Pittsburgh served us during the period when we had no pastor. John P. Parks, teacher of the adult Bible class and chairman of the building committee, along with John A. Osterwise, Sr., the Sunday-school superintendent, did much in keeping up an enthusiastic spirit among our small group.



Dwelling Used  
for Worship

Group  
Before  
the Beautiful  
Church  
Purchased  
From the  
Lutherans



It was during the summer months of 1947, while Lowell H. Zook was our summer pastor, that the building committee learned that the St. John's Lutheran church would be for sale. The St. John's board requested that if we were interested in purchasing their church we should submit a bid. A bid of \$22,000.00 was presented and on July 30, 1948, we entered into a purchase agreement to buy the St. John's church.

We are exceedingly grateful to both the General Brotherhood Board and the District Mission Board, and to all the district churches for their gifts and their fine spirit of co-operation through this period when their devoted help and guidance were needed.

Our charter was officially opened on August 24, 1947, with twelve signatures. Since that time, our membership has grown to seventy-nine, including those who have been received by letter and baptism. There is much enthusiasm about the continued progress of the work here in the years to come. One of our problems was that of securing a full-time minister. After many months of much prayer we were very fortunate in securing E. Stanley Fadely. Brother Fadely came to us from the Pittsburgh congregation in November 1948, and our work has been rapidly progressing both in interest and in attendance. Since his coming we have organized the young people's department, the women's work group, and a junior church. The young people are sponsoring robes for the choir. Step by step we grow for Him.

—Beulah J. Parks

## CHAPTER 12. THE ELBETHEL CHURCH

*Church house dedicated, 1906  
Organized into separate congregation, 1917  
Present church membership, 35*

Elbethel, the outgrowth of the Indian Creek congregation, is located about eight miles southwest of the County Line church,



Elbethel Church

in Fayette County, near White. The church house was built in 1906 and dedicated in October of the same year. The dedication sermon was preached by Elder Silas Hoover, who soon afterward held a series of meetings for the congregation. Prior to the erection of this new church house, preaching services for a while

had been held in the near-by schoolhouse.

Before Elbethel became a separate congregation the ministers were Robert A. Nedrow, Elmer F. Nedrow, and Irwin R. Pletcher. After it became a separate congregation in 1917, the work rested on William M. Knopsnyder and William N. Bond until Brother Bond was called by death.

The work then was taken care of for many years by Brother Knopsnyder, until William E. Barnes was elected to the ministry and served two years as pastor. Harry Meredith next assumed the leadership for two years, followed by Ruth Sell for six months. After this the work was cared for by Brother Knopsnyder until July 3, 1949, at which time he retired from the active ministry at the age of almost eighty-four years. J. Lloyd Nedrow succeeded him in connection with his pastorate at Wooddale and continues to serve these two neighboring churches.

Some of the elders who have been in charge of the congregation were: Robert A. Nedrow, Edward K. Hostetler, Robert T. Hull, J. C. Beahm, and William M. Knopsnyder, who served for more than twenty years.

The deacons of this church include Jacob Eutsey, G. F. Miller, James Lohr, William E. Barnes, B. R. Keefer, and W. S. Ulery.

The list of evangelists includes Silas Hoover, Robert A. Nedrow, E. K. Hostetler, Elmer F. Nedrow, and W. J. Hamilton, who held five revivals in six years, receiving into church membership a total of seventy converts. Other evangelists have been Irwin R. Pletcher, B. B. Ludwick, J. Lloyd Nedrow, Robert T. Hull, C. D. Brendlinger, J. C. Beahm, W. C. Sell, R. K. Showalter, A. J. Beeghly, W. F. Berkebile, J. W. Fyock, B. M. Rollins, and J. M. Geary.—*W. M. Knopsnyder*

## CHAPTER 13. THE FAIRCHANCE CHURCH

*Sunday school organized, 1906  
Present church dedicated, 1919  
Present church membership, 223*

Brother D. F. Lepley, while working among the inmates of the county jail at Uniontown, became interested in the little community called Fairchance, six miles east of Uniontown. In the true spirit of a real and very practical home missionary, he, together with other members of the Uniontown Church of the Brethren, opened a mission here. Our church was formerly a part of the Georges Creek congregation.

The Sunday school, opened in the home of Jacob O'Brien in 1906, grew in interest and attendance. In 1911 or 1912, the Sunday school was moved to the Gallatin school, and there continued until the church house was built in 1919.

Sister Phoebe Oaks of Woodland, Michigan, was in the community doing home-mission work during 1921 and 1922. The first daily vacation Bible school was held in the church in the summer of 1921.

Then Lester Fike, with his wife, served as pastor during 1924 and 1925. Miss Cleo Driver came to work as a home missionary from the fall of 1925 until the latter part of 1926. Jesse Whitacre served as both pastor and Sunday-school superintendent during 1927 and 1928.

Brother and Sister George Wright worked in the church and the community a number of years. During the time the Wrights

Fairchance  
Church



served as pastors, the Sunday school and the church grew in interest and attendance more than at any other time. The women's work, the men's work, the board of trustees, and the Sunday-school were carried on now, using officers and teachers from our own group instead of depending on workers from the Uniontown church each week, as had been the custom. Brother and Sister Blair Myers helped the Wrights with the work here during the years 1930 and 1931. The Wrights closed their pastorate in 1940.

From 1940 to 1944, J. Ewing Jones, with his wife, served as pastor of our church. During this time, we obtained new church pews, hardwood floors, and Brethren hymnals. Brother Jones helped change the Sunday school from an afternoon service to a morning service. This was a great benefit to the church. We also began having a morning and an evening church service during his pastorate.

Doyle Belote, of the Brethren Church, served as supply pastor during the latter part of 1944 and the spring of 1945. John E. Grim served as part-time pastor from July 1945 until September 1946.

Robert E. Kneff served as pastor from October 1946 until December 31, 1948. He became an ordained minister while he was serving here. In October 1947 we held the ground-breaking service for the new parsonage on the lot adjoining the church. Brother and Sister Kneff sacrificed much and worked very hard to build the parsonage, into which they moved in August 1948.

Connell Channey served as part-time pastor from February 1949 until September 1949.

David Emerson began serving as pastor in October 1949. Our membership to date numbers two hundred twenty-three. We are very grateful to Almighty God for our Christian leaders and the progress of the church.

Those who have served as Sunday-school superintendents are: D. F. Lepley, Jesse Whitacre, George Wright, William Cunningham, Lester Fike, James Fearer, Jesse Wilson, Harold Wilson, Cleo Driver, Beatrice McKinney, Woodrow Miller, and Melvin Wilson.

Sister Bernice Wilson, one of our lay members, began a year of Brethren volunteer service in June 1949. She is working in a mountain district near Creekville, Kentucky.

—Committee: *Ellen Miller, Betty Miller, Esther Kelley*

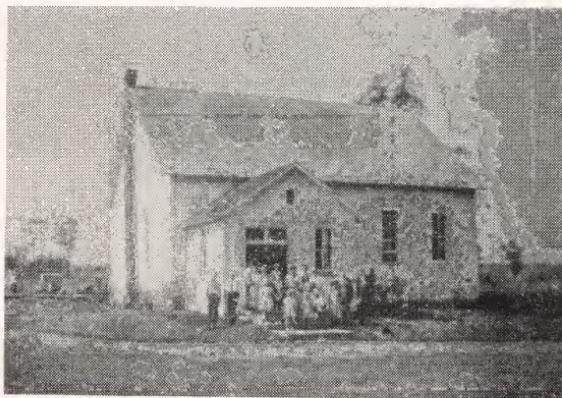
## CHAPTER 14. THE FAIRVIEW-SCULTON CONGREGATION

*First church house purchased, 1876*

*Congregation organized, 1927*

*Present church membership, 35*

The congregation now known as Fairview-Sculton was formerly part of the Middlecreek congregation. It consisted of two houses of worship, the Sculton church, now unused but still standing intact in the village of Sculton, and the Fairview church, about one mile east of Kingwood. The first house of worship near Kingwood, a log building, was erected in 1830 by the Disciples of Christ and purchased by the German Baptist Brethren in 1876. This was replaced in 1902 by a frame building, which is still in use. The deed for the Sculton church house lot is dated in 1857.



Fairview Church

Among the ministers elected in the early days of the Middlecreek congregation was Adam F. Snyder, whose home was in the vicinity of the Fairview church. He was elected to the ministry about 1835, and with other ministers served the Fairview and Sculton churches through the years. In 1883 George W. Lowry was called to the ministry. His home being near the Sculton church, he served both the Sculton and the Fairview church. Serving with these two ministers were others from the Middle Creek church who came in turn to preach: Valentine Blough, Herman A. Stahl, Silas Hoover, Urias D. Braucher, Robert T. Hull, John W. Wegley, Josiah Berkley, N. B. Christner, I. B. Ferguson, H. H. Kimmel, and Samuel A. Meyers.

In June 1906, two young men, Jacob W. Sanner and Mahlon J. Brougher, were called to the ministry by the Middle Creek congregation. Living in the vicinity of the Fairview church, each received much help by the presence and encouragement of Elder Urias D. Braucher, and each served in the two churches about five years.

Sculton Church  
Deed dated September 8, 1857



The deacon serving the church during this time was Madison Brougher, with his helpmeet, Mrs. Maggie (Meyers) Brougher.

Those assisting the churches by holding evangelistic meetings were Silas Hoover, Herman Stahl, and George W. Lowry (better known as Elder Wash Lowry). Elder Lowry was a strong doctrinal preacher who put much emphasis on baptism by trine immersion. Under his ministry the church at Sculton made rapid growth.

At the District Meeting held in Windber in April 1927, Fairview-Sculton became a separate congregation. John W. Wegley was chosen to serve as elder. The first love feast held in the Fairview house was on June 12, 1927. A board of deacons was installed, which consisted of the following: Charles A. and Minnie Brougher, Homer L. and Annie Johnson (now deceased), and Ross A. and Mable Brougher. John W. Wegley and Norman Blough were chosen to serve as ministers, the latter serving until May 1938 and the former serving the congregation faithfully until 1940, at which time he retired from the active ministry. M. J. Brougher was the associate elder with Brother Wegley from May 2, 1936, until May 26, 1939, during which period the Fairview house of worship was remodeled and painted. After having conducted the rededication service, Brother Brougher asked to be relieved as associate elder. Walter F. Berkebile was elected and serves in that capacity to the present date.

At the time of Brother Wegley's retirement A. J. Beeghly was called to serve as minister. During his ministry he held several revival meetings which added members by baptism. On May 28, 1944, the following were installed as deacons: Royal W. and Blanche Knepper, Harvey and Estella Shaffer, Orville F. and Elizabeth Brougher.

During World War II, Miles J. Knepper received his summons to serve his country in the army. He chose to serve rather in civilian public service and was assigned to Camp Kane, at Kane, Pennsylvania. In the fall of 1948 two of our young people, Pauline and Bernice Knepper, daughters of Mr. and Mrs. Royal W. Knepper, accepted the call for volunteer service with the mental health unit at the Elgin State Hospital, Elgin, Illinois.

This spring, 1950, our evangelistic meetings were held by H. Austin Cooper, assisted by our minister, A. J. Beeghly. On June 1, 1950, Brother Beeghly retired from active ministerial service. No successor has been chosen to date, August 1950.

*—Ross and Mabel Brougher and Royal W. Knepper,  
assisted by M. J. Brougher and Ruth Statler*

## CHAPTER 15. THE FARMINGTON-BETHEL CONGREGATION

*Services started in the Oakdale schoolhouse, 1865*

*Present church dedicated, July 15, 1919*

*Present church membership, 113*

There being no accurate records kept and little history preserved, we do not know very much about the founding of this church. It was not until about fourteen years ago that Paul Workman and others began to gather information from the oldest residents of this community. What they gathered is chiefly the following. It is not certain as to what time the organization was perfected, but it is a known fact that the church was in operation as far back as 1865, using the Oakdale schoolhouse as a place of worship. The church was being supplied with preachers from the Sandy Creek congregation in West Virginia, to which it belonged at that time.

Among those serving the church at this time were Michael Thomas, Philip J. Brown, and Jacob Ridenour. At this time it became evident that the church was badly in need of a house in which to worship. But the congregation keenly felt their inability financially to supply this need. Then came forward a generous-hearted brother who offered to provide this much-needed house of worship. Immediately Solomon Workman began providing the material and funds for this building, bearing all the expense himself, complete with all furnishings, except a stove and lights, which were furnished by the congregation. This place of worship, when completed, was deeded to the Church of the Brethren. It still stands and is in a good state of preservation.

After the new church was built, the original house of worship was sold to the Wharton Township road supervisors, and in it they held their meetings. It was also used for "Junior Grange." It is now being used as a schoolhouse for the second-grade children. It is situated on the Farmington-Elliotsville road, about a half-mile from the present church building. This first building was dedicated in 1875. James Ridenour not only preached the dedicatory sermon but also followed up with a series of evangelistic meetings, by which scores were added to the church, many of them being heads of families.

From this time on until 1879 the pulpit was filled by Solomon Bucklew, Jacob Beeghly, S. C. Umbel, and John Myers. In the fall of 1879 a division line was struck creating what is known as the Markleysburg congregation, Bethel being assigned to the new congregation. The work was now kept up by ministers from Markleysburg and the surrounding community, with the following among those serving: Jacob Beeghly, John Myers, Jeremiah Thomas, Elijah Meyers, and S.



Bethel  
Church

C. Umbel. Elder Umbel seemed to take the lead. In 1884 Jasper Barnhouse was elected to the ministry; he, together with S. C. Umbel, continued to work here. They were successful in building up a unified and prosperous congregation.

In 1894 M. J. Weller took up the work at this place, being assisted occasionally by Brother Umbel. Brother Weller lived near and kept the work going until 1916. He served continuously for about twenty-three years. During this time several successful revivals were held, with a large ingathering of young people as well as old. Some have remained as workers here, while a great many have gone to other fields of labor.

Because of the steady and continuous growth of the membership, many began to see the need of a new church and especially the need of more cemetery ground. The two existing cemeteries were situated some distance from the road and were well filled. Nothing was done, however, until Simon P. Hager purchased from George Chisnel a plot of ground bordering the Farmington-Elliottsville road, about halfway between the two villages, for a cemetery. This was in 1916. Later, Simon P. Hager headed a paper for contributions for a new church to be built on this plot of ground, the present location of the new church and the cemetery. His two sons, Thomas G. and Jacob G. Hager, each subscribed five hundred dollars. From this start good contributions came in from members and friends, both in Uniontown and in and about Farmington, and some from Markleysburg, also. Thomas G. Hager had previously purchased a new Bessemer truck, which was used largely for hauling all materials. This new truck was driven by J. G. Hager, Walter Herring, and others, free of charge. The new church was started in 1917. The work was pushed forward by M. J. Weller, Simon P.



Mrs. Haase, Organist

John E. Grim, Pastor

Norma Irene and  
Nancy Jane Hager

Thorn-Crowned Cross  
and Easter Lillies  
at  
Easter Sunrise Service  
and  
Fellowship Breakfast

#### Pictures in Bethel Church on Easter

The two little girls are great-great-great-granddaughters of Solomon Workman, who donated the ground, built, and partly furnished the first Bethel church. They are also great-great-granddaughters of Simon P. Hager, who donated the ground for the present church.

Hager, Sam and Nick Rishel, S. F. Workman, and perhaps others. Even the ladies sometimes encouraged the workingmen by serving hot coffee, tea, and warm meals. Donations of materials, time, and money came in so freely that when the new church was ready to be dedicated on July 15, 1919, it was dedicated practically free of indebtedness.

This was also the closing year of Brother Weller's services as pastor. His successor was Daniel K. Clapper from Meyersdale, who became the first nonresident pastor of the new church and served for many years, at a very nominal fee. Following him, in order, were Calvin R. Wolfe, Newton D. Cosner, and H. C. Hess, all of Markleysburg, then Brother Wolfe again. Then B. B. Ludwick moved to Markleysburg and took over the Markleysburg circuit, which included Bethel and Wharton Furnace Union Chapel. He served about one and a half years. Up to this time other Brethren ministers came in and preached (some quite frequently); among them were William Bucklew, Joseph Guthrie, Marlin Maust, George Van Sickle, Chester Thomas, Jacob Rodehaver, Henry H. Glover, and S. W. Fike.

During this period several of the members, led by Brother Weller, completed a basement. When it was completed the ladies of the church and the community served a big, free supper to all those who did any work. In recognition of the physical and spiritual work done by Brother Weller, the new basement was dedicated in honor of him.

On February 17, 1946, the church purchased from Ellsworth Thomas eleven and seven-tenths acres of ground, across the road from the present church, for \$1,250.00. This new piece of ground is being used for a parsonage, recreational grounds, and a cemetery park.

During the last year of B. B. Ludwick's pastorate, the Bethel church secured E. Eugene Ankeny as their summer pastor. Then M. Guy West filled in after Brother Ludwick left, until Robert Neff came as pastor of both the Bethel church and Wharton Furnace Union Chapel. He remained at Bethel about three months, after which W. C. Sell, pastor at Mount Pleasant, filled the pulpit at Bethel every two weeks. He and his wife, Alice D. Sell, who is a permanently licensed minister, officially took up the pastorate of the Bethel and Wharton Furnace charge on June 1, 1948.

Shortly after the arrival of the pastor, a parsonage committee was elected. Through the work of nearly two hundred local people, plus the co-operation of all organizations of the Bethel church and many people from churches such as Wharton Furnace Union Chapel and the Caanan and the Markleysburg Church of the Brethren, we were able to erect a \$14,000.00 parsonage and dedicate it on June 26, 1949, free of indebtedness. M. Guy West preached the dedicatory sermon.

During the last two years the church has been separated from the Markleysburg circuit and has been recognized and accepted by the District of Western Pennsylvania as the Farmington-Bethel Church of the Brethren.

On Route 40, where we enter the Farmington-Elliottsville road, two signs have been erected pointing the way to the church one mile southwest. An electrically lighted outside bul-



Farmington-  
Bethel  
Parsonage

letin board has been erected in front of the church building.

A live, wide-awake men's brotherhood of thirty men has been organized. It published and distributed about one thousand parsonage-dedication booklets, containing a list of contributors and the names of church members. This organization also farmed a "Lord's Acre" of sweet corn last year and is planning on doing the same this year. It helps the sick and needy people in the community, and is planning to landscape the parsonage grounds, build a picnic shelter with tables and a fireplace and make tennis and shuffleboard courts and ball grounds, to help the younger generation into a more wholesome attitude toward one another.

The ladies' aid was organized about twenty-three years ago, and now has an enrollment of fifty women. The adult Sunday-school class has monthly meetings, and the average Sunday attendance last year was thirty-two. The young married people's class plans to organize soon. The young people's Sunday-school class is well attended, has monthly meetings, and carries out different projects. The parish is divided into seven districts with a home department worker over each district, caring for the sick and infirm and for all persons not coming to the Sunday school or the church.

#### WHARTON FURNACE UNION CHAPEL

In the fall and winter of 1926-1927 a group of men from Bedford and Fulton counties, who had been employed by the Summit Lumber Company, settled with their families in the mountains near the old Wharton Furnace. A majority at that time were members of the Church of the Brethren.

In the spring of 1928 this group met at the schoolhouse and

Wharton  
Furnace  
Union  
Chapel



organized what is still known to many as the Wharton Furnace union Sunday school, with Mrs. G. A. Fischer as the first superintendent.

In the spring of 1940 a building committee, composed of Clayton Thomas, Carl Snyder, Ray West, Clem Fischer, James Scott, Samuel Cole, and Norman Diehl, met with the Sunday school to discuss plans for a church building. In May 1940, ground was purchased from the Hager heirs; on May 20 the ground was broken and the work on the new church was started. Through the untiring efforts of these men and help from the surrounding community, the work progressed so rapidly that in less than five months from the time of breaking the ground the church was dedicated, on October 6, 1940, free of indebtedness. It is located on the furnace road, two miles north of Elliottsville and two miles west of the Bethel church.

This Sunday-school group is composed of members of the Brethren, Baptist, Christian, Progressive Brethren, Lutheran, Methodist, Reformed, and Presbyterian denominations. Although this church has for many years been listed as a part of the Markleysburg circuit, yet it has continuously had ministers of various other faiths to come and minister to the membership.

The church is planning a big anniversary celebration to be held October 6, 1950, in honor of the tenth anniversary of the dedication of the church.

—W. C. Sell

## CHAPTER 16. THE GARRETT CHURCH

*First pastor secured, 1893  
Church house dedicated, 1895  
Present church membership, 27*

Much of the early history of the Garrett Church of the Brethren is included in the history of the Berlin congregation, of which Garrett was a part until October 1948, when it was made a separate congregation.

Dr. R. T. Pollard became the first pastor in March 1893. The present frame building was dedicated in 1895 by Dr. Martin G. Brumbaugh, later governor of Pennsylvania. The deacons at that time were Jerome Judy and William H. Miller.

In September 1899 Dr. Pollard resigned as pastor and Warren

W. Blough succeeded him. Dr. Pollard became elder. Daniel W. Long was elected in 1908 and B. F. Waltz in 1915. Others who served as pastors were: Daniel Clapper, George Detweiler (this being his first pastorate), Guy Wampler, and John D. Long. The present pastor, A. Jay Replogle, began his work here on July 1, 1939. He has also served the church as elder. These men served the Garrett church in connection with their work at Beachdale.

William Phennicie has been the Sunday-school superintendent since 1931. Others who served in that capacity were R. T. Pollard, William H. Miller, and Michael Sweeney.

There has been an active aid society for at least thirty-five years. The society has been a great help to the church financially by making rugs. Among those who served as president of the society are: Mrs. Maude Phennicie, Mrs. Mary Brocht, Mrs. Mary Lehman, and Mrs. Mary Gray, who is serving at the present time.

—*W. F. Phennicie*

The pastor, A. Jay Replogle, sent a copy of this brief history to one of Garrett's now-famous sons, Brother William L. Judy, of the Judy Publishing Company, Judy Building, Michigan Boulevard, Chicago, requesting more information, to which he received the following reply:

Dear A. J.,

Here are a few notes per your letter of 14 August. Will see you at the Garrett Oldtimers' Luncheon, Saturday, Sept. 2, 1950. Hope some of the Beachdale and Salisbury Dunkers can come to the Cross Roads church services Sunday morning, 11:00 A.M.

Bill Phennicie's notes are good—I'm jotting just a few random remarks. That the town of Garrett did not have a meeting place for those of the Dunker, or as they were then called, German Baptist Brethren, faith until 1893 is strange, in view of the large population of settlers of this faith in the Beachdale area. Likely the old, flourishing Summit Mills or Mechanicsburg church, as well as the Beachdale church, gave facilities for worship to the Dunkers in the Garrett area. The Cross Roads church, two miles to the west, was built in 1887.

The building in Garrett, as erected on a pleasant bit of lowland on the banks of the Buffalo Creek, was spacious, of two floors, and the largest of the church groups in the town. It had the common fault of not being warm in winter time, and even fiery preaching did not improve the situation.

The church was fortunate in having the local town physician, Richard Thomas Pollard, as its first pastor. This self-educated man was an eloquent speaker by nature, and his contribution to the entire community life was vast and good. The Garrett congregation has been blessed with able pastors. Warren W. Blough comes to the



Garrett Church

writer's mind as one of those soldiers of the faith who worked hard, preached hard and got little compensation out of the collection basket. He came from Beachdale in his horse-rig every fortnight, and at times worked in the coal mines in order to support himself and family. He moved on to Kansas in 1908.

The church had a large part in the life of its members in the early days. It furnished most of the social life, rather the opportunity to gather in public. Until 1905, it had a regular Wednesday night prayer meeting, Sunday school at 2 in the afternoon on Sunday, except when preaching services were held. The Sunday school was really the functioning part of the church, and lured on by the treat of candy, orange and popcorn, the attendance in December would reach record figures.

Such names come to my mind of hard-working, God-fearing families who were a credit to the community and state—Fogles, Pollards, Judys, Fishers, Millers, Longs, Lees, Deals and others. They sang loudly, prayed deeply and lived sincerely.

For ourself, a Sunday school teacher there, and as a pupil getting six golden stars for not missing a Sunday in six years, my memory is still clear of the baptismal events, and in my own case with four others, being baptized on a cold April Sunday in the Buffalo Creek, muddy and fast-flowing from the spring rains. All in all, it is gratifying to observe that the Church of the Brethren has kept pace with a moving, changing world and that its basic principles are as needed today as in other years. May the old church on the banks of the Buffalo Creek sound its bell on a quiet Sunday morning thru many years to come.

(Signed) Will Judy.

## CHAPTER 17. THE GEIGER CHURCH

*First church built, 1885*

*Present church dedicated, 1914*

*Present church membership, 176*

The first church building at Geiger, built in 1885, was dedicated by James Quinter on January 31, 1886. It was known as the Summit church and was owned jointly by the Middle Creek and Brothersvalley congregations.

The first ministers who served were for the most part local men. Among them were: Josiah Johnson, Michael Weyand, John C. Schrock, Norman Christner, William Schrock, Valentine Blough, Wesley Cover, Philip Cupp, George Keim, Samuel F. Reiman, George Schrock, Daniel H. Walker, U. D. Braucher, Silas Hoover, J. W. Wegley, Isaiah Ferguson, Samuel Shoer, B. B. Ludwick, Harvey H. Kimmel, Samuel A. Meyers, A. J. Beeghly, J. J. Shaffer, Perry Miller, R. D. Casebeer, L. S. Knepper, and F. F. Beeghly.



Geiger Church Congregation, 1950

The first church was replaced by the present brick structure in 1914. J. H. Cassady preached the dedicatory sermon August 23, 1914.

In the council meeting of February 17, 1922, with L. S. Knepper, our first paid pastor, in charge, it was decided to organize a separate congregation at Geiger. F. H. Beeghly, D. J. Maust, and W. C. Weighley were appointed to present the request for a separate congregation to each of the partnership owners. The request was also to be made to the Quemahoning congregation, since many of the attending members held membership in that church.

On April 10, 1922, the Geiger church met in council and received a favorable report from the other churches, permitting the organization. At the same council meeting a full church organization was effected with J. W. Wegley as elder and Lewis S. Knepper as pastor.

A petition for recognition as a separate congregation was presented at District Meeting by the pastor, L. S. Knepper. This was accepted, and we became a separate congregation. The charter membership was about sixty in 1922.

On May 15, 1922, the Geiger church called H. Q. Rhodes as part-time pastor; he served the Sipesville congregation also. In 1924 Brother Rhodes accepted the pastorate of the Brothers-

valley congregation, discontinuing his work at Sipesville, but continuing to serve the Geiger church. He served the Brothers-valley congregation and the Geiger congregation as elder and pastor until April 1942. During his pastorate, the Geiger church prospered and grew in membership.

On July 1, 1942, Roy S. Forney accepted the joint pastorate of the Geiger and Brothersvalley congregations. He served us five years, until June 1, 1947. During his pastorate, Geiger made many improvements in church property and improved the nearby grove.

Our present pastor, Kenneth R. Blough, came to us on July 1, 1947. He is serving us and the Hooversville congregation jointly. The church continues to grow and prosper. Both the church building and the grounds are in good repair. The present officials are: elder, Galen R. Blough, Somerset; pastor, Kenneth R. Blough, Davidsville; deacons, H. J. Beabes, George Baer, E. C. Miller, and Robert Hottle. The present membership is one hundred seventy-six.

Elders who have served this church include Silas Hoover, Valentine Blough, Daniel H. Walker, J. W. Wegley, H. Q. Rhodes, F. F. Beeghly, Roy S. Forney, and Galen R. Blough.

The deacons have been Peter Speicher, W. W. Cupp, Sherman Peck, William Baughman, William Weighley, H. J. Beabes, George Baer, E. C. Miller, and Robert Hottle.

The first Sunday school was organized March 27, 1887, with about thirty enrolled. C. M. Shaver was the superintendent. The first Sunday school was held six months of each year, from March to September or October. The superintendents were C. M. Shaver, Philip Cupp, John D. Baer, George J. Schrock, Isaiah B. Ferguson, Sherman Peck, Harry Cupp, W. W. Cupp, H. B. Speicher, E. C. Miller, William Speicher, and H. J. Beabes, who has served more than twenty years. The present enrollment of the Sunday school is one hundred eighty-five.

The ladies' aid was organized in 1918. There were twenty-seven charter members. The present membership is forty-two. The presidents have been Mrs. W. W. Cupp, Mrs. S. M. Peck, Mrs. D. W. Walker, Mrs. Gordon Bowman, and Mrs. E. C. Miller. The ladies' aid has rendered much help to the church both in service and financially through the years.

A men's organization was begun in 1946. The president of men's work is John Shaffer. The men have devoted much time in helping to make improvements in both the church building and the grounds.

A young people's organization has been active part of the time from 1918 to 1943. The presidents were Arthur Cupp, F. F. Beeghly, Wilbert Beeghly, Gladys Beeghly, and James Baughman.

—Mabel M. Baker

## CHAPTER 18. THE GEORGES CREEK CONGREGATION

*Congregation organized, 1790*

*First supported pastor, 1842*

*Present church membership, 77*

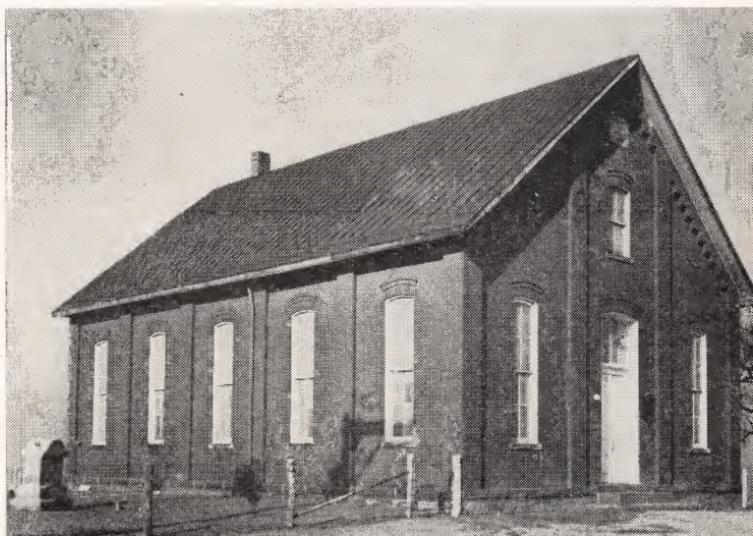
The story of the Brethren in the Monongahela River Valley during the past two centuries, if related in interesting detail, would fill a modern volume. The limited space available in this history permits only the briefest outline. Greene, Washington, and Fayette counties were long a stronghold of the Brethren; and for many years the leadership of the district, and much of the leadership of the Brotherhood, resided in the churches of these counties. Markleysburg, Indian Creek, Jacobs Creek, Ten Mile, and Ryerson Station all benefited from, and enjoyed the leadership of, the Georges Creek congregation for almost a century.

Fayette County was erected in 1783, and the "town of Union" (Uniontown) was made the county seat. The next year, 1784, the first members of the Church of the Brethren moved into what is now Springhill Township. Two families composed the little colony. One was that of George Custer, whose wife, Catherine (Leatherman) Custer, was a granddaughter of Daniel Leatherman, bishop of the seven Brethren churches in Maryland.<sup>1</sup> The other family was that of Jacob Gansz, Sr., a widower, together with three of his sons, George, Joseph, Jacob, Jr., and one daughter, Anna, who later "married an Arnold and lived and died on Ten Mile Creek," Washington County.

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<sup>1</sup> Brumbaugh, *A History of the Brethren* (1899). Page 336.

Fairview  
Church  
Today;  
Formerly  
Georges  
Creek



Few if any of the congregations of Western Pennsylvania have had as close a fellowship with the mother church at Germantown, and especially blood relationship with the family of Alexander Mack. Jacob Gansz, Sr., was the son of George Balser Gansz, who became associated with Alexander Mack at Schwarzenau, Germany, and came with Peter Becker and the first emigrants to America in October 1719, settling at Germantown.<sup>2</sup>

Jacob had a sister, Agnes, who married William Mack, son of Alexander Mack, Jr. They settled near Waynesboro, Pennsylvania, and on August 29, 1773, their first son, Jacob Mack, was born. His life through his progeny was to have a remarkable influence on the District of Western Pennsylvania as well as the Georges Creek congregation. Young Jacob Mack, after receiving the schooling available in his home community, near Waynesboro, was sent to the Germantown Academy, near the mother church in the north part of Philadelphia. This was only natural, because his grandfather, Alexander Mack, Jr., was closely associated with Christopher Sower, Jr., who was connected with the school there for many years.

Jacob Mack's father had a sister, Elizabeth Mack, who was married to John Holsinger, who migrated to the Dunnings Creek church, in Bedford County, which for many years belonged to Western Pennsylvania. When young Jacob finished his education, it was only a normal desire to "go west," where his Aunt Elizabeth Mack Holsinger and his Uncle Jacob Gansz, Sr., with the four cousins, George, Jacob, Jr., Joseph, and Anna, lived. But during his academy years things were happening west of the Alleghenies.

Elder George Wolfe, Sr., moved from Lancaster County to Fayette County in 1787, three years after the arrival of the Custer and Gansz families. Three years later, 1790, the membership in what is now known as Georges Creek numbered ten,<sup>3</sup> and probably it was Elder Wolfe who formed it into a congregation and presided over it for ten years before going farther "west." In making this statement, the writer is aware that Blough's history, page 303, credits John Ache with being "the first elder of Georges Creek." We have searched the *U. S. Census, 1790*, and find that John Ache is not listed in Fayette County, but "George Woolf," his wife and two sons "under 16 years," are listed in German Township. John Ache was listed in 1790

<sup>2</sup> From *Descent from GEORGE BALSER GANSZ* (1929), by John L. Gans.

<sup>3</sup> Howard Miller's *Record of the Faithful* (1882). Page 13.

in "Lancaster county, Cocalico township, two males over 16 years, two males under 16 years, three females. No slaves."

The land records of Fayette County date back to 1784, but the first property purchased by John Ache is dated "July 28, 1801, from John and Jane Minor, of Greene township, Greene county, to Rev. John Ache, of German township, now Nicholson township, situated between Catts Run and Jacobs Creek. Recorded January 7, 1802." There is a family burial plot on the farm. The will of John Ache was written on January 8, 1807, and recorded and compared on September 20, 1808.<sup>4</sup> From it we quote briefly:

In God's Name Amen. I, John Ache, living in German Township, Fayette county, in the Province of Pennsylvania, being now old and weak, yet of sound mind and memory, for which I thank my God, and as all men must die, so I think of making my last will and Testament. I commit my soul into the hands of God who gave it to me and that my body after my death be deposited in its mother earth in a decent christian like manner, in the hope that God will at the last day again waken me to a blessed life.

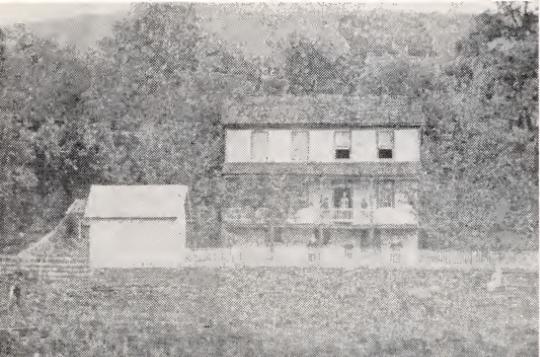
I do bequeath to my loving wife, Elizabeth, all the money that is owing to me, . . .

Here he mentions the children, and their inheritance: "Christina (married to John Kober), 40 acres; Henry (who had received his "portion twenty years ago"); Michael, 136 $\frac{1}{4}$  acres; Samuel, 141 acres; and Susanna, Catherine and Elizabeth," who were to receive so many "pounds" each, to be paid to them by Michael and Samuel, the administrators.

We are told that George Wolfe, Sr., with his two sons, went down the river to Kentucky in 1800, but he did not leave the church here without a spiritual leader, as Joseph Leatherman, a son of Bishop Daniel Leatherman, moved here that year and remained until his death in 1848. Elder Leatherman was the executor of his father's estate (Bishop Leatherman died in 1798). He had the care of his mother, who doubtless would want to come into the valley, as two sons, Daniel, Jr., and George, were already in the Ten Mile congregation, across the river, and Catherine's family had been here since 1784. Peter Longanecker settled one and one-half mile west of Masontown (Germantown) in 1804. James Fouch (Pfautz) came in 1814, and James Kelso in 1824.

Young Jacob Mack, referred to earlier in this story, came into the Georges Creek congregation about 1796, married a German girl, Nancy Moser, and, true to the Mack tradition, bought an ox-

<sup>4</sup> Prothonotary's office, Uniontown courthouse, Fayette County.



The Mack Home (Remodeled), Used for Church Before 1835

the ministry, became an elder or bishop, and was a contemporary of James Quinter, both in Pennsylvania and in Ohio.

The home of Jacob and Nancy Moser Mack was blessed with seven children, the first born January 10, 1797 was called Agnes, and married Jacob Longanecker, a young Mennonite who lived on the adjoining farm. Her great-granddaughter, Miss Oma Karn [the author], said that "Great-grandmother Agnes refused to become the wife of Jacob Longanecker until he was baptised into the Tunker church."

The second child, Sarah Mack, was born June 25, 1798, and after uniting with the church of her fathers, became the second wife of her neighbor, Joseph Longanecker, and became the step-mother of five motherless children. This second marriage was blessed with three children. One of these children was Nancy Longanecker, born on Brown's Run, on September 27, 1821. Her birth certificate, a work of art, is well preserved. [See cut.] It is 13½ by 16½ inches, in colors, red and yellow, apparently undimmed by age. Who ever filled it out added an "e" to the name Mack.<sup>5</sup>

Nancy Longanecker being the niece of the elder, or bishop, the use of the birth certificate must have been the usual and accepted practice of the church at that time.<sup>6</sup> The quarter-century from about 1820 to 1845 seems to have been a period of advance movements in the Brotherhood, and especially of a great increase in the church membership in the Monongahela Valley, including both the Georges Creek and the Ten Mile congregation.

In 1835, Ephraim Walters donated a lot upon the hilltop on his land. John DeBolt, owner of a sawmill, agreed to saw the lumber. They had to go to the forest and cut the timber and have it sawed and dried. This they did by appointing certain days to come together and donate work. In 1836 they erected this frame house 40 by 60 feet. In this church they worshiped until July 30, 1887. Joseph Moser was the contractor for the erection of the church house, which they decided to call "Fair View." Ephraim Walters and Samuel Aughey (Ache) were the trustees.

The work grew and new converts were taken in until it was decided

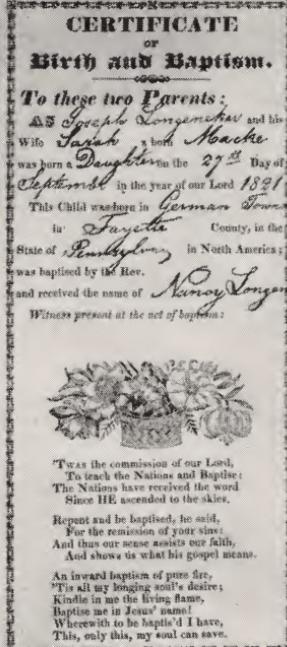
<sup>5</sup> From *Alexander Mack the Tunker and Descendants*, by Freeman Ankrum, a lineal descendant of Alexander Mack. Quotations used with the author's permission.

<sup>6</sup> Baptismal certificates were used by the Brethren in Eastern Pennsylvania in 1825. See Falkenstein's *History of the German Baptist Brethren Church* (1901), page 88.

mill (later changed to water) on Brown's Run, about a mile from the Monongahela River, where he established his residence and built a home of such dimensions that it was used so often for religious services as sometimes to be called "Mack's church." Their fourth child, Jacob, was born in 1803; he was elected to

Infinit joy or endless woe  
Abide on every breast,  
And yet howe hard it's we go  
Upon the brink of death!

Our weeping lives grow shorter still  
As days and months increase;  
And every healing pulse we tell,  
Leaves but the number less.



Printed and for sale by G. A. Peters, Harrisburg, Pa.

*Nancy Longenecker*

Courtesy Reverend Freeman Ankrum

Birth Certificate (1821) of a Niece of Elder Mack

James Quinter  
(Aged Forty),  
at the Close  
of His  
Fourteen-year  
Pastorate at  
Georges Creek



to launch out into other fields. On September 15, 1837, William Moser of Georges township sold to Samuel Ache, Ephraim Walters and Daniel Moser, trustees for the "Georges German Baptist Association," fifteen and one-half perches of land in Georges township for the purpose of erecting a church. In 1838, a log building, the Grove church, was erected.<sup>7</sup>

In 1839, Brethren John Umstead and James Quinter (age 23) visited the churches of Western Pennsylvania. The Georges Creek Brethren were much impressed with Brother Quinter, and asked him to move into their congregation. This he did in 1842, moving upon a small farm the Brethren had bought for him. Here he lived fourteen years, teaching school in the winter and in the summer doing some farming along with his preaching. So far as we know, this arrangement by purchasing a farm was the first gesture towards a "paid ministry" in the Brotherhood. In harmony with present custom, they gave Brother Quinter the privilege of doing evangelistic work outside of their congregation.

Brother Quinter was a teacher of more than ordinary attainments; in addition to teaching he was selected by the board of directors of Nicholson Township to examine the teachers with reference to their qualifications for teaching. In 1856 he sold the farm to James Hamilton, and after a trip to Philadelphia (where his picture was taken),<sup>8</sup> he went to Ohio to assist Henry Kurtz in editing the *Gospel Visitor*.

The work of the church was at a high peak during the fifties

<sup>7</sup> From Ankrum's *Alexander Mack the Tunker and Descendants*. Pages 319, 320.

<sup>8</sup> Information and photo courtesy Mrs. Grace Quinter Holsopple, daughter.



Home of James Quinter From 1842 to 1856

From *Reaching the World Through America*, by W. J. Hamilton,  
1926

and the sixties, the membership numbering about two hundred twenty-five. A Sunday school had been organized in the Grove church in 1859, and in 1861 the log building was replaced by a frame building, in which Sunday school was continued three or four years. Sunday school was organized at the Fairview church in 1863 with Samuel C. Johnson and John J. Cover as superintendents. Two years after Brother Quinter went to Ohio, Joseph I. Cover was chosen to the ministry, serving until 1885. We quote briefly from his report in 1872:

The branch now, in Fayette county, has been much encouraged with frequent additions. . . . The faith of the Brotherhood is growing stronger. The Lord has deemed it good to send our brother-beloved, J. P. Hetrick, of Oakland, Armstrong county, to labor with us in the cause of our risen Savior. He spake wholesome words, and . . . after his second interview they began to come. On the 3rd of December 17 souls were added by immersion. On New Years day 10 more entered the deep. . . . Sunday evening, January 7th, 4 more were baptized, 22 in all for the week, 60 for the year.

Jos. I. Cover.<sup>9</sup>

John C. Johnson was elected to the ministry in 1878 and ordained in 1883. Alpheus DeBolt was elected in 1883 and ordained in 1902. The frame building at Fairview was replaced in 1888 with a brick building, equipped with a tower and a bell, which has been removed in recent years.

The Sunday school enjoyed a period of growth and prosperity for a number of years, (in 1903 the enrollment was 120), but, along with [some] other rural churches, has also experienced a decline. The present enrollment is about fifty.

Brother DeBolt was a faithful minister and elder for nearly forty years. Recent pastors have been: C. M. Driver, 1917-1922; L. G.

<sup>9</sup> From the *Christian Family Companion*, January 23, 1872.

Humphreys, 1923-1925; Jesse W. Whitacre, 1925-1927; J. H. Gingrich, 1927-1930. Since that time the work has been cared for by the local ministers, Francis F. Durr, Edgar DeBolt, Albert M. Haught, and Arthur Durr. Within the last year ten have been baptized.<sup>10</sup>

Since the publication of the above report, except for the brief pastorate of John Middlekauff, Brother Haught has served as pastor and elder, and continues in that capacity.

In addition to the able and devoted ministers who have served this congregation during its one hundred sixty years of history, there have been a great many faithful deacons with their wives, along with a loyal laity.

One other name deserves special mention, that of a young student at the Monongahela Academy at Morgantown (in the Mount Union branch). It is the name of Oliver W. Miller. He graduated from Washington and Jefferson College, Washington, Pennsylvania, in 1859 with the A. B. degree; was the principal of the New Vienna Academy, Ohio, about 1860-1864; was the president of our first Brethren college, Salem College, Bourbon, Indiana, summer, 1871, and summer, 1872.<sup>11</sup>

—Albert M. Haught and W. J. Hamilton

## CHAPTER 19. THE GREENSBURG CHURCH

*Sunday school organized, October 25, 1910*

*Church house dedicated, February 11, 1912*

*Present church membership, 511*

This congregation grew out of the initial interest of two persons, Homer P. Galentine and Meyers Moore, who came here from Somerset County in 1903. However, since the history of the work of the Church of the Brethren in and about Greensburg begins earlier than that date, we shall speak of the history in definite periods.

### THE PRE-MISSION PERIOD

The Mount Joy church, having a number of members living about Greensburg, provided worship services for them in the schoolhouse at Swede Hill. These services were conducted about every four weeks, during the summer season, from 1893 to 1900. Among these members

<sup>10</sup> From *The District Herald*, July 1931. Page 22.

<sup>11</sup> *Educational Blue Book* (1923). Page 443.



Greensburg Church

were Peter Kaylor and wife, Rachael Kaylor; John Kaylor and wife, Harriet Kaylor; Mary Sniteburst of South Greensburg; and Jacob Altman. The ministers who conducted these meetings were: Abraham Summy, J. K. Eicher, A. D. Christner, H. S. Meyers, and Levi Storer. This effort left an unmistakable mark on the later development of the church, although it had no direct connection with the formation of the mission.

#### THE MISSION PERIOD—1908-1911

The little chapel is an outstanding symbol of the mission period. In 1908 mission work was begun by the two aforenamed brethren. The first persons to make a decision and unite with the church were Sallie Y. Bolton and Susie Huffman Deemer, who went to Pittsburgh to be baptized by Elder M. J. Weaver, September 20, 1908. Ministers from outside points were called in to help them. Regular services were held at the union mission church on West Pittsburgh Street, which church gave permission for the Brethren to hold meetings there every two weeks.

Robert T. Hull, of the Middlecreek congregation, was secured as the regular minister; he was assisted occasionally by Clayton S. Whitehead, who lived in the Mount Joy congregation. Elder Hull held several evangelistic meetings, as did also William M. Howe, who was then the pastor at Walnut Grove. D. K. Clapper, who was then a traveling evangelist and missionary for the district, also held one series of meetings in the union mission. These meetings resulted in obtaining added members. To these ministering brethren belong much credit for the development of the Brethren mission.

The members now felt that they needed a worship location which they could call their own. Accordingly, in 1910 they pur-



**The First Chapel**

chased a three-lot piece of ground at Mace and Stanton streets, at the cost of \$2,500.00, which is now the church site. Here the twenty- by thirty-foot chapel was built, at a cost of five hundred dollars. A Sunday school was organized on October 9 by William M. Howe with an enrollment of twenty members. The chapel was dedicated on November 16 by J. F. Dietz of Johnstown.

The same year the Mission Board of Western Pennsylvania heard the petition of the mission and authorized a grant of six hundred dollars a year for pastoral support. Mahlon J. Brougher, minister in the Middlecreek congregation and schoolteacher at the time, was asked by the Mission Board to consider the call. He preached his trial sermon on Sunday, November 20, 1910, and began his pastoral ministry on January 1, 1911.

During the month of April 1911 a series of meetings were

held by H. S. Replogle, resulting in twelve decisions for Christ and making a total membership of thirty-two.

The District Meeting which was held in April 1911 granted the privilege for the mission to be organized into a congregation; this was done by a called council meeting, held Monday evening, May 1, 1911, by the district committee, William M. Howe and D. H. Walker.

The devotional service of this council meeting included the reading of Acts 6:1-7. The first item of business was to name the church; the name chosen was the Greensburg Church of the Brethren. A motion was then passed authorizing the church to be chartered under that name. The council proceeded to elect, by ballot, the following officers: elder, William M. Howe; deacons, Homer P. Galentine and wife, Kathryn Galentine, and Walter Moore; church clerk, Walter Moore; treasurer, William M. Pletcher; trustees, Homer P. Galentine, William M. Pletcher, James A. Osterwise, Clyde M. Kuhns, and Myers Moore. The deacons were then installed and received by the right hand of fellowship and the kiss of love (minutes, May 1, 1911). Of the thirty-two members, twenty-three were present at this council meeting.

The pastor was married on May 11, 1911, to Mary Kathryn Wolford, a member of the Ligonier congregation, and together they came to Greensburg the evening of May 12 to assume the pastoral duties of the newly organized church. In this position they continue at the time of the writing of this history.

Upon arriving at the small apartment, previously furnished, Brother and Sister Brougher, to their great surprise but to their complete joy, found the membership gathered and waiting to express their congratulations and good wishes, and to present grocery gifts heaped upon the table.

The charter membership as constituted during the year 1911 consisted of the following names: Lawrence Altman, Mrs. Emma Altman, Mrs. Sallie Y. Bolton, Murray McKee Bolton, Charles William Bolton, Jr., Mary Elizabeth Bolton, Lula Broadwater, Mahlon J. Brougher, Mrs. Mary Wolford Brougher, Mrs. Rosan Carr, Mrs. Beulah Culp, Adam Deemer, Homer P. Galentine, Mrs. Kathryn Galentine, Susie Huffman Deemer, Mrs. Jennie Jackson, Agnes Kaylor, Warren C. Kaylor, Clyde M. Kuhns, Ella Pyle (later Mrs. Kuhns), Ella Livingston, Mrs. Eliza M. Miller, Meyers Moore, Walter Moore, James A. Osterwise, Mrs. Clara B. Osterwise, William M. Pletcher, Mrs. Sarah Pletcher, George P. Riehl, Mrs. Sarah Riehl, Jennie Riehl, Louis B. Riehl, Lawrence Smalley, Paul Smalley, Mrs. Linnie Sperber, Edward Sperber, Sanford Stover, and George Tinkey.

#### PERIOD OF ORGANIZED CHURCH LIFE

The newly organized congregation began at once to plan for a church building, which was erected during the fall and winter of 1911-1912 and was dedicated February 11, 1912. At the dedication, William M. Howe presided, J. J. Shaffer read

the Scripture lesson, 1 Kings 8:12-31, and Dr. Charles C. Ellis preached the dedicatory sermon, using for his text 1 Kings 8:27: "But will God indeed dwell upon the earth? Behold, the heaven of heavens cannot contain Thee; how much less the house that I have builded." J. H. Cassady, who was present to begin evangelistic meetings that evening, conducted the financial solicitation. A large group was present from the local community and also large delegations were present from other Brethren churches, especially the Walnut Grove congregation.

The pulpit Bible, which was used on dedication day, and continued in use for thirty-five years, was a gift from Clyde M. Kuhns, made possible by his parents, William S. Kuhns, Sr., and Martha Kuhns.

The congregation largely assumed the responsibility for its own finances from the beginning; however, the district continued pastoral support for six years, and the churches of the district gave \$2,600.00 toward the church building.

The evangelistic meeting which followed the dedication was a marked success; forty-two persons made decisions for Christ, most of them uniting with the Church of the Brethren. J. H. Cassady, then pastor at Roxbury, was the evangelist, and Charles Blough, also of the Roxbury church, directed the singing.

The church enjoyed rapid gains in membership from the beginning. Evangelism was the keynote of growth. The love feasts, two each year, were always largely attended, and were considered by all as mountaintop spiritual experiences.

The offering which is received at the Sunday morning worship service each love-feast day is brought forward by each contributor, who places his offering in an offering plate on the table at the front of the church. These offerings run from four hundred dollars to nine hundred dollars on each love-feast occasion for Sunday and Monday (the two evenings being necessary to take care of the membership). This consecration of life, in thus giving the offerings, has brought great individual and congregational blessings.

The Sunday morning and Sunday evening worship services, the Sunday school, the evening fellowship group meetings, and the midweek prayer meeting constitute the major weekly services. The council meeting decides on all policies of procedure. During the now thirty-nine years of organized church life the increase of membership has been encouraging—from thirty-two members at the time of the organization to about five hundred communicant members at the present time.

The parsonage, which stands on the former chapel site, was dedicated February 15, 1925. This dedication service was also carried forward by Charles C. Ellis of Huntingdon, Pennsylvania. The total cost of the church site, the church building, and the parsonage with the improvements was approximately \$35,000.00. In addition to this, the church recently acquired the adjoining residence at the rear of the church, on



Parsonage at Greensburg

Mace Street, and a plot of ground one hundred twenty feet square on Welty Street, for church-expansion purposes.

Basing all of our local church policies and program on the polity of the church as set forth in the minutes of the Annual Conference, with an endeavor to keep the spiritual emphasis in the lead, the organization of church activities expanded as the need demanded. The congregation kept in mind the development of the spiritual, educational, social, and service departments of church life.

In the administrative field are such boards as the official board, consisting of ministers and deacons; the trustee and finance board; the board of Christian education; the ministerial committee; the auditors; and the nominating committee.

In addition to the pastor, at present on the ministers' list we have the following, all of whom are actively co-operating in the program of the church: F. F. Beeghly and wife, April May (Walker) Beeghly; Galen M. Bittner and wife, Valma (Barnhart) Bittner; George W. Detar, Jr., and wife, Laura (Scott) Detar; Judson E. Faust and wife, Mary Elizabeth (Marshall) Faust; L. R. Fox and wife, Ida (Shaffer) Fox; E. E. Holsopple and wife, Ruth (Truxal) Holsopple; Earl Kaylor, Jr.; Frank Rehm and wife, Della (Pritts) Rehm.

The church has produced from her own group a number of ministers who are engaged in the work of the church; John G. Osterwise (co-operating at East McKeesport) and his wife, Anna Osterwise (deceased); John H. Clawson, pastor at Robinson, Pennsylvania; George Detar, busy in the local church; and Earl Kaylor, Jr., taking postseminary work.

The following ministers and their companions also co-operated with the ongoing program of the church while they were located here: J. C. Beahm; Orville Holsinger; Mrs. Fannie (Weaver) Holsopple (deceased), first wife of E. E. Holsopple; Emanuel Neiderhiser and wife, Goldie (Seighman) Neiderhiser; Paul Smalley and wife, Olive (Foreman) Smalley; James Widdowson and wife, Ethel (Sollenberger) Widdowson.

This congregation also produced five sisters who became wives of ministers: Mrs. Anna (Kepple) Osterwise (deceased); Mrs. Ruth (Truxal) Holsopple; Mrs. Valma (Barnhart) Bittner; Mrs. Lois (Shope) Bair; and Mrs. Elberta (Fox) Hursh.

The present board of deacons is made up of the following brethren with their companions: William Baker and wife, Esther (Harrold) Baker; J. Howard Barkley and wife, Lucile (Beahm) Barkley; W. R. Blystone; Howard Harrold and wife, Evelyn (Murray) Harrold; Earl Kaylor and wife, Sylvia (Appleby) Kaylor; Clyde M. Kuhns and wife, Ella (Pyle) Kuhns; Myers Moore and wife, Maud (Keener) Moore; James A. Osterwise and wife, Clara (Faust) Osterwise; William C. Peters and wife, Hazel (Thomas) Peters; Josiah H. Pyle and wife, Carrie (Bowser) Pyle; David A. Rummel; Samuel S. Sanner and wife, Minnie (Wentzel) Sanner; Richard Sanner and wife, Louise (Blystone) Sanner; James P. Shope and wife, Emma (Wilson) Shope; H. C. Smeltzer and wife, Sara (Riehl) Smeltzer; LeRoy H. Smeltzer and wife, Alice (Cribbs) Smeltzer; Howard W. Smeltzer and wife, Sara F. (Fox) Smeltzer; G. Raymond Smith; Russell Tinkey and wife, Kathryn (Ritenour) Tinkey; Paul S. Truxal.

The following sisters who were helpmeets of deacons, now deceased, continue faithfully in their respective duties; Mrs. Anna (Sheets) Barnhart; Mrs. Minnie (Campbell) Ghrist; Mrs. Grace (Keener) Moore; Mrs. Keturah (Hays) Neiderhiser; Mrs. Carrie (Carr) Radebaugh.

The following deacons with their wives served until transferring their membership elsewhere: William Barnes and wife, Trissa (Ritenour) Barnes (deceased); Homer P. Galentine and wife, Stella (Wible) Galentine; Ronald H. Rowland and wife, Gladys (Brougher) Rowland; Lawrence Smalley and wife, Myrtle (Kessler) Smalley (deceased).

Further in the list of deceased deacons and/or their wives are: Harrison Bashioum and wife, Clara Bashioum; Milton I. Barnhart; Daisy (Lawson) Blystone; Kathryn (Henry) Galentine, first wife of Homer P. Galentine; William H. Ghrist; Walter Moore; E. D. Millen and wife, Mary (Anthony) Millen; Norman Neiderhiser; Elizabeth (Galentine) Pyle; C. T. Radebaugh; Rose (Keiper) Rummel; Alice (Gibson) Smith; Nora (Hays) Truxal.

In the purely functional and expressional fields are these interest committees: missions, peace and Brethren service, temperance, Lord's Day observance, Bible reading, stewardship-tithing and offerings, home and family life, and evangelism. Also in the functional groups are: men's work, women's work, youth fellowship organization, children's work, music committee, and ushers' association.

These interest committees and functional groups sponsor many activities, such as the raising of special mission money through the daily vacation Bible school. One year three hundred dollars was raised for the transportation of a child, Melody Ann Eikenberry, to Nigeria. Another year, money was raised to buy and send a heifer, named Hope, to a needy European family. The happy family who owns the heifer now is that of Otto Rantenberg, refugee family from East Prussia.

Personal evangelism through the "Seventy" organization—or the two-and-two method—and mass evangelism with the help of outstanding evangelists (mostly pastor-evangelists) have contributed much to the development of the church.

In other fields the church has made an average contribution, giving to the service of humanity three medical doctors, a number of trained nurses, teachers in public schools, and still others who are serving the needs of people in varied fields.

We come now to a very important occasion in the history of the church, the observance of the thirty-fifth anniversary of the church organization, which was held from Tuesday, April 30, to Sunday, May 5, 1946, with community, circuit, and district interests emphasized until Sunday, when the anniversary proper was kept. H. L. Hartsough, executive secretary of the General Ministerial Board, was in charge for the day, preaching at the three services with the emphasis given as planned by the anniversary program committee. The morning worship was the anniversary service, a service of rejoicing based on the subject, *The Church*, from "The praise of His glory" (Ephesians 1:6) and also "Hitherto hath the Lord helped us" (1 Samuel 7:12b). The afternoon session was the memorial service for the almost seven hundred loved ones who had departed in the thirty-five years of church life. The subject was *The Church and Her Cloud of Witnesses* from "compassed about . . ." (Hebrews 12:1). In the evening was the service of evangelism, the subject being *The Church and the Commission*, from "Go ye . . ." (Matthew 28:19).

The anniversary, as is readily seen, was for two purposes: to rejoice in and thank God for the achievements in one generation (thirty-five years); and to open a new period of "going



The Heifer, "Hope," With New Owner in Germany

forward," designated in the *Anniversary Resolution* as the Fourth Epoch of the Greensburg Church. We present briefly these purposes by quoting from the anniversary booklet:

WHEREAS, it is the first purpose of the church to continue, with increased effort, in the evangelistic program, which has been characteristic of the Greensburg Church throughout the past generation,—NOW, therefore, be it resolved, that the present membership of the Greensburg Church of the Brethren, and all who become members during this first year (May 1, 1946—May 1, 1947), shall be recognized as charter members of this new period of church life, designated as the FOURTH EPOCH.

Be it further resolved, that we give thanks to God for thus having this high privilege of working together with Him to chart the way for further growth and expansion, believing that under His guidance, and in the faith and effort which characterized the progress of the past generation, we shall "go forward" to achieve:

FIRST, the development of our local membership to a greater strength and spiritual efficiency and power; SECOND, the bringing to completion the purpose of providing an adequate church plant, to be known as the Memorial Building in memory of our departed loved ones; THIRD, the development of the East McKeesport work into a self-supporting church; and FOURTH, the opening of new mission points within the bounds of the Greensburg Church territory as rapidly as opportunity, talent, and finance will permit.

The one outstanding result since the adoption of the *Anniversary Resolution* is the ongoing of the East McKeesport mission. Another result is that our church has now an accumulation of more than \$20,000.00 toward church-building expansion.

#### M. J. Brougher and Seven Helpers

*Left to right, front row: F. F. Beeghly, E. E. Holsopple, Frank Rehm  
Back row: J. E. Faust, M. J. Brougher, L. R. Fox, George Detar, Jr.,  
Galen Bittner*



It is significant that on the thirty-fifth anniversary occasion a pulpit Bible was presented by Clyde M. Kuhns and dedicated in memory of his father, who had presented the first pulpit Bible.

A group of ministers were in full co-operation with Brother Brougher at the time he became ill. They were willing to carry an extra share of his work during the months of his confinement to his home, doing the preaching and the visitation. No group of local ministers could show greater loyalty to a pastor. Also, the board of deacons, the ministerial committee, and other groups have been willing to take on extra duties as needed.

The Greensburg church, "determined to know nothing, save Jesus Christ and him crucified," continuing with an aggressive outlook, plans to purchase one hundred Bibles for use in the auditorium during worship. These Bibles will be dedicated the last Sunday of this year, December 31, 1950, as a memorial to our departed loved ones and as a thanksgiving to God for His blessing during the first half of the twentieth century.

Likewise, the congregation looks forward to closing this year, 1950, by holding a watch-night service of Bible reading, singing, and special music in commemoration of God's blessings, singing at the very close of the year the *Doxology* as our final thanks to God as we close this first half of the present century. We plan, also, in the first minute of the new year, 1951, to read from memory, in unison, and as a commitment of our lives to him, the great ascription given by the Apostle Paul, recorded in Ephesians 3:20, 21: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

—Committee: Myers Moore, C. M. Kuhns, and M. J. Brougher

## CHAPTER 20. THE HOOVERSVILLE CHURCH

*Sunday school organized, September 14, 1895*

*Present church dedicated, September 13, 1903*

*Present church membership, 112*

It seems that prior to 1895 the members in Hooversville had no services in the town. One of the leading businessmen was P. J. Blough, who served as Sunday-school superintendent at the Sugar Grove (Blough) church, one mile north of the town.

In 1895 Perry J. Blough built and furnished a church room above his warehouse in Hooversville, which was dedicated by Jeremiah Thomas, September 14, 1895. For eight years, to the day, preaching and Sunday school were held here. September 13, 1903, a new love-feast house was dedicated, J. M. Blough delivering the sermon on the occasion, shortly before leaving for India.<sup>1</sup>

The church, sturdily constructed of yellow brick, was erected in the northwest corner of the town, close to the Stonycreek River. This congregation remained a part of the Quemahoning congregation until a final separation was effected in June 1922.



Hooversville Church, 1915

Several local pastors served the church for many years. In the summer of 1922 Byron Sell filled the pulpit. The following ministers have served the congregation: Charles W. Blough, from the latter part of 1922 until September 1923; F. D. Anthony, September 1923 until April 1926; W. K. Kulp, March 1928 until the summer of 1929; W. D. Rummel, from September 1933 until October 1942. The present pastor, Kenneth Blough, has served since October 1942.

The work of the various organizations has been functioning smoothly. The adult Bible class, the Keystone class, the young people's class, the women's work, and the men's work have given loyal support to the many projects sponsored by the church. Love-feast services are held semiannually. The present membership is one hundred twelve.

Herbert Shaffer has served as chorister for more than thirty years. Leah Shaffer is the pianist. Milton G. Lohr is the Sunday-school super-

<sup>1</sup> Blough's history. Page 162.

intendent. Deacons and deaconesses include Hiram J. Koontz, Brother and Sister Charles B. Zimmerman, Brother and Sister Clarence Keith, Brother and Sister Jacob D. Shirk, Milton G. Lohr, and Mrs. Harry Mueller. Trustees are Jacob D. Shirk, Dale Litzinger, and Glen Shaffer.

Some of the members with twenty-five years or more of faithful service are Mrs. Emma Blough, Blanche Hershberger, Milton Lohr, Sr., Brother and Sister Herbert Shaffer, Brother and Sister Charles Zimmerman, Hiram Koontz, Mrs. Albert Ashbrook, Mrs. Ida Marshall, Clara Shaffer, Christly Peterman, Ernest Koontz, Fred Zimmerman, Freda Custer, Mildred Mueller, Leah Shaffer, Lois Litzinger, and Ruby Rosey.

Recent years have brought new improvements to the church. In 1943 a new furnace was installed and the slate roof was replaced by an asphalt shingle roof. During 1948 and 1949 the church basement was completely reconstructed at a cost of approximately \$1,500.00. A modern kitchen, rest rooms, a furnace room, and a new stairway were built. A new lighting system was installed. A piano was placed in the recreation room in the basement, and a gas stove was installed in the kitchen. An Estey organ was placed in the church in 1949. Much of the labor was donated.

A girls' choir was organized in 1947. They present annually a Christmas cantata and an Easter worship service. At this writing there are fourteen members. Leah Shaffer is the director and accompanist.

As the seasons pass the small church in the Stonycreek Valley has progressed in many activities with a spirit of co-operation and good fellowship.

—Miss Leah Shaffer

Congregation in 1950



## CHAPTER 21. THE HOSTETLER CHURCH

*Members known to have settled here, 1812*

*First church house erected, 1854*

*Present church membership, 158*

The Hostetler church, formerly known as the Greenville congregation, dates back for almost a century and a half, and possibly earlier. Some of the Hostetler family are known to have been living in what is now the southern part of Somerset County before the first love feast was held in 1783. Blough's history says:

The first members to settle here were the Klingamans, Hostetlers, Longs and Arnolds, in about 1812. The Klingaman farm was the one now (1916) occupied by Samuel K. Hostetler. Grandfather Klingaman's house was built with a large room in which meetings were regularly held. This was prior to 1838. There was preaching before this, probably in the barns.



Hostetler Church, Built in 1892

The first meetinghouse in this section was erected on the George Klingaman, Sr., farm in 1854.<sup>1</sup> For some years previous to this meetings were held in the schoolhouse on the George Arnold farm. The second meetinghouse was built on the same site in 1892, and was arranged to hold love feasts in.

Most of the first preaching done here was by Eli Steele, Jacob Berger, Peter Cober and others. Later on the Elk Lick and Meyersdale ministers filled the pulpit. On July 4, 1879 E. K. Hostetler was elected to the ministry. The first Sunday school was organized in 1878.

Deacons who served this church included George Klingaman, Jr. (who moved away in 1865), Samuel K. Weimer, Joel Yutzy (elected 1878), Nelson Crissinger, Ed Myers, William Shultz, A. O. Beal, S. K.

<sup>1</sup> History of Greenville Twp., Waterman, Watkins and Co., 1884, page 589, says: "The first church house was erected in 1855. The cost of the house was four hundred dollars."

Hostetler, Jacob S. Hostetler, Frank Yutzy, John Bittner, and Owen Murray.

S. J. Berkley served as pastor from 1930 to 1944, and John Grim from 1941 to 1944. Brother Grim organized the BYPD (now CBYF). J. Ewing Jones took up the pastoral work in September 1944 and continues to the present. Since Brother Jones is here we have preaching on Sunday morning and Sunday evening, and prayer meeting on Wednesday evening. The attendance at church and Sunday school has increased since Brother Jones became pastor.

Local ministers assisting our pastor are Edward Kerschensteiner and Samuel Knieriem.

This church was separated from Meyersdale and became a congregation in 1914. At that time the Hyndman church, Bedford County, was included in the Greenville congregation, but was turned over to the District Mission Board in 1921. The pastor comments, "We have been progressing nicely, thanks, first of all to the Lord, and to the faithful brothers and sisters in the church."

—Miss Mae Hostetler

## CHAPTER 22. THE HYNDMAN CHURCH

*First church house dedicated, 1887*

*Present building re-opened, 1921*

*Present church membership, 21*

The history of the Hyndman church, Bedford County, dates back over seventy years, to the period when the ministers of the Meyersdale church were pushing out into other communities to establish their faith. The Brethren preached at Kennell's Mills, where Brother and Sister James Harden, of Ellerslie, Maryland, attended the services.

About 1881, Brother and Sister Harden moved to Hyndman. They were the only members of our church in the town. After residing in Hyndman a few years, they decided to make this town their permanent residence. Accordingly, they moved from the south end to the north end of the town, where Brother Harden began the construction of their own home. In those days, a Brethren family in a new community thought only of the estab-

lishing of a church of their own denomination, instead of being lost to the Dunker faith through indifference or by uniting with another church.

Near this new home of the Hardens was an old Methodist Episcopal church, which had been turned into a residence. James Harden, personally, bought this building for one hundred seventy-five dollars and began the work of reconverting it into a place of worship. It was necessary for him to work through the day to support his large family. Then in the evenings and late into the nights he would divide his time between their new home and the remodeling of the church. Long days of arduous toil, over a period of years, weakened his body; but, in the words of his son, Edward, he "saw the finish of both."

After the remodeling of the church was finished, the Meyersdale church gave him some pews. Then came the problem of securing a preacher. Brother Harden wrote to three Brethren ministers, who never answered his letters. The fourth answered but said he couldn't come. One day in the summer of 1887, Brother Harden, after his day's work was done, came past the post office, but there was no letter. He trudged wearily home, and, after coming inside the house, remarked to his family, "If no minister comes by the last Sunday of October, it will be too late for me." And, true to his premonition, he worked on Saturday, October 26, and died on Monday, October 28, 1887, aged fifty-four years. Bishop C. G. Lint responded to the call to preach his funeral, which was the first service held in this first Dunker church in Hyndman.

When Brother Lint saw what Brother Harden had provided, lonehanded, he announced a day for the dedication, and arranged for the ministers of the Meyersdale congregation to preach here. Sunday school was organized soon after the dedication of the sanctuary.

James Harden left a widow, Mrs. Elizabeth Burkett Harden, and nine children: John Thomas, who became a minister; Benjamin, who became a deacon; Albert; Samuel, who moved with his family to Cumberland, Maryland, November 11, 1902, and whose children became prominent leaders in the church there; Edward, who became a deacon (see his biography); Mrs. Carrie Sines; David; Mrs. Elizabeth Mason; and Mrs. Hattie Miller.

The first person baptized into the Hyndman church was the wife of James Harden's oldest son, John Thomas. That winter John Thomas was stricken with typhoid fever. Up to this time he had resisted the preaching and the conviction in his own soul, but he now decided that he wanted to be baptized before he died, since typhoid was usually fatal in those days. It was on a cold winter day, with ice in the stream near the church, but they took him out of the typhoid-fever bed, went to the water, and baptized him amid the shrieks of those who thought it would kill him. Instead, the fever left him, and soon afterward he was elected to the ministry, with Bishop Lint in charge of the service. He lived to be eighty years of age. It is needless to say that a great awakening was experienced in Hyndman by this miraculous healing.

Frances Bowen was also elected to the ministry at the same time. Daniel K. Clapper was elected to the ministry, just a few years later, September 25, 1890, and he became a prominent leader in Western Pennsylvania (see his biography).

Mother Harden often would write to the *Gospel Messenger* requesting ministers to stop at Hyndman and preach for them, as they would be going to or from the Annual Meeting, Hyndman being on the main line of the Baltimore and Ohio Railroad between Pittsburgh and Cumberland. Samuel Ritchie and William Ritchie, from Snake Spring Valley (Middle Pennsylvania), helped out in the preaching, also.

When the Evangelical congregation built a new edifice the Brethren bought their old church, with the tallest spire in Hyndman, for five hundred dollars. (The spire was removed a few years ago.) Although members were continuously being lost by migration, the work was kept going for a number of years by E. K. Hochstetler and others until about 1916, when the church house was finally closed.

After about five years, or in 1921, the work was re-opened through the efforts of the field secretary, W. J. Hamilton. Since a spirit of ultraconservatism had hindered the church in its closing days, the fieldworker's condition for re-opening it was the installation of an organ before the first service was attempted; to this the members readily consented, and music has been a feature of the services since then. A Sunday school was organized, and the fieldworker preached once a month for some time. Then William K. Kulp, pastor of the Rockwood and Middle Creek churches, did the preaching for a while, after which the Hyndman and Cumberland churches formed a joint pastorate, with Newton D. Cosner and DeWitt Miller serving. Then, as the Cumberland church began to need the full-time service of their pastor, the Hyndman church had to make other pastoral plans.

On Mothers' Day, 1927, John H. Buffenmyer assumed his duties as pastor, having recently been elected to that position. He served until about 1931, when he resigned because of ill-health; for two years he did

Hyndman Church



no work, undergoing three operations. He resumed the pastorate in 1933, but during the years 1938 and 1939, discontinued his work at Hyndman and assumed pastoral charge of the Potomac Park community church, at Potomac Park, near Cumberland, Maryland.

From 1937 to about 1940, Sister Beatrice Hamilton served as pastor, in co-operation with the other ministers, and did much of the visiting and preaching.

Roscoe Wareham, a teacher in the Hyndman schools, did outstanding work in the church through his teaching of Bible classes. After being elected to the ministry in 1938, until moving away in 1944 or 1945, he did much preaching also. At a special council held in May 1943 it was unanimously decided to have Brethren Wareham and Buffenmyer ordained to the office of elder. In summarizing his years of service for the Hyndman church, Brother Buffenmyer said he had baptized sixty persons and had preached seventy funerals (see his biography).

This church has never had a large number of deacons, as has been the custom of many other churches. Benjamin Harden and Edward Harden were elected in the earlier years of the work, and Edward Brown and George Harden in 1940.

For many years Edward Harden served as Sunday-school superintendent, chorister, teacher of the adult class, and janitor. His daughter, Lillian, now Mrs. Edward Crabtree, served as pianist. In recent years Edward Crabtree and Casper Hyre have been the superintendents.

Although the congregation has never been large, the membership has always been loyal and helpful. The members have been very liberal givers, and have kept the building in a good state of repair, making improvements from time to time. First they changed the two front doors to a single entrance through the tower; then they installed a furnace, redecorated the interior of the church, and improved the platform and the pulpit, thus adding greatly to both the attractiveness and the usefulness of the church building.

This closing comment is from Brother Buffenmyer: "God is good to all of us; and, if we would trust him more and be more patient, He could lead us further. May we always be on God's side."

—*Edward Harden, John H. Buffenmyer, and W. J. H.*

## CHAPTER 23. THE LIGONIER CONGREGATION

*First church house erected, 1888*

*Ministry to shut-ins dedicated, June 2, 1946*

*Present church membership, 153*

The territory originally embraced by the Ligonier Valley church was a wide triangular section of Westmoreland County bordering on Somerset, Cambria, and Indiana counties, extending from Waterford to Cokeville, and including the above-named points, as well as New Florence, Wild Cat, Bolivar, and that part of Indiana County of which Garfield is the center.

The first settlers around Waterford were members who had moved across the Laurel Hill from the Quemahoning church. For a number of years, ministers from the Quemahoning congregation served these early settlers. These ministers included Tobias Blough, Jonathan W. Blough, Emanuel J. Blough, and Jacob W. Speicher. Probably the first minister elected from among their own number was Dr. Samuel G. Miller in 1877. In August 1878, Theophilus Heiple was elected a minister, and Jacob Bridge and G. Yager were elected deacons. Among the early members of the Ligonier Valley church were John Hauger, Henry Myers and wife, Joseph Miller and wife, David Horner, Franey Horner, Nancy Fletcher, Polly Peterson, Theophilus Heiple, Samuel Knupp, Fannie Bricker, Josiah Heiple and wife, and Jacob L. Wolford and wife. Meetings were held in the schoolhouses.<sup>1</sup>

Following the building of the Bolivar meetinghouse in 1887 or 1888, the congregation was divided. Bolivar, Wild Cat, and Cokeville were made a new congregation named Bolivar, and Waterford retained its original name. The newly created Waterford congregation began the construction of a meetinghouse in 1888. Upon its completion, W. J. Swigart preached the dedicatory sermon. George W. Hanawalt, who had recently moved from Johnstown to Waterford and had assisted in the construction of the building, was elected the first elder of the church.

When Elder Hanawalt moved into the congregation in 1886, there were twenty members in and around Waterford. From that time until May 15, 1913, eighty-five members were received by baptism and letter. Thirty-four letters were granted and seventeen members died. The early ministers elected from this church were: William C. Hanawalt, 1901; Harvey M. Hanawalt, 1902; William E. Wolford, 1902. After having lived here for sixteen years, the entire Hanawalt family moved to Lordsburg, California, in 1902.

After George Hanawalt's leaving, the office of the eldership was resumed by P. J. Blough. His services continued from 1909 until his death in 1919. During this period, an extensive re-

<sup>1</sup> Blough's history. Page 120.

modeling of the church building was effected, including the refinishing of the church pews, the addition of concrete steps and a walk at the church entrance, and a partial excavation and finishing of the church basement. In 1919, Elders P. J. Blough, M. Clyde Horst, and M. J. Brougher installed J. W. Sanner and W. E. Wolford into the eldership.

On January 21, 1921, under the able leadership of Sister Margaret Griffith of Meyersdale, a mission was organized at Wilpen, four miles northwest of Waterford. Assisting Miss Griffith in her work were Sister Ruth Beahm Whitacre, W. E. Wolford, and Arthur Rummel. This work continued for four years.

A year prior to the organization of the Wilpen mission, M. J. Brougher was elected to the eldership of the Waterford church. This office he retained until 1933.

Our first contribution to the Old Folks Home of Western Pennsylvania was given in 1922. A great asset to the church was the installation of an electric lighting system in 1926. The following year, through the generosity of Herman H. Wolford, four Sunday-school rooms were added to the back of the sanctuary.

W. J. Swigart, who preached the dedicatory sermon in 1890, returned for the dedication of these classrooms. An electric clock and a piano were added to the church property in 1929 and 1932, respectively. Under the eldership of Tobias Henry (1933-1938) the church adopted the use of the individual communion cups, and the exterior of the church building was finished with inselbric. Aided by the government, the community installed a water system, the church being one of the initial subscribers and recipients.

John M. Geary served the church as elder from 1938 to 1940, followed by John H. Clawson, 1940 to 1945, and Arthur L. Rummel, 1945 to 1946. During these ensuing years, new pews were placed in the church and a steam heating system was installed. George Detar officiated as minister during the summer of 1941. W. E. Wolford served as a free minister to the church from 1902 to 1946.

Waterford Church, Ligonier,  
Route 1, Built in 1888  
Notice the tall spire,  
through the leaves.



In accordance with the decision of the church council, Robert G. Mock was called to serve as pastor of the church for the summer of 1946. He assumed his full-time pastoral duties in the fall of 1946, being elected for an indefinite period of time. During these past three years (1946-1949) the interior of the church has been redecorated, a central treasury system has been adopted, a trustee board has assumed its duties, communion services have been extended, and plans for remodeling the entire building are being carried out.

On June 2, 1946, the Church of the Brethren of Ligonier dedicated a public-address system in the church for shut-ins. Loud speakers were placed in two of the homes near the church to make it possible for those bedfast to hear all services of the church. In addition to this, there is a committee in the church who takes the responsibility of assigning someone to visit the shut-ins each week. At Easter, we particularly remember each of our aged and shut-ins with a beautiful flower which is first displayed in the church sanctuary during the Easter Sunday service. Some fifty flowers make up our "Easter flower garden" located at the front of the church auditorium. These flowers are dedicated and sent out on a ministry of cheer to the shut-ins of the entire community—not only members of our church. Of course, the minister of the church makes his periodic calls.

H. Dale Zimmerman, from this church, was licensed to the ministry on September 9, 1948. He is at present attending Juniata College, Huntingdon, Pennsylvania.

The Waterford church, Ligonier congregation, officially changed its name to the First Church of the Brethren, Route 1, Ligonier, Pennsylvania, on July 18, 1949, with the rewriting of the church deed. Previously the church property was in the hands of an individual, who had passed away several years ago. At present, the new deed is held in the name of the Western District of Pennsylvania. The present membership is one hundred fifty-three.

The official board consists of: Clarence R. Bowman, elder; Robert G. Mock, minister; H. Dale Zimmerman, assistant minister; Chester Park, Arthur Wolford, Herman Kinsey, George Cauffield, and Sadie Wolford, active deacons.

**EDITOR'S NOTE:** An Italian Sunday School Convention was held at Wilpen on June 5, 1921. The fieldworker (W. J. H.) was moderator. John Caruso, pastor of the Brooklyn Italian church, and Brother Joseph Faranola of the Pittsburgh church, were speakers. Sister Ruth Beahm (Whitacre), the mission worker, and local ministers, J. W. Sanner and W. E. Wolford, also participated.

## CHAPTER 24. THE LOCUST GROVE CHURCH

*First church erected, 1855*

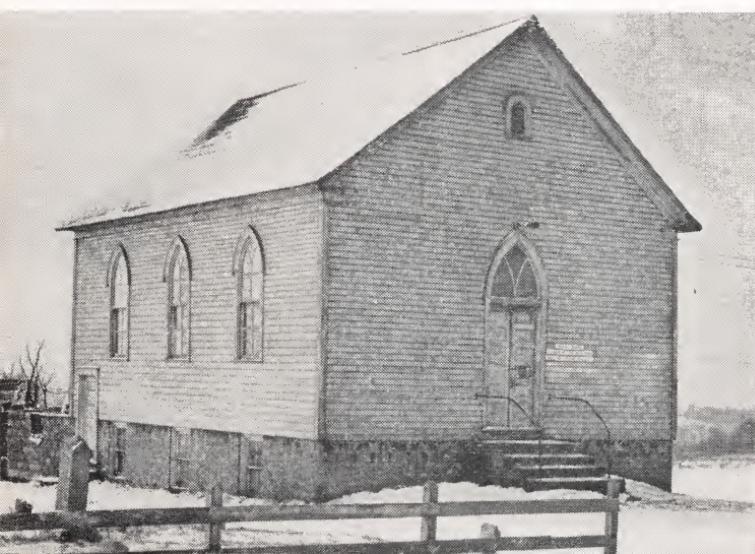
*Locust Grove organized, 1921*

*Present church membership, 128*

The history of Locust Grove should begin with a preacher's daughter, Elizabeth Maugen (Morgan), who married a young Irishman of the name of John McNealy (Mineely). The wedding occurred on October 6, 1809, and the couple settled on a tract of land above Conemaugh which for years was called Mineely Hill, later Giffin Hill, and now Locust Grove.

As was the custom in those days, the young husband, John Mineely, united with his wife's church. He was elected to the ministry and succeeded his father-in-law, Elder Peter Morgan, as the elder (or bishop) of the Conemaugh congregation, to which McNeely Hill belonged. So far as is known, preaching services were held in the houses or barns of the members. Sometimes special rooms were arranged to accommodate the audiences. For a while preceding the erection of the Mineely Hill church in 1855, services were held in the old Gossard school.

Perhaps the only church house, without residence, in the congregation was the first Horner church, erected possibly in the 1830's or the early 1840's. Elder Mineely died June 2, 1852, three years before the first Mineely meetinghouse was built. The present church at this location (Locust Grove) was erected in 1903. The names of early Brethren families include McNealy (Mineely), Griffin (Giffin), Varner, Ribblett, Burkhart, Harshbarger, Berkebile and Ream.



Locust  
Grove  
Church

Much of the information on our church was obtained from Sister Lovina (Varner) Knavel in 1931. As she remembers it, there was no church in which to hold burial services for her sister. The funeral was held on a site where they were erecting a church. This was in 1855.

At the time the congregation was divided in 1879 into Cone-maugh and Johnstown, Solomon Benshoff was the elder. He was assisted in the ministry by George Hanawalt, Benjamin Gough-nour, Stephen Hildebrand, John Harshbarger, Daniel Crofford, and Wesley A. Adams. The first missionary sermon Sister Knavel remembered was preached in this house on April 28, 1895, by A. W. Berkley and Abraham Fyock.

The present church was built in 1903, and the first services were held in December of that year. The first baptisms were performed in Clapboard Run. Evangelistic services were held by B. B. Ludwick in June 1916, and at the close we held our first love feast in this church house. We had always gone to Walnut Grove for love feasts after the Horner church was discontinued. We bought our first organ in 1918. In 1921 the church was organized into a separate congregation, and the name was changed from Giffin Hill to Locust Grove. At that time the deacons were David Ribblett, James Wilson, John Berkebile, Frank F. Fyock, W. G. Wilson, and W. C. Berkebile.

Our first pastor was J. Lloyd Nedrow, who came in 1922 and stayed until May 15, 1925. After the organization until Brother Nedrow came, P. C. Strayer did most of the preaching. Walter F. Berkebile and Ira Berkebile were elected deacons on May 20, 1923, and a year later Brother Walter was licensed to the ministry. The next year, on May 15, 1925, he was installed. In 1924 our pastor, Brother Nedrow, had been ordained as an elder. The ladies' aid society, organized in February 1924, has been very helpful in our church, both financially and spiritually. Brother Nedrow closed his pastorate on May 15, 1925.

Local ministers filled the pulpit until Arthur L. Rummel became pastor on January 1, 1927. He served us until October 1, 1931, when the local ministers again filled the pulpit until the coming of Ordo Pletcher, following a unanimous election on April 5, 1945. At the present time, D. Edward Cauffiel is serving us as pastor.

In 1928 and 1929 the church was remodeled; a kitchen, a furnace, and Sunday-school rooms were built into the basement. In 1929 it was decided to hold the love feast twice a year, in May and October. On August 14, 1949, our homecoming services were held in memory of Brother Fred Ribblett. The church supports all missions and the Old Folks' Home.

The following ministers received their early Christian training in

the Locust Grove church: John Hershberger, Joseph Burkhardt, Abraham Fyock, Samuel Fyock, Cornelius Harshberger, David Ribblett, James Fyock, and Walter F. Berkebile.

—Caroline Thomas —

## CHAPTER 25. THE MANOR CONGREGATION

*Congregation organized, 1843*

*First supported pastor, 1924*

*Present church membership, 228*

The Manor congregation, in Indiana County, has a meeting-house at Purchase Line and a part interest in the Union church at Diamondville. Three other congregations (Shade Creek in Somerset County, the old Conemaugh congregation of Johnstown, and the Cowanshannock congregation, in Armstrong County) had a definite part in its early history.

Among the first Brethren to settle here were Christian Fry and wife, Barbara (Shultz); David Fyock and wife, Mary (Hoffman); Adam, George, and David Helman. They came from Shade Creek, Somerset county. Another group, consisting of Emanuel Brallier and wife, Mary (Lidy); John Nisewonger and wife; and Solomon Wise and wife, came from east of the Alleghenies. This was about 1840. Others came also and for about five years, they depended on preachers coming in from other congregations. They also shared with the Montgomery congregation in preaching services. Elder George Rareigh, Sr., of Cowanshannock preached for both Manor and Montgomery. Levi Roberts and John



Purchase  
Line  
Church  
Today

Mineely from the Conemaugh congregation also preached for them.<sup>1</sup>

The organization of the society was effected in 1843 at the house of John Soester; the record of constituency is now lost, but Elder Lidy was commissioned Bishop and Adam Helman and David Brown elected deacons, probably at the same time, for Mr. Helman was chosen for the ministry [only] two years later.<sup>2</sup>

In 1845, Samuel Lidy, a minister of the Conemaugh congregation, moved near Nolo in Indiana County. He met with the Brethren in David Brown's barn, two miles east of Greenville (Penn Run), on July 13, 1845. It is believed that at this meeting Brother Adam Helman was elected minister. They met in barns or schoolhouses and sometimes in homes until 1854, when the Manor meetinghouse was built, two miles southeast of Penn Run. The loft of this house was fitted out for sleeping quarters for people from distant congregations who attended the love feasts. It was rebuilt in 1886. The Purchase Line house was built in 1868 and remodeled and enlarged in 1899. The Belsano house was built in 1873; a few years later a house was built at Crooked Creek (Ruffner) near Tanoma, and a part interest was acquired in the Diamondville union house.

Of these five churches only Purchase Line and Diamondville now comprise the Manor congregation. Penn Run became a separate congregation on April 28, 1923. D. K. Clapper and C. Walter Warstler of the District Ministerial Board were sent by District Meeting to assist in the separation.

At Belsano and Crooked Creek the number of Brethren became depleted by death and by removal to Johnstown, Altoona, and other industrial centers. However,

the Nicewongers, the Wises, and the Fyocks are still names among the present members of the Manor congregation. Some new members came from other congregations, and some were new converts. In 1938 the Crooked Creek (Ruffner) church and cemetery were sold to the people of that community, with the provision that the church was to be used for religious purposes only. In 1933 the church building at Belsano was torn down and the lumber was used to help build an addition to



Old Purchase Line Church

the Purchase Line churchhouse, that congregation having grown in numbers. Five rooms were built for Sunday-school classes, two

<sup>1</sup> Information taken from Blough's history, page 126.

<sup>2</sup> Stewart, *History of Indiana County* (1913), Volume I. Page 363.

of which can be used as part of the main auditorium. One room is reserved for the use of the women's work group. Sister Catherine A. Walker having given a bequest by will to provide such a room, the money was used for that purpose. The new addition was dedicated in 1933. Brethren C. C. Ellis and G. E. Yoder were the speakers for this occasion.

The Manor congregation was served by the free ministry from 1843 to 1924. The first elected minister was Adam Helman, 1845; he soon moved to Somerset County. In July 1847, Levi Fry, son of Christian Fry and brother-in-law to Adam Helman, was called to the ministry. Adam Helman returned from Somerset County and settled on the farm of Christian Fry, about a mile east of Indiana. In 1863 Adam Helman moved to Ohio. David Ober was elected to the ministry on May 13, 1855, was ordained to the eldership about 1870, and died on March 14, 1886.

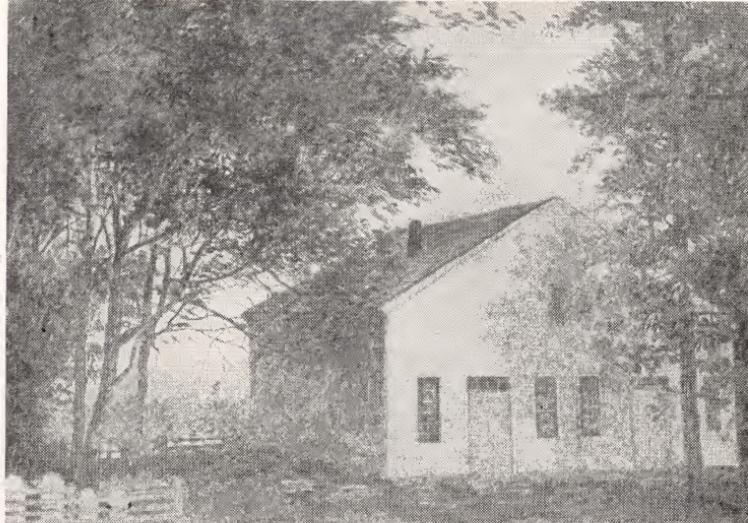
Samuel Brallier, elected September 26, 1858, later moved to the Conemaugh congregation and became an elder there. Joseph Holsopple, elected to the ministry June 17, 1866, was ordained an elder on June 9, 1892. Daniel Brallier, elected June 13, 1868, later moved to Altoona and was ordained to the eldership there. Caleb Sechrist, elected in 1873, later moved to Kansas. Isaac Sechrist was elected June 23, 1882, and died on his farm adjoining the Crooked Creek church property. His wife, Sally A. Sechrist, after his death married a man named Burkhart, and, after his death, married Jacob Helman. She was three times a widow. At her death, she left a bequest by will to the Manor congregation. Penn Run was a part of Manor at this time.

Frank F. Holsopple, son of Joseph Holsopple, was elected to the ministry about 1886. He left for Juniata College, married, and lived in another congregation.

John W. Fyock was elected to the ministry June 9, 1892, and was ordained to the eldership in 1909. He served in Manor until 1916. James Widdowson was elected to the ministry but gave most of his time to teaching school in Pennsylvania and other states. Walter N. Myers was elected in 1901 and ordained to the eldership on June 19, 1910. He served as presiding elder at different times and had a continuous term from 1917 until 1936. After this period of willing service, his death occurred on July 19, 1938. E. E. Holsopple, elected May 27, 1917, moved to another congregation soon after his ordination on September 20, 1941.

Some of the ministers who served Manor were elected elsewhere and moved into and served this congregation. Jacob Soyster came from Morrison's Cove in 1850. He died February 20, 1885. Mark Minser came from Montgomery, September 12, 1880. Ira C. Holsopple, elected in New Jersey, served in Manor until called to Chester County. D. R. Berkey came from Montgomery in 1912. He had been elected in 1907 and

Old Manor  
Church, Near  
Penn Run



ordained an elder on October 28, 1917; he died May 26, 1923. C. D. Brendlinger resided in Manor at different short intervals. The free ministry gave a noble and sacrificial service to the churches. These men often traveled long distances by buggy, horseback, or foot. Their families also shared in this service as the ministers often left their work and were absent for long or short periods of time.

The first pastor, C. H. Wakeman, came from Virginia, began his pastorate June 1, 1924, and ended it November 1, 1926, when he moved to Cumberland, Maryland. During his pastorate the parsonage was built. The bequest by will of Sister Sally A. Helman of the Crooked Creek church helped to make this possible. Penn Run also shared in this bequest. On April 9, 1927, E. A. Edwards became pastor; he remained until April 1935, when he moved to another part of Pennsylvania. The addition to the Purchase Line church was built during his pastorate. From 1930 until 1935, the pastor also helped with the work at Montgomery. W. N. Myers shared in the work at both places. Dorsey E. Rotruck from West Virginia began his work as a full-time pastor of the Manor congregation on May 12, 1936, and served until April 1, 1943, when he resigned to take up the work at the Tire Hill church near Johnstown. He served the Manor congregation during the lean years of the depression, but in spite of the financial depression it was a period of growth for the church.

Improvements were made at the Diamondville church house with the help of other denominations who worship there. M. J. Weaver, who had been serving at Nappanee, Indiana, became pastor on August 1, 1943, and served until December 1, 1946, when he resigned and moved to the Middle District of Pennsylvania. This was during World War II, and Brethren service work had a prominent place. From 1946 until January 1, 1949, the church was without a pastor. The presiding elder, D. E. Rotruck of Tire Hill, and the pastoral board and deacons, together with the

congregation, arranged for supply preachers to come in from other congregations. Chalmer Dilling from Nanty Glo, his brother George, and Richard Grumbling from Johnstown preached for Manor during this period.

The church called Robert Kneff from Fairchance to begin his pastorate on January 1, 1949. At present, we have a membership of around two hundred ten. Plans are being formed to make improvements on the church house at Purchase Line.

Sisters Catherine A. Walker and Sally A. Helman each gave a gift by will to the Manor church. Sister Helman was a member of the Crooked Creek church. Sister Walker was a daughter of Jacob and Elizabeth (Wise) Fyock. Another daughter, Elizabeth (Fyock) Swartz, was outstanding as a teacher and in other work of the church. Her ministry to the sick, her personality, and her hospitality deserve mention. In her diary we found this item: "During this meeting by J. H. Beer, I cooked meals for 230 visitors, 21 strangers the most we had overnight at one time and 24 visitors the largest number for one meal." The Christian parents of the community deserve mention as they contribute to the work of raising Christian children to carry on the work of the church.

The Purchase Line aid society was organized January 31, 1924, with twenty-four charter members. Sister Lizzie Swartz was the first president. The society is now a part of the women's work group, who have been active in church work. The men's work group began their work as a group in 1944. They have been active in relief work in co-operation with the Brethren service program. Brethren service has been carried on under the leadership of Sister Velma Harbrige at Purchase Line and Sister Gertrude Patterson at Diamondville. In October 1944, Levi Ziegler officiated in the dedication of the gift of five heifers for relief work. It was the first service of this kind at which he officiated.

The Sunday school at Purchase Line consists of eight classes with an average attendance of about ninety-five members. J. W. Fyock and his son, Mark Fyock, served as superintendent for long periods of time. Others also have served faithfully and well.

Vacation Bible schools began in 1926, during the pastorate of Brother Wakeman. They have been carried on at both Purchase Line and Diamondville.

Manor has been interested in the cause of missions. Sister Elizabeth Swartz was a close personal friend of Ida Shumaker, Ida Himmelsbaugh, and other missionaries. We have a missionary department in our Sunday school. Mrs. M. J. Weaver taught a school of missions. Paul Weaver gave interesting talks about missions in Africa. Lila Berkey Peckover and her husband have been doing work in Puerto Rico. She is a granddaughter of D. R. Berkey.

Manor has an active CBYF, which co-operates with the circuit organization.

Music has played an important part in the Manor church. There are too many music leaders to mention all, but the names of Fyock and Wise appear among the leaders since the beginning of Manor history. The men's chorus deserves mention for its special music. Oliver Holsopple paid tribute to Hezekiah Berkebile for his contribution in music and Sunday-school work by saying that he once feared that everything would stop if he should quit working.

We should not forget the faithful janitors and those who give financially, but the greatest contribution that any church can make is to magnify the name of Jesus as the Savior. This is our greatest message: "Jesus saves, by his death and endless life." The name above all names in any church history is the name of Jesus.

—Committee: Beulah Houck, Galen Ober, Cora Fyock

#### THE DIAMONDVILLE CHURCH

Meetings at Diamondville were first held in the barn of Levi Ober in 1889. Following this, services were held in the union church of Diamondville, at which place services are still held. This being a part of the Manor congregation, the pastors at that time were Mark Minser and Joseph Holsopple.

Sunday school was first started in 1912, and in three years was one of the front-line schools of the district. Vacation Bible school was first held in 1923. Most of the history of the Diamondville church is included in that of the Manor congregation, of which it is a part.

—Beulah Houck

#### CHAPTER 26. THE MAPLE GLEN CHURCH

*Preaching at Peck's schoolhouse, 1850*

*First love feast, October 1882*

*Present church membership, 80*

This rural congregation, situated near the highest point of land in the state of Pennsylvania (Mount Davis, elevation three thousand two hundred thirteen feet), and although never having had a large membership at any one time, has sent forth from its sanctuary and Christian homes an exceptionally high percentage of talented men and women.

On September 17, 1846, Peter Shumaker and Elizabeth Shumaker, his wife, sold a parcel of land to the school directors of what was then Addison Township, for "the establishment and support of common schools in said district, according to law, to be held by them and their successors and assigns for the use of school and a place of worship for all Christian denominations, when not in use for school, but not to be sold and used for private residence." Within a few years, a little log building was erected and used for school and religious services by the Brethren. This was the beginning of public worship in the community. Later a frame building was erected on the same lot. We quote from *History of Somerset County*:<sup>1</sup>

#### THE GERMAN BAPTIST OR TUNKER CHURCH.

There was a preaching place at Peck's school house as early as 1850, . . . or even earlier, and was supplied by the [Elk Lick] district ministers. John Peck, Jonas Peck, Elias Peck, Moses W. Miller, with their wives, and Daniel and Moses Peck, were the charter members.

The history of the early settlers abounds with endurance, sometimes bordering on the heroic, and occasionally mingled with tragedy and pathos. It is of interest to remember the annual shipment of kegs of butter to Baltimore, and the famous maple sugar camps. But these material blessings were only the mediums for the production of manhood and womanhood through the church and the Sunday school.

The early public school became known as Dale View; the Sunday school held in the same building was also named Dale View. The report of the Sunday school at the first Sunday-school convention, 1879, names

<sup>1</sup> Welfley's *History of Somerset County*, Volume II. Page 498. Published, 1906.



Maple Glen  
Church

Jacob Peck as the delegate from the Dale View Sunday school. Joseph B. Sell is known to have been the superintendent on June 18, 1876.<sup>2</sup> They took up a "penny collection," which ranged from twenty-eight cents to a high of sixty-five cents. They had the following classes and teachers; first Bible class, Sue E. Peck; second Bible class, William Peck; first spelling class, Solomon Hershberger; second spelling class, William King; first abecedarian class,<sup>3</sup> A. A. Shumaker; second abecedarian class, Joel Slaughbaugh.

A plot of ground was purchased from Solomon Hershberger and his wife, Sally, in 1880 and the present church was erected. It was dedicated to the worship of God in May 1881. The first love feast was held in October 1882. The church was called "the Peck congregation of Elk Lick at Savage" until December 29, 1888, when the name was changed to Maple Glen.

The early church was presided over by elders from Markleysburg, Summit Mills, and Elk Lick, including Samuel Umble, Jonathan Kelso, Joel Gnagey, and Jonas Lichty. On September 27, 1896, J. N. Davis and L. A. Peck were ordained elders-in-charge of the Maple Glen congregation. Both had previously served the local church as ministers for several years. P. S. Davis, a son of J. N. Davis, was elected to the ministry on September 6, 1914. These brethren all served willingly, ably, and without any salary. About 1930 Maple Glen, Beachdale, Garrett, and Salisbury united in securing Guy E. Wampler as pastor. He remained until 1935 and was then followed by John D. Long, who was our pastor for three years. A. Jay Replegle took up the work in 1938 and served until December 1, 1948. In the spring of 1949 Ross Speicher of Accident, Maryland, became our pastor and still serves (1950).

The church has gone through many changes throughout the years. May it ever stand as it always has, a great lighthouse ready to guide and save weary travelers.

—P. S. Davis and Ross Speicher

<sup>2</sup> The first summer Sunday school is thought to have been organized in 1859.

<sup>3</sup> One teaching or learning the alphabet.

## CHAPTER 27. THE MAPLE GROVE CHURCH

*Church house dedicated, January 1894*

*Sunday school evergreen since 1908*

*Present church membership, 118*

In August 1893 the men of the church began to clear the ground, forest land, one-half mile west of Salix in Adams Township, Cambria County, which was deeded free to the Maple Grove church by Brother and Sister S. S. Knavel, preparatory to building a house of worship. Much of the lumber was donated and most of the labor too was donated by the men of the Johnstown congregation, of which Maple Grove was a branch. The building was completed and dedicated in January 1894 by George Rareigh, a minister of the Johnstown congregation. There were around thirty members, among them two ministers and one deacon, living near the church when it was dedicated.

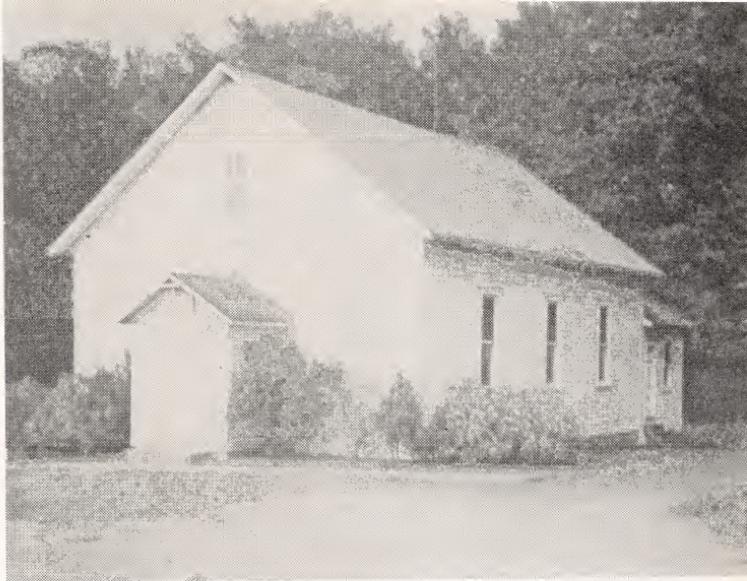
In March 1894 the first revival was held and nine new members were added. In June 1894 Brother C. W. Harshberger was elected deacon. In the spring of 1895 a Sunday school was organized with Brother C. W. Harshberger as the superintendent. He served as superintendent until he was called to the ministry in 1900. Church services were held every third Sunday for a few years, then every other Sunday until about 1907, and, since then, every Sunday.

Because of bad roads and bad weather, Sunday school was held only six months in the year, but, since 1908, it is held every Sunday. The pulpit was filled by the ministers of the Johnstown congregation. The following deacons served: Brother S. S. Knavel, C. W. Harshberger, I. S. Harshberger, S. M. Varner, A. B. Varner, H. H. Berkey, O. J. Rhodes, G. C. Stutzman, Paul Berkey, and Harold Trent. Two brethren were called to the ministry: C. W. Harshberger, 1900; and Lora B. Harshberger, 1910. In the summer of 1914, A. B. Varner, O. J. Rhodes, and G. I. Stutzman were elected deacons. A ladies' aid society was organized in February 1915.

In 1916 or 1917, Brother D. P. Hoover, a minister and school-teacher, moved to Salix to teach in the Salix school. He was a great help to the church and the Sunday school, but he remained only a few years until he became pastor of another church. He was followed by Irvin Vandyke, who was a good church and Sunday-school worker, but he lived at Salix only a few years until he moved to the state of Indiana. In the spring of 1923, Brother E. H. Blue became pastor.

Until this time, no love feasts were held at Maple Grove. Brother Blue arranged the church so that in September 1923

Maple Grove  
Church,  
Near Salix



the first love feast was held, and since then two feasts are held yearly. In August 1924 an additional room was built to the church. In August 1926 the church was wired and electric lights were installed. Four revivals were held while Brother Blue was pastor. In August 1926 Brother H. Q. Rhodes held a revival; as a result twenty-three members were added. In November 1928 Brother P. C. Strayer became pastor. Ordained to the eldership soon afterward, he was our elder also.

On April 3, 1929, Maple Grove became a congregation known as the Maple Grove congregation, with a membership of seventy. Since this time fifty-two new members have been added to the church through revivals. In 1930 the church was plastered, the basement was dug out, a heater was installed, the old windows were replaced by new ones, and the church was painted inside and outside. Several revivals were held.

On May 12, 1935, Paul Berkey and Harold Trent were elected deacons. In the fall of 1941 J. E. Murphy was elected elder and pastor. On August 8, 1943, Maple Grove celebrated her fiftieth anniversary. Fourteen new members have been added to the church since Brother Murphy became pastor.

Ten young men and one nurse have been called to serve our country. Five were sent overseas; four of them have returned safe home again, and the other one is in Japan. One brother was sent to Camp Kane and two were sent to work on farms. Brother Murphy and the Sunday school kept in touch with them by sending boxes and letters.

At this writing, the membership is one hundred eighteen; the enrollment of the Sunday school is ninety-seven. Because of emigration, the membership never grew to many over a hundred.

—Mrs. P. A. Berkey

## CHAPTER 28. THE MAPLE SPRING CHURCH

*Quemahoning organized at David Crofford's, 1849*

*First love-feast house, Fry church, built, 1875*

*Present church membership, 507*

Prior to the Revolutionary War, members of the Church of the Brethren lived in the territory which was later known as the Quemahoning congregation. We are told that Michael Thomas, Sr., was born in what is now Conemaugh Township, in 1774.<sup>1</sup> No effort was made to secure data on other early pioneers, as we want to reserve space at the end of this chapter for the one-hundredth anniversary sermon by J. M. Blough.

Following the division of the "Glades" church in 1849, that section which became known as the Quemahoning congregation covered an area of about three hundred square miles. It comprised Conemaugh, Jenner, Quemahoning, Lincoln, and parts of Shade and Somerset townships, and extended from the top of Laurel Hill on the west to the foothills of the Alleghenies on the east, and from within three miles of Somerset on the south to the Cambria County line on the north.

In this territory there were eighteen Brethren families whose houses or barns were used regularly for preaching services before the first meetinghouse was built.<sup>2</sup>

After the division of the county, the members of this territory convened in council in Brother David Crofford's large barn to consider whether the division was acceptable to them. . . . there were strong objections, as it would deprive them of the efficient services of

<sup>1</sup> Blough's history. Page 546.

<sup>2</sup> *Ibid.* On page 155 the names of the families are given.



Maple Spring  
Church  
Before  
Remodeling

the Berlin preachers. But upon being promised that those brethren would continue to do a part of the preaching, they agreed to the division, and the organization was effected. All the services were then conducted in German.<sup>3</sup>

The location of Brother Crofford's home and barn is now covered by Quemahoning lake. The first meetinghouse in the con-



Pine Grove Church, Built in 1855

From Walker's Map of 1860

gregation was built in 1855 near the Quemahoning creek, in Jenner township, and was named Pine Grove. This was a half mile north of the place where the church was organized and the first love feast held. This house was in constant use for fifty-six years, the last service having been held July 23, 1911.

Here Brother Blough quotes from his diary:

Today was the last meeting in the old Pine Grove meetinghouse. The day was beautiful and the house crowded, with some on the outside. The speakers were: Jonathan W. Blough, S. P. Zimmerman, I. B. Ferguson, Jerome E. Blough, A. J. Beegly, S. S. Blough, E. E. Blough and J. M. Blough. The moderator, P. J. Blough, also spoke. People present from far and near. Very sad; so much weeping.<sup>4</sup>

Quemahoning Lake now covers this sacred spot.

The first Sipesville house was built in 1860, on land purchased from Abraham Baker. The first love-feast house (forty by seventy feet with basement under the entire building) was erected in 1875, near the present town of Jerome, on land donated

<sup>3</sup> *Ibid.* Pages 155 and 156.

<sup>4</sup> Blough's history. Page 160.



The Old Fry Church (Replaced by Maple Spring)

by Daniel Fry. The present name of this house is Maple Spring. In 1878 the fourth meetinghouse was built at the foot of Tire Hill, on land donated by John Kaufman. A church called Sugar Grove was erected at Blough Station in 1890, on land donated by Jacob B. Blough. The new and more modern Maple Spring edifice was dedicated on March 4, 1906.

Our first Sunday school was organized at Pine Grove, in the spring of 1880, with Aaron Blough, superintendent, P. J. Blough, assistant superintendent, and Jerome E. Blough, secretary, but because of opposition it was discontinued at the close of the second summer. During 1886 and 1887 a Sunday school was carried on for a short time in the Sipesville house. After some years, however, schools were opened in all our churches. While we were somewhat slow in taking up Sunday school work, we were in the lead in local Sunday school conventions in Western Pennsylvania, and for a number of years the only church to hold such meetings. The first one was held in the Pine Grove house in August, 1897.<sup>1</sup>

This congregation undertook the support of a missionary in India in 1904, being the second in the district to pledge itself to this work. At present the Maple Spring church is what remains of the Quemahoning congregation. Sipesville was made a separate organization in June 1920. In June 1922 Hooversville and Sugar Grove became a separate pastorate. And in October 1923 the Tire Hill church became a separate congregation.

Ministers in this congregation in 1915 were P. J. Blough, S. P. Zimmerman, Isaiah B. Ferguson, N. H. Blough, Charles W. Blough, and E. Percy Blough. George Maust, W. D. Rummel, Paul Rummel, and Galen Blough have been elected to the min-

<sup>1</sup> Blough's history. Page 163.

istry since 1915. Kenneth Blough was installed on April 17, 1932; E. Paul Weaver was licensed to preach on January 1, 1932, and was advanced one year later.

H. C. Hess was our first supply pastor. W. K. Kulp was the first regular pastor. He was followed by M. J. Weaver. Our third and present pastor is J. M. Geary. Elder Geary is greatly interested in the work of the Kingdom. He is a forceful speaker, and under his leadership the church has greatly increased in numbers and in spirituality.

—N. H. Blough

ONE-HUNDREDTH ANNIVERSARY SERMON, MAPLE SPRING  
CHURCH OF THE BRETHREN

By J. M. Blough

The church is the grandest institution in the world. The church is the most precious, and the most useful institution in the world. Christ said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." That is the church which we enjoy today; that is the church in which we have membership today; and that is the church that is represented here this afternoon. Through nineteen hundred years that church has persevered and prospered, in spite of persecution, in spite of enemies—sometimes even enemies within the church. The church purchased by Christ's own precious blood has come down through the years a faithful, persevering, victorious church. And what a glorious heritage has come down to us—the grandest, most glorious heritage, the church of Jesus Christ.

I am very happy to be permitted to return from India in time to have a part in this celebration today, for the Quemahoning church is very dear to me. It's the church of my childhood. It's the church that brought me salvation. It's the church in which I led my first prayer meeting; and in the old Maple Spring house in which I used to worship, I taught my first Sunday-school class. It's the church that elected me to the ministry and ordained me as well, the church for which I have prayed throughout the years, and a church whose fellowship I have always greatly enjoyed, and which I enjoy today.

For one hundred years, in this part of the United States, this church has given out its witness and its testimony. And throughout the generations that have gone, the brethren and sisters who were members of this church lived faithful lives and brought the heritage down from one generation to the next, even unto us in this present day. You know we come onto the platform of life as people that perform in a drama, and say our little piece and then move off. But the church continues even though its ministers pass away and its members pass away. The church is the heritage that comes down through the ages and through the generations, and it has come down to us today. I would like to have us think for just a moment of the faithful ones who have served this congregation—the elders, the ministers, the deacons, and all



Pine Grove Sunday School, 1909

the members of the church, faithful men and women; and, my friends, you know as well as I, and better than I, how many of them lie out here in this cemetery. If you don't know, take a little time and read the names you find out there, all faithful and true to this Quemahoning congregation.

And I wish I might speak to the other churches that have been organized out of the Quemahoning congregation—Sipesville, Hooversville, and Tire Hill. When the Quemahoning dam was built, the oldest church house, Pine Grove, had to be torn down. That was my childhood place of worship, and that was where I was converted. It seemed to me, when I heard it, as if the heart was torn out of the Quemahoning congregation, because close to that spot the church was organized. But I am happy to say and to know that even with that place of worship gone, these other four places have prospered through the years.

Now what of the future? Brethren and sisters, *what of the future?* The present generation is responsible for this heritage which has come down to you. You have received the church. What will you do with it? This heritage that has come to you—how are you going to pass it on to the next generation? That's the thing that ought to concern us today, and I am here to give you a warning this afternoon. I do it with a sad heart, but I am glad for the opportunity of giving it. You know that there are false teachers in the land. There are false doctrines being proclaimed throughout the Brotherhood. There are false pastors who are leading some of our church members astray by false doctrines, tearing congregations to pieces, bringing schism and faction into the church, drawing away people with the purpose of establishing independent congregations. All of this is very sad, and it makes me weep. Oh, God grant that these divisive influences may never come to the Quemahoning congregation! And I ask all of you to stand firm and true on the rock Christ Jesus and live ever faithful and true to the doctrines of the New Testament, which are also the doctrines and principles of the Church of the Brethren; and may division never come to the Maple Spring church or any of these that have been carved out of the old Quemahoning congregation. Preserve it, my friends, take care of this heritage that has been handed to you, and hand it on to the next generation as pure and as strong and as honest and as faithful as you have received it.

Now I want to call your attention to the last great message of the Lord Jesus Christ, who is the head of the church. I want to refer you to the grand vision and the revelation of the Lord Jesus Christ, the account of which (Revelation 1:9-20) was read to you by our brother. It was a time of persecution, one of the first great persecutions that tried to destroy the church when the church was still young. John had this vision on the Isle of Patmos, as you know; and it is very interesting to me, because it is the last vision we have of Jesus Christ, our Savior. John heard a voice behind him, and note what he saw when he turned to see that voice. I want you to get this vision; he saw *seven golden candlesticks*—seven golden candlesticks all in a row as they appeared in the temple, the grand golden candlesticks in the temple.

These seven candlesticks represented the seven churches in which John was particularly interested. But as seven is the number which

in the Scripture represents completeness, I think the messages that were given to these seven churches are messages to the entire universal church of Jesus Christ, and messages to the Maple Spring congregation today. Seven golden candlesticks! Christ said to His disciples, "You are the light of the world." That is what candlesticks are for, to give out light to the world. Christ is the Light of the world; the church is the light of the world; we are the light of the world, to shine out in the great darkness which sin has brought upon us. *Golden candlesticks!* How precious the candlesticks were! That is how precious the churches are, how precious the Maple Spring church is. How precious in the sight of God! Because He gave this vision we know that every church, every local congregation is precious in the sight of God.

The next verse says, "And in the midst of the seven candlesticks I saw one like unto the Son of man." It is none other than the Lord Jesus Christ Himself, the head of the church, He who said, "I will build my church." And He has built it, and is building it still. In the midst of these seven churches was the Lord Jesus Christ. And John saw Him "clothed with a garment from head to foot, and girt about the breast with a golden girdle." This was the costume which represented royalty and authority. I am inclined to think that the idea of judgeship is perhaps the dominant one in this vision; because if you read the messages to the seven churches, which follow in chapters 2 and 3, you will notice that He says every time, "I know thy works, I know thy toil, and thy patience. I praise you for this, I condemn you for what you have not done, and for what you have done that is wrong. And if you don't repent, I will remove your candlestick." That's none other than the voice of the judge, the voice that knows: that is Christ speaking to His churches.

In appearance "His head and His hair was white like wool." Remember what is said in Proverbs, "The hoary head is a crown of glory." The beauty of old age is the hoary head. Here Christ appears with hair as white as wool, Christ the eternal Son of God, whose years cannot be numbered—without beginning, without end. Christ—the Son of God—yesterday, today, and forever the same! He changes not. Before the world was, Christ was. Here we see Him representing His eternity. And "His eyes were as a flame of fire." What does that mean? It means that those eyes were able to see everything in this great universe of ours. Nothing can be hidden from those eyes; they are too piercing. Darkness cannot hide from Him. The darkest corner in the darkest closet cannot hide from Him. Oh, no! Christ sees and therefore knows everything that is going on. Not only that, but those eyes pierce right down into the heart and perceive there the motives, the desires, the longings of every soul. You can't hide a thing from your Master, with whom you have to do, and who will someday be our judge.

"And His voice as the voice of many waters"—a tremendous voice. Above, it says it is the voice as of a trumpet, so loud that it can be heard far and wide. And you remember that in the gospel it is written that His voice some day shall be heard not only by the living but also by the dead. Not only those who have just passed away but those who have been buried for centuries shall hear that voice when the day comes. Oh, what will it be for those unprepared to hear it! Here in the Book

of Revelation it says that they will cry out for the rocks and the hills to fall upon them to hide them from the face of what they consider an angry God. Only a just and a holy God He is. But to the sinner, who stands condemned before the judge, He is a consuming fire.

"And He had in His right hand seven stars." At the end of the chapter it says, "The seven stars are the angels of the seven churches." Now angels are ministers; and I understand that those seven angels represent the seven ministers or pastors of these churches—right in His hand, the right hand of Christ. What does that mean? Oh, that is a blessed thought! How Christ considers the pastors, the undershepherds of His church! He holds them in His right hand; He protects them, for they are serving His church. They are precious in His sight. The candlesticks represent the churches; the stars represent the ministers of those churches.

"Out of His mouth proceedeth a sharp two-edged sword." You must remember this is a vision. We will not see it like this, but this can mean only one thing. What comes out of the mouth of God, or out of the mouth of Christ, are words of truth and righteousness by which He will judge the world, at that day—a two-edged sword that cuts both ways. "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." That's the word of God which we have today and which we honor; and if we obey it, it will stand in our favor at that grand and glorious day. But if we disobey, it will stand there to condemn us.

His countenance was like the brilliant sun at noonday. Yes, the churches are only candles, but Christ is the sun, the sun of righteousness, the sun that shines throughout the ages, the sun that has driven back darkness. But still there is so much darkness in the world. Why? Because these candles of His haven't given out as much light as He expected them to do. These candles are burning too dimly throughout this land of America. They are burning too dimly around this great, wide world of ours. Oh, for large, brilliant, glorious candles like lighthouses shining out in the darkness, so that no longer men would be compelled to walk in darkness!

Seven golden candlesticks, seven stars in His right hand—this vision had a wonderful effect upon John. He fell down to worship. He fell down as one dead. The voice said, "Fear not. . . . Fear not; I am the first and the last. . . . Fear not, I am the living One. Fear not, I am the One that died there in Jerusalem on the cross of Calvary. I am the One that was raised to life again. I am your Jesus. I am the One who said to you before I left you, 'Lo, I am with you always, even unto the end of the world.'" And that is the promise that comes down to us today.

What is this lesson? From the history of this church I think all of us are convinced that this Christ has been in the midst of the Quemahoning congregation. I feel satisfied that this is true. If Christ had not been in this congregation, we wouldn't see today or experience today what we do. As we heard in this morning's sermon, "Christ has been here." Christ is here. Christ has been worshiped here. Christ is being worshiped here, Sunday after Sunday. Christ's presence is here. "Lo, I

am with you" has been fulfilled with you, brethren and sisters; and you worship here as you have worshiped through the years. And I know that He is with the other three congregations of the old Quemahoning church. O blessed Christ!

You know what happened to the temple in Jerusalem—the beautiful temple that Solomon built to the glory of God, and the wonderful worship that was carried on there for years, and the priests and the sacrifices and everything connected with it. But do you know, my friends, that one day it came to pass by vision that the glory that was in the Holy of Holies departed from the temple to the threshold and then to the Mount of Olives and disappeared? The presence of the great Jehovah which had been in the temple was there no longer. Oh, I pray to my God this afternoon that Christ may never leave the Maple Spring church! If He does, the glory of the Lord will pass away from you, and you will not be able to enjoy the presence of Christ as you do today.

Who enjoys His presence? Everyone that is faithful and true, everyone that is obedient. Everyone that loves Christ has the promise of His presence with Him. "Fear not, I was dead and am alive again." I am the One that was with you. Think of Christ fifty years after he ascended to heaven, and the glorious manner in which He came back to John on the Isle of Patmos in order to give through him a message to the churches that were going through a fiery trial of severe persecution. "Fear not, I am with you." And today, my friends, we do not have that kind of persecution; but Satan is still alive, and he tempts us in other ways. And I beseech you, brethren and sister, this afternoon, keep away from the worldliness with which you are surrounded. Live lives that are holy and pure and worthy of Christ, the Christ who died for you. Stand true, I beg of you, to the vows you have made—the vows you made when you were baptized. Remember what they were, and do not flirt with the world and the worldly pleasures.

Seek not great things; seek the Lord; seek His Kingdom; seek the salvation of men; and seek to make this Maple Spring congregation a brilliant light on its candlestick, that will shine out in Jerome, and in Holsopple, and in Davidsville, and in all the hamlets around about.



Maple Spring  
Church,  
Being  
Remodeled,  
1950

Oh, that the influence of this congregation may increase, that your influence may spread out over the community and be increased; and that people, the unchurched and the unsaved people in this community, may know that Christ dwells in this congregation, and that they may desire to come to Him for salvation, and to you for fellowship! I wonder, since coming back to this country, at the carelessness and the indifference on the part of thousands of people to the invitation of the Lord Jesus—hardened in sin, and the appeal goes in vain. I rejoice this afternoon that that is not true of you. Your presence here shows that you believe in Christ, that you love Him, and that you serve Him. May He keep you true and faithful to the end! “Be faithful unto death, and you shall have the crown of life”—*the crown of life!* May the eternal Father keep all of you children true to Himself is my prayer. God bless you!

—Sponsored by Harold Seese;  
recorded by S. H. Lloyd Himes

## CHAPTER 29. THE MARKLEYSBURG CONGREGATION

*Congregation first organized, 1814*

*Separated from Sandy Creek, 1879*

*Present church membership, 268*

When the first Dunkers settled in the vicinity of what is now Markleysburg is not definitely known. It was likely soon after 1800, if not before.<sup>1</sup> In 1810 Michael Thomas, Sr., with his wife, Magdalena Maust Thomas, and their large family of children, left Conemaugh Township, Somerset County, and moved to a farm near what is now Markleysburg, Fayette County, near the West Virginia line. When his brother, Alexander Thomas, moved to the Markleysburg area we are not told, but it was before 1814. Another family, that of Jacob Fike, also came before this date.

For the first sixty-one years' history of the Markleysburg congregation we are indebted to Brother M. J. Thomas, who in 1875 wrote an account of this church, which was published in the *Primitive Christian* of March 7, 1876, under the title, “Historical.” He says:

In the year 1811, there was, in the south-eastern part of Fayette County, Pa., in the neighborhood of Markleysburg, a small congregation of Mennonites, who had no regular minister to preach for them.

<sup>1</sup> “Jacob Thomas settled in Wharton township, along the Cumberland Road (Route 40), purchasing 421 acres, and allowances. The land was Warranted on March 12, 1794; and Surveyed on May 23, 1795. On February 10, 1840 the Patent was issued to Andrew Stewart.”—The Horn Papers, Volume III. Map 25.



Markleysburg Church, 1926

About this time Brother George Hinebaugh, a minister of the Brethren, of the Elk Lick church, would occasionally preach in the neighborhood of these Mennonites; and in the same year (1811) he baptized Magdalena [Maust] Thomas, wife of Michael Thomas, and mother of Elder Jacob M. Thomas.

Sister Thomas was the daughter of Abraham Maust, and had been born near what is now Summit Mills, in the Elk Lick congregation, from which Brother Hinebaugh came. Our historian continues:

She [Magdalene Thomas] was the first person baptized in this church. Brother Hinebaugh continued his visits, and, in the course of three years, the number baptized had increased so that in the fall of 1814 they appointed a lovefeast at the house of Brother Jacob Fike, one mile from Markleysburg. Elder Samuel Garber, of Rockingham county, Va., was present, and officiated at this meeting. An election was held for one speaker and one deacon. The lot fell on Jacob Fike, speaker, and Alexander Thomas, deacon,—the former father-in-law and the latter uncle to Elder Jacob M. Thomas. Then and there was this church organized. . . .

About this time Brother Stuckman, a minister of the Jacob's Creek church, Pa., and Brother Leatherman, of George's Creek, Pa., would occasionally come and preach for this newly organized church. In 1818 John Boger, a deacon of the Berlin church, moved into this church. In 1824 an election was held for two speakers,

and two deacons.<sup>2</sup> John Boger and Samuel Hazelett were chosen speakers, and Christian Musser and a brother Landman, deacons. Up to this time all of the preaching was in German, Samuel Hazelett being the first English speaker elected. This same year, 1824, Brother James Kelso, a minister of the Cumberland Valley church, Md.,<sup>3</sup> moved into the bounds of this church. Now, ten years after its organization, there were in this church, four speakers—two German and two English—three deacons, and as near as we can learn, 30 members. From 1824 to 1834 the church had but few additions.

The Sandy Creek congregation, across the line in West Virginia (then Virginia), was organized in 1835<sup>4</sup> and for the next forty-four years seems to have included the Markleysburg territory. We continue with the account entitled "Historical":

In 1835 Jac. M. Thomas and Geo. Moyer (Meyer) were elected deacons. In 1836, or about that time, Jacob Fike (minister) moved into Ohio, and J. Kelso (minister) into another congregation, and a choice was made for two speakers and two deacons. Jacob M. Thomas and George Moyer were chosen speakers, and John M. Thomas and Samuel Boger deacons. In 1841 Andrew Umbel and Michael M. Thomas were elected speakers, and Joseph Zimmerman and Joseph M. Thomas, deacons, brethren Musser and Landman (deacons) being now dead. In 1845 George J. Thomas, Christian Fike and Christian Thomas were elected deacons.

In 1850 this church built her first meeting-house, known as the Salem church. . . .<sup>5</sup> In the fall of this year, 1850, at the first love-feast held in their new house, Jacob M. Thomas was promoted to the eldership.<sup>6</sup>

Samuel Hazelett now being dead, and George Moyer, from some cause, having left the church and attached himself to the fraternity known as the Shoemakers, both being ministers, at this same meeting [1850] P. J. Brown and Christian Harader were elected speakers—both English. In 1852 John Boger died, and the German now ceased to be spoken. In 1856 Christian Harader (minister) moved to Iowa. In 1857 Samuel Umbel, Larkin Hall and J. M. Bennet were chosen ministers, and John Seese, Solomon Workman, and Franklin Shirrer, deacons. In 1858 F. C. Barnes was elected deacon, and Jacob Beeghly, minister, moved here.

In the spring of 1861 several series of meetings were held by the labors of P. J. Brown, Jacob M. Thomas, and Jacob Beeghly, which resulted in the addition of 91 by baptism and 5 reclaimed. This same year George Moyer came back to the church again. In 1863 Joseph M. Thomas, deacon, moved to Ohio; Larkin Hall, minister, to Iowa; and F. C. Barnes elected minister and M. J. Thomas deacon. In 1864 P. J. Brown, minister, and J. Zimmerman, deacon, moved to O., and Jas. A. Ridenour, minister, moved into this church. In 1864 George Moyer died. In 1866 M. J. Thomas was elected minister; and in 1867 Henry Griffith, Henry Turney, John Romesburg, Jacob Beeghly, and Samuel Thomas were elected

<sup>2</sup> Foster M. Bittinger's *A History of the Church of the Brethren in the First District of West Virginia*, pages 86 and 87, says, "John Boger was elected somewhere between 1830 and 1835."

<sup>3</sup> Blough's history, page 442, says that he "moved from Western Maryland to Fayette County about the year 1824."

<sup>4</sup> Bittinger's history, page 85, says, "Sandy Creek was organized in 1835."

<sup>5</sup> Bittinger's history, page 88, says, "It was built about 1845."

<sup>6</sup> *Ibid*, page 87: "Jacob Thomas was . . . ordained to the eldership in 1841."

deacons. In 1869 Joseph Recknor was elected minister, and Joseph Guthrie deacon. In 1870 John Romesburg died; in 1871 Samuel Boger, deacon, died; in 1872 Henry Turney, deacon, died, and John Schrock, deacon, moved into this church. In 1873 Jacob Rush was elected minister, and Ezra Thomas and P. Strausser, deacons. In 1874 John Wilhelm was elected deacon. In 1874 Harrison Glover, deacon, moved to Nebraska, and Elder Solomon Buckalew moved into this church. So at this date, 1875, 61 years after the organization, this church has 9 ministers—2 of whom are Elders—14 deacons, and a membership of about 400.

Eighteen ministers have been elected in this church and twenty-eight deacons.

Of the ministers, 4 have died, 1 is in Missouri, 1 in Ohio, 1 in Iowa, 1 in Westmoreland county, Pa., 1 in Garrett county, Md., and 9 are still at home.

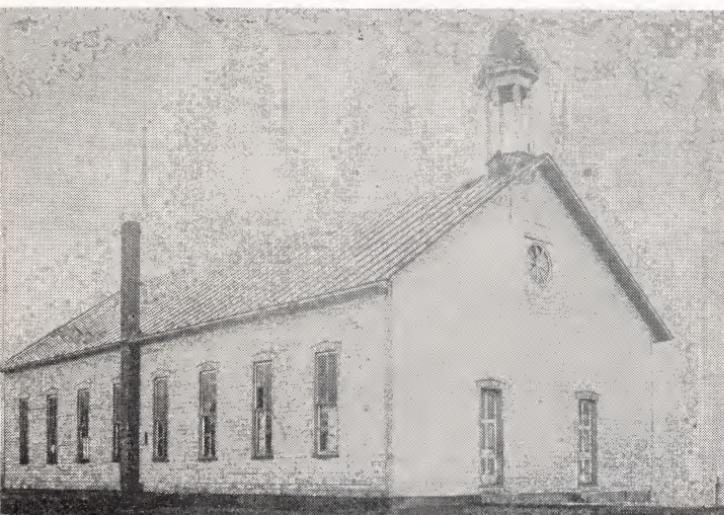
Of the deacons, 7 have died, 2 are in Ohio, 1 in Nebraska, 5 are now speakers, and 13 are still at home.

[Signed] M. J. Thomas

In telling about the organization of this church, he says, "It is now known as the Sandy Creek church, W. Va." but he fails to say when it became so known. Your present editor is of the opinion that it was largely a matter of undetermined lines, for we know that council meetings were held at Markleysburg, as is evidenced by the "news" sent by Jacob Beeghly of Markleysburg and published in the *Primitive Christian*, February 22, 1876, from which we quote:

At Markleysburgh, Fayette county, Pa., on the last Saturday of January we had a church meeting to settle some difficulties, which were, like a dark cloud, hanging over the church, which the Lord removed with his all-powerful word and Spirit, and by the help of his faithful servants, elders Jacob M. Thomas, Solomon Bucklew, and Michael J. Thomas, and the prayers of the church that the Son of Righteousness might shine brighter here now than for many years.

Brother Bucklew preached in the evening after the church



Pleasant View  
Church,  
Built in  
1879 Near  
Markleysburg

meeting and on Sunday forenoon and night, and on Monday at half past ten o'clock. After this meeting ten were received by baptism. The meetings were continued day and night until Saturday. During the meeting at this place 22 were baptized, and 5 were reclaimed. Brother Bucklew was the principal speaker during the meeting. There was a large attendance, both of members and spectators; and may God bless them for their good order during the meeting.

Whether the Markleysburg church became affiliated with the Sandy Creek congregation at the time of the latter's organization in 1835, or at a later date, we seem unable to determine now. But both Brother Bittinger and Brother Blough, in their respective histories, agree that Markleysburg was cut off from Sandy Creek in 1879, and in October of the same year was organized into a separate congregation.<sup>7</sup> And as further evidence, the editor has a recent letter from Sister Cora Glotfelty, of Addison, Pennsylvania, in which she says: "The Markleysburg Church was taken from Sandy Creek the year I was born. I was born and reared on the farm owned by Jacob Thomas, he being my father's uncle. My maiden name was Thomas. A second cousin to Jeremiah Thomas, I am the oldest active member at Markleysburg." Brother Bittinger says, "It was agreed at the time of the separation that those members living along the state line could still hold their membership in the Sandy Creek congregation if they so desired." Accordingly, the recently built Canaan church is just across the line in Pennsylvania. Also, the Asher Glade church, now a part of the Markleysburg congregation, is across the line in Maryland.

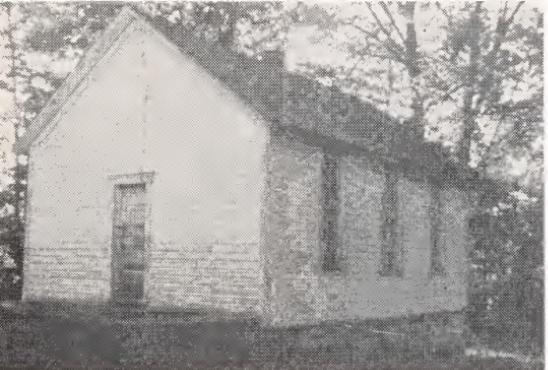
In this division, the Bethel meetinghouse fell to the Markleysburg side. Blough says this house was built in 1865, but the historian of the Farmington-Bethel congregation in this volume says, "The first building was dedicated in 1875."

Solomon Bucklew was made elder-in-charge of the newly organized Markleysburg congregation. While the Bethel church provided a place of worship for the western part of the membership, it became necessary to erect a love-feast house for the eastern section. This same year the large frame Pleasant View church was built at the edge of the village of Markleysburg.

The first sermon in this house was preached by Elder Jacob Thomas, by special request, when he was eighty-five years of age. This was a Saturday evening in October 1879. The next day, H. R. Holsinger delivered the dedicatory sermon.

The Asher Glade house was built in 1895 and was dedicated by Elder Jeremiah Thomas. Union Chapel was built in 1896. One Methodist, one Lutheran, and one Brethren (Jeremiah Thomas) minister took part in

<sup>7</sup> Minutes of District Meeting of Western Pennsylvania (1881). Page 96.



Asher Glade Church

young folk at the preaching services that night.

One year after the organization of Markleysburg, 1880, Jacob Beeghly and John H. Meyers were ordained. Jasper Barnthouse was ordained in 1896, but moved to Uniontown in 1903, to become pastor of the church there. Solomon Bucklew, in 1887, moved to Illinois, returned in 1914, and left again in 1915. John H. Meyers moved to Somerset County in 1893, returned in 1903, and died August 11, 1913.

Some others who labored here after the second organization (1879), but before 1915, were Jeremiah Beeghly, Marshall J. Weller, Marlin J. Maust, Silas Fike, and Jacob J. Rodehavor. Marlin J. Maust moved to Everett, Silas Fike to Uniontown, and J. J. Rodehavor to Mount Pleasant.

At the Elders' Meeting of 1915, J. J. Shaffer was appointed by the district to assist the two aged elders, S. C. Umbel and Jeremiah Beeghly, and Brother M. J. Weller. Brother Shaffer was followed by D. K. Clapper as nonresident pastor of the congregation. Then Calvin R. Wolfe, who had been doing some preaching in the congregation for several years, moved to Markleysburg in 1921 and served as resident pastor until 1936 or 1937, except for about three and one-half years, when Newton D. Cosner and Homer C. Hess served as pastors. During the years 1921 and 1922, revivals were held in the various churches, and more than one hundred twenty-five new members were re-

ceived into church fellowship. The congregation, at that time, included Sand Spring, Asher Glade, Markleysburg, Union Chapel, Bethel, Furnace, Wharton Independent, and the Spaw church. In recent years, the western portion has been made a separate congregation, known as Farmington-Bethel.

Brother Cosner was pastor from 1924 to 1926. During this period the new church was built in Markleysburg. It was dedi-



Union Chapel

cated in 1926. Brother Hess was pastor from September 1, 1927, to September 1, 1928. Following Brother Wolfe, Berzy B. Ludwick served as pastor for eleven years, from 1936 to 1947. The new parsonage, attached to the church at Markleysburg, was built during his pastorate. Brother Ludwick made the plans for this eight-room house, did much of the work, and directed all of it. George H. Jeffrey is the present pastor (1950).

A complete list of the deacons who have served this congregation is not available, but some of them not previously named are Michael Umbel, Moses R. Thomas, Abraham Miller, Milo Thomas, Elijah Umbel, Sylvanus Thomas, Andrew Chrise, W. H. Thomas, Lloyd Umbel, Amos Umbel, Marcellus W. Fike, Francis J. Thomas, Andrew Dennis, Joseph A. Weller, Isaac M. Thomas, Isaac Umbel, Thomas Frazee, Harry Thomas, and Orval Weller.

Such is a brief and fragmentary history of this congregation over the past one hundred forty years. If the complete record of events had been preserved, our hearts would throb at the consecration and the devotion, and, doubtless, our eyes would be moist from the pathos that ran through these years. Out of this fellowship have gone forth some of the great leaders of both the Church of the Brethren and the Brethren Church, as well as a loyal membership, both at home and in many other churches.

—Edited by W. J. H.

## CHAPTER 30. THE MEYERSDALE CHURCH

*Love feast at John Burger's, 1783*

*First church house erected, 1851*

*Present church membership, 500*

The recorded history of the Meyersdale Church of the Brethren covers a period of one hundred sixty-seven years. Just how many members lived in this community prior to the spring of 1783 we do not know. John Burger was one, and it is thought that Christian Hochstetler had been baptized previously by Elder George Klein.<sup>1</sup> His wife, Barbara Rupp Hochstetler, had united with the church while still living in Berks County. He was "taxed on wild land" in what is now Somerset County in 1776. In 1785 he was living two and one-half miles

<sup>1</sup> *History of the Hochstetler Family.* Page 37.



Present Meyersdale Church of the Brethren

ren who organized this "arm" or "branch" of the church and officiated at the love feast were "from the east," but their names were not recorded. Seven years later, Brother Keagy was made "Bishop of the church in Somerset County."<sup>3</sup> After Bishop Keagy's death in 1806, Michael Moyer (Meyer) was

constituted Bishop in the place of said John Keagy. When Michael Moyer died, leaving a vacancy his place was filled by two individuals, Peter Kober and John Forney. At the death of John Forney, Jacob Moyer was ordained in his place. So that the said Peter Kober and Jacob Moyer are the present presiding Bishops of said church or congregation in said County of Somerset.

This arm or branch of the church in Somerset County grew until about 1840 there were twenty families "on the river" (Casselman). "It was in the houses of these, or in their barns, that the meetings were held throughout the year."<sup>4</sup>

Until 1849 the entire county, except the Shade church, was a single congregation, with preaching places at different points. A large church edifice, Pleasant Grove, was built near Berlin in 1845. The very large building at Summit Mills was erected in 1846. Another church was built at Berkley Mills. Blough gives the date as 1850, but it must have been earlier, as the Annual Meeting committee of 1849 met at Berkley Mills. The first Meyersdale church was erected in 1851, on the site of the present edifice.

<sup>2</sup> Holsinger's *History of the Tunkers and the Brethren Church*.

<sup>3</sup> Somerset County courthouse deed book, Volume 30. Page 414. In the deed for land on Elklick Creek, "made the 29th day of October, 1849." This was the lot on which the Summit Mills church stands.

<sup>4</sup> Blough's history. Pages 82 and 83.

southwest of Salisbury. Other members were likely living near.

John Keagy was a deacon when he came over the mountains from York County in the spring of 1783. John Burger owned what is now South Meyersdale, and on his farm in the autumn of 1783 a love feast was held, the first one in Somerset County of which we have a record.<sup>2</sup> Deacon Keagy was promoted to the ministry and another brother was elected to the deacon's office. The visiting brethren

In that historic year, 1849, the Annual Meeting was held in the Pleasant Grove church, Berlin, to consider the needs of the church in this county. A committee was appointed to divide the church into districts (or congregations). Four were made as follows, each to be presided over by a bishop: Quemahoning, Berlin, Middle Creek, and Elk Lick (Meyersdale being in this last-named district). Up until 1855 the preaching was almost all in the German tongue. At that time younger ministers began to preach some in English.

In 1877 the Meyersdale congregation was separated from the Elk Lick district, and Bishop Conrad G. Lint, who had been



First Meyersdale Church, Built in 1851  
From Walker's Map, 1860

the bishop of the entire Elk Lick district for ten years, was continued as elder of the new Meyersdale congregation, which included the local church, Berkley Mills, Hochstetler, and Kennells Mills (and later Hyndman).

The first meetinghouse, built in 1851 and known as the German Baptist Church of Meyers Mills, was used for thirty-one years. The town's name was changed to Dale City, and finally to Meyersdale, before the second and larger two-story frame structure was erected on the same location in 1882. This second building was in use for forty-one years. If space would



Second Meyersdale Church  
On same lots as first and present  
edifices

odicals into a single church paper, the "New Series, Vol. 1, No. 1 [being dated] Jan. 6, 1874."

The Annual Meeting of 1873 was held in a barn near Meyersdale, and at that meeting the "first reporters for our church papers" had been tolerated. They were located in the "loft" of the barnfloor, just above the moderator, clerks, and delegate body, so that they could hear well.

The Annual Meeting of 1894 was held in a "tabernacle" especially constructed for the occasion, with a large dining hall near by. At this meeting the church had launched out into "world-wide missions" by the consecrating of Brother and Sister Wilbur B. Stover and Bertha Ryan to the India mission field. Our beloved Miss Ida C. Shumaker was born in 1873 and was a public-school and Sunday-school teacher, at the mature age of twenty-one years, when she witnessed this first dedication of lives for the land of "sunny, sinful India."

Conrad G. Lint served the Meyersdale church as a minister for twelve years, 1855 to 1867, and as bishop for forty-five years, 1867 to 1912. Following Brother Lint's retirement, William M. Howe was secured as an employed full-time pastor, but he was permitted to serve only a few years, dying in the pastorate.

<sup>5</sup> In the report of his "visit—to make Dale City our future home," he says, "There is neither Sunday school or Bible class, but all with whom we conversed upon the subject expressed an anxiety for both. They want some one to lead off. Those who could and would lead, are too busily engaged in other duties and callings. The people surrounding the town for miles are almost entirely of the faith of the Brethren, and a more wholesome community could not be desired" (from the *Christian Family Companion*).

It is claimed that a Sunday school was organized in 1857, but no record is available, and there is no knowledge as to how long it was continued.

permit, the thrilling story of those seventy-two years would fill many pages of most interesting history. The Baltimore and Ohio Railroad had been built through the town in 1871, making possible the location of H. R. Holsinger's printing plant here.<sup>5</sup> That same year (1871) Brother Holsinger was elected as Sunday-school superintendent. After about two years, James Quinter purchased the *Christian Family Companion* from Brother Holsinger and the *Gospel Visitor* from the Henry Kurtz heirs, combining both of these peri-

T. R. Coffman followed Brother Howe, serving from 1917 to 1929. George L. Detweiler was with us from 1930 to 1937, DeWitt L. Miller from 1938 to August 31, 1945, and S. Loren Bowman from September 1, 1945, to August 31, 1948. Our present pastor, I. Clifford Paul, came to the church as pastor and elder on September 1, 1948.

Ground was broken for our third and present commodious church sanctuary on May 7, 1923. The corner stone was laid in a special service on Sunday afternoon, August 26, 1923. In the corner stone were placed copies of the Bible, a history of the church, the *Gospel Messenger*, *Our Young People*, *Our Boys and Girls*, and the *Meyersdale Republican*. There were also some coins, a picture of Pastor Coffman and one of the church missionary, Miss Ida C. Shumaker, a program of the corner-stone-laying service, and a picture of the building committee. The new building was completed and the dedicatory services were held over a period of four days, May 25-28, 1924. Three addresses were delivered on Dedication Sunday, May 25, by Dr. Martin G. Brumbaugh, president of Juniata College and formerly governor of Pennsylvania. Messages were brought the next three nights by J. H. Cassady as guest speaker.

The dedication program booklet lists as ministers Joel Gnagey, D. K. Clapper, D. W. Long, and T. R. Coffman. Deacons were E. J. Schrock, Philip Thomas, Joseph Shelbaer, C. A. Just, H. W. Shultz, J. M. Gnagey, M. C. Horner, and H. L. Griffith. Trustees were E. M. Berkley, Perry C. Miller, Ira Fike, M. C. Horner, and E. J. Schrock. The finance board consisted of Perry C. Miller, H. H. Lint, S. L. Saylor, and D. J. Fike (secretary). Charles Q. Griffith, the church chorister, Mrs. Alice Vought and Mrs. Hurley Fike, the church pianists, and W. A. Shumaker, the Sunday-school superintendent, were also listed. The membership at that time was given as five hundred fifty.

A quarter-century later, a silver anniversary (1924-1949) was held on Sunday, June 12. From the historical sketch we quote the following excerpts from the messages of former pastors.

T. R. Coffman having answered the final summons, possibly this statement from the dedication booklet will bear testimony to his work.

Soon after Brother Coffman's arrival here, he and J. M. Gnagey, one of the deacons of the church, were discussing the church, especially for the work of the Sunday school. It was then decided to start a building fund. . . . When it was fully decided to build, the building committee was appointed. So the church and sanctuary in which we worship today stands as a monument to his work and influence in the Meyersdale congregation.

From George L. Detweiler's message we quote briefly.

It is with a sense of gratitude and joy that we share with the members of the church in the twenty-fifth anniversary and mortgage-burning ceremony. The nearly eight years of activity spent here proved to be some of the happiest years of all our pastoral experiences.

We remember with great joy how "The Lord's Acre" plan was carried out when farmers donated a portion of their potato crop to the Lord. Others gave land where the men of the church planted cabbage. Then too, we are not unmindful of the women who united in a fellowship of making quilts and cleaning the church each week. Men also cooperated in giving free service as janitors.

Important as finances may be, there are other things which are much more important. The work of the Christian church is to evangelize and to aid in spiritual growth and to train for Christian service. Twenty-four persons were received into church membership during the years of our ministry here. One of the most highly regarded phases of our work was the splendid response of the young people. A large group of them met once each week for worship, study, fellowship and recreation. Today many of this group are faithful leaders in this church while some are elsewhere, serving as pastors, foreign missionary, minister of music, and other types of service.

From DeWitt L. Miller's message we quote:

As we think back over the more than seven and one half years spent there, a number of experiences stand out in our memory. Perhaps the most thrilling experiences were those connected with the pageants, especially the year we had to give it three times to accommodate the crowd. Then there was that year when one hundred angel costumes had to be made, and over one hundred yards of blue cheesecloth had to be pinned and later sewed together for the sky.

Then, we remember the home-coming of "Miss Ida," now of sacred memory; and the unveiling of the tablets honoring her and also W. B. Stover and Wife, and Bertha Ryan.

We were happy that giving to Missions and Brethren Service could increase a little each year; and at the same time, the indebtedness could be reduced by \$25,000.00.

From the message by S. Loren Bowman we quote:

Upon arrival at Meyersdale, the following goals were set forth as guiding principles for the work of the church: 1. An increase of visitation on the part of the members among themselves. 2. An increase of loyalty to the local church program. 3. An increase in friendliness and fellowship at our weekly services. 4. And a rapid decrease of our church indebtedness.

There were special studies in Peace and Relief. And the local church carried a large share of the work for the big District Relief Sale at the Meyersdale Fair Grounds in the spring of 1948.

Before giving the closing words of this chapter by the present pastor, I. Clifford Paul, we want to call the reader's attention to a few others, besides Miss Ida, who have gone forth to serve. Special mention should be made of two pastors, John D. Long

Burning the  
Mortgage on  
the Present  
Church



*Courtesy of the  
Gospel Messenger*

and William B. Gauntz, and a missionary, Mary Gauntz Cumming. Many others who cannot be named will receive their reward for their faithful service and devoted lives.

I. Clifford Paul said, at the silver anniversary:

The present pastor came to a church well organized and functioning in a splendid way as the result of a number of years of planned pastoral shepherding. It had been agreed by the congregation that 1948 should see the end of the church indebtedness. As the year drew to a close, a generous gift of \$1,000.00, climaxing a great deal of continuous and sacrificial giving through the years on the part of many, erased the debt and made it possible to write off all financial obligations of the church. This fact, announced in the morning worship hour of the first Sunday of the new year (1949), was received with joy and a general sense of relief. Much credit must be given to the finance committee of which Dr. Guy N. Hartman served as chairman, for careful and thoughtful financing throughout the years, as well as to those who gave their dollars.

The membership . . . numbers about 500. . . . one of the members of the official board stated recently: "In the light of our present standing and seeming possibilities, the future of the Meyersdale Church looks bright." Shall we not all under God labor to that end.

## CHAPTER 31. THE MIDDLE CREEK CONGREGATION

*First members settled here about 1795  
Sunday school organized, 1868  
Present church membership, 200*

The first members of the congregation seem to have come into the area sometime after 1795 and made their homes near

what is now Rockwood. Others settled in the rolling fields close to the Middle Creek. Which family came first is not quite clear, but the names of Miller, Walker, Lichty, Meyers, and Hauger are early on the records.

Meetings were held in the homes or barns until the first meeting house, without residence, was erected on Middle Creek in 1848. This was the third large sanctuary built in Somerset County by the Brethren, the other two having been the Pleasant



First Middle Creek Church, Built 1848  
From Walker's Map, 1860

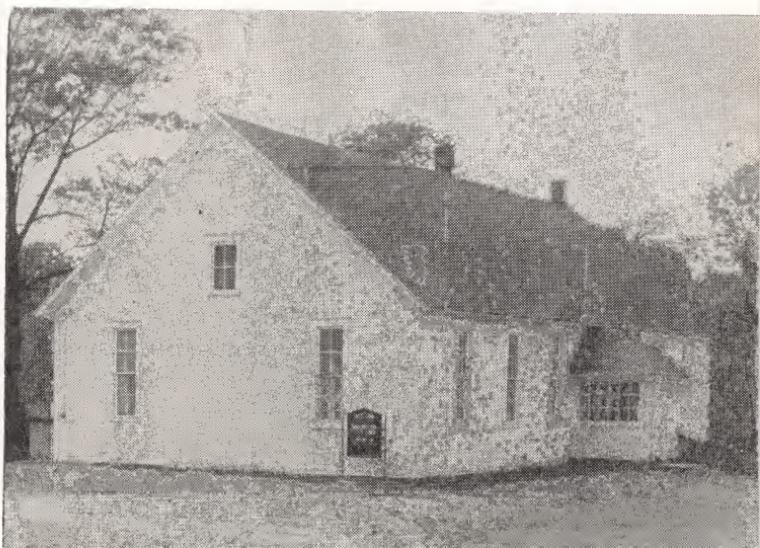
Grove house, near Berlin, in 1845, and the Elklick Creek house (Summit Mills) in 1846. At the historic Annual Meeting of 1849, plans were formulated for the church in Somerset County to be set off in four congregations, of which the large western section was called Middle Creek. We are told that there were one hundred members living in the territory at the time of the separate organization. Elder Henry Myers (Moyer) was made bishop, and at least two other ministers resided in the new congregation, Jacob S. Hauger and Adam F. Snyder, both having been elected to the ministry in 1835.

Perhaps the most outstanding contribution that this congregation has made to the Brotherhood has been the calling of thirty-nine brethren to the ministry, thirty-five of whom ac-

cepted the sacred service. Among this list we find many prominent names, including that of Bishop Tobias Meyers, an outstanding churchman but also one of the promoters and stockholders of the Cumberland and Connellsville Railroad (1871), now the Baltimore and Ohio Railroad. His two sons, Jacob T. Meyers, who was an outstanding pastor and the publisher of one of our church papers, and Dr. T. T. Meyers, a successful pastor, theologian, and writer, added distinction to the name. Herman A. Stahl, perhaps the last of our ministers in Somerset County to be ordained a bishop, and Elder Silas A. Hoover, both became very successful evangelists of their generation, Elder Hoover being called far and near for funerals also. One other name deserves special mention here, and the others will be found in the biographical section. Brother M. J. Brougher, of this generation, has filled a large and very useful place as pastor, evangelist, and District Board and General Brotherhood Board member.

This formerly large congregation at one time had eight church houses in use at one time and a half-interest in the ninth. Several of these are reported in other local histories, and will not be duplicated here. The Middle Creek house has been the love-feast house for more than a century. The second and present building was built in 1894. Members traveled for many miles to attend these services. Many came on Saturday and remained over the two days. The church yard was filled with horses and carriages and feed for the horses was purchased by the church. As late as 1909 we purchased "beef at nine cents per pound, to be delivered at the place of meeting."

Middle  
Creek  
Church  
(1950)



Sunday school was organized in the little red schoolhouse on the lot adjoining the Middle Creek church in 1868 with Josiah Gross as the superintendent. A little later it was moved into the church house. As was then popular, library books were used as the literature. The books were assigned to different pupils of the school and reports were given during the class sessions. Many of these books are still in the homes of the present members of the congregation. Mrs. Sanfrancisco (Will) Kimmel was teacher of the beginners class from the organization (1868) until 1920, a period of fifty-two years, at which time she was promoted to the position of children's division superintendent. The school has been active all through these years and is at present under the direction of Mrs. Glen Bruner, superintendent.

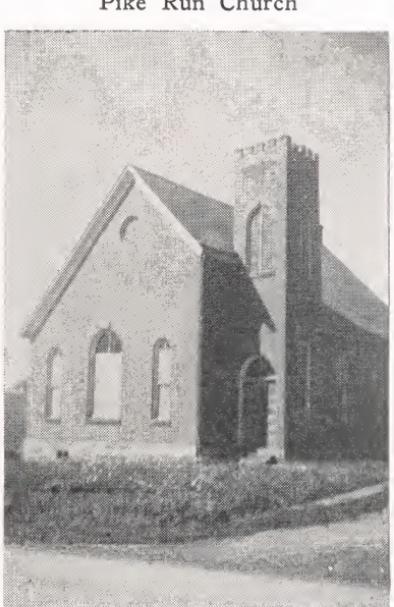
The church was served by the free ministry until 1918, when Calvin Rose was chosen to become the first regular pastor of the Middle Creek church and the Rockwood appointment. He died, a victim of the flu, in the same year. In 1919 he was succeeded by W. J. Hamilton, who served the church for two years. N. D. Cosner was summer pastor in 1921, followed by W. K. Kulp as pastor from 1922 to 1928. Walter F. Berkebile has been serving the Middle Creek and Rockwood churches since 1928.

#### PIKE RUN CHURCH.

The German Baptist of Jefferson township was a branch of the Middle Creek Church. The first preaching in the township was at the house of Christian Miller in 1844. Services were conducted by Peter Cover and John Beachly. There were then but two members in

Jefferson township, John Maust and his wife. The present number of members in 1884 is fifty-two. Organization was effected in 1850 by Henry and Jacob Meyers, ministers. There were then 12 members in this township. A meeting house known as *Laurel Hill church* was built in 1873 at a cost of \$550.00.<sup>1</sup>

A meetinghouse known as the "Grove G. B. Church" (Plank Road) was built before 1860, as explained in Chapter 53, "The Somerset Church." After having served their generation, these two old churches were united by better roads and easier transportation, and the Kimmel church house (now known as Pike Run)




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<sup>1</sup> Welfley's *History of Somerset County* (1884). Page 513.

was erected and dedicated in 1915. This attractive brick edifice, near the long-time home of Elder Harvey H. Kimmel and family, is a continuous witness to the passing motorist as well as a sanctuary for the weekly worshipers. The Moore church, in Jefferson Township, has also been discontinued in later years. The Kimmel Sunday school (Pike Run) was organized in 1878 with John B. Kimmel as superintendent.

#### THE PLEASANT HILL CHURCH

The first meetinghouse built in this community, according to the map of Somerset County, published in 1860, was called "G. B. Church Milford Tp." A detailed history of this local church, including the first and second buildings, was written by



First Pleasant Hill Church  
From Walker's Map, 1860

W. Harvey Meyers several months before his tragic death. The church, now discontinued, made a very large contribution to the denomination, as will be disclosed by a brief excerpt from Brother Harvey's writings. He was secretary of the Middle Creek congregation for many years.

In 1855 Michael Kimmel and wife, William S. Meyers and wife, German Baptists, and Jacob Walter and wife, of the German Reformed church, each donated and deeded a parcel of ground adjoining each other, making two acres to the German Baptists church.

A small church was erected thereon, costing about \$400.00. It was dedicated on a beautiful day in early autumn, 1856. While the people were assembling some one remarked or suggested that this place should be named Pleasant Hill. And it was.

As the years passed the following brethren from this community were elected to the ministry: Martin L. Meyers, Jonathan Lichty, John Dull, Tobias Meyers, Michael Kimmel, William S. Meyers, Jacob T. Meyers, John W. Wegley, W. H. Meyers, and Samuel A. Meyers. Deacons elected were Joseph W. Meyers, Mahlon J. Meyers, Milton J. Shank, Edward J. Meyers and Luther C. Bowman. J. T. Meyers and his brother T. T. Meyers were school mates of Mahlon J. Meyers and Edward E. Dull at the Walter School, near the Pleasant Hill church. I am grateful to both Dull and Meyers for some of the information given here. They are both in their 84th year.

The interest and attendance kept constantly growing, so that by 1905 we had outgrown the capacity of our building. A new building was erected in the summer of 1906 and dedicated in November. The cost was approximately \$3,000.00 and the old church was sold for \$44.00.

In the early years of Pleasant Hill's history some of her families sold their farms and moved to Illinois, Iowa, Nebraska and Kansas. They helped establish and support other churches where they went.

After the Somerset and Rockwood churches were organized taking considerable of our territory, and hard surfaced roads were built, we lost some of our most loyal members to these churches, a few elsewhere and some by death. . . . Early in 1937 we decided to close and sold the building.

#### THE CENTER CHURCH

For a number of years prior to 1905 the Brethren held preaching services in the Fletcher schoolhouse, some distance up the valley from the Trent post office. As a result, some families of members living among the foothills of the Laurel Hill Mountains felt the need of a church house in their community, more convenient than the schoolhouse. We quote from the minutes of the council meeting held on May 27, 1905:

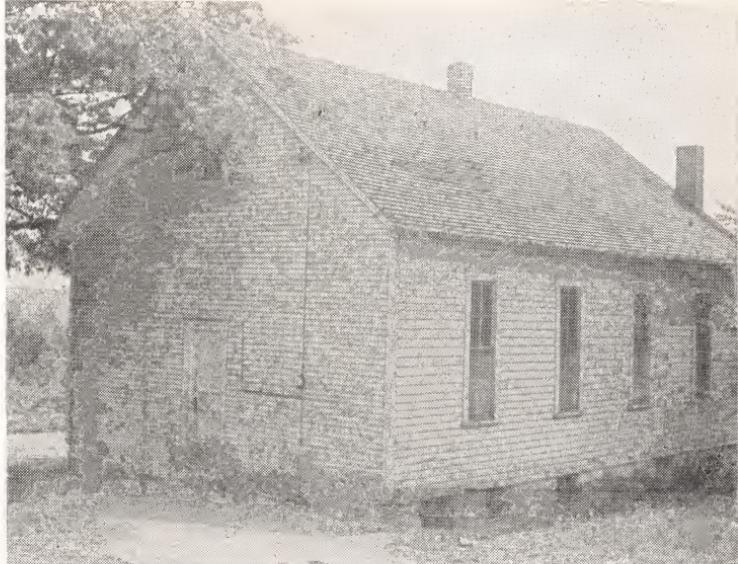
Report of Committee to locate a meeting house. The committee agreed the most suitable place is on the John Reese farm, along the County Line [road].

Decided that Elder Berkley take charge of the funds raised to build the new meetinghouse above mentioned.

The minutes of the council meeting held on May 19, 1906, say: "Two deacons elected, namely: William Saylor and John Reese; also two brethren to the ministry, namely: Mahlon Brougher and Jacob Sanner." The two deacons lived in the Center church community, and the ministers in the Fairview church area.

The minutes do not give any account of the building committee, or the amount of money paid to Elder Berkley for the erection of the new church house, but it must have been properly

Center  
Church,  
1950



cared for, as the council on September 28, 1907, had "solicitors appointed at every meeting house" for the general congregational treasury, and in the list of churches is "Center,—Brother Levi Miller."

Our limited space does not permit a detailed history of the next forty-two years, but Sunday school, preaching services, evangelistic meetings, baptisms, deaths, emigration, and many changes in families fill the years until the present day, when we have an ongoing church with various activities and hopes for the future. The picture of the church will show the reader a well-kept, remodeled building, which is the center of our religious and social life. Brother Carl Wilkins is our Sunday-school superintendent, and, with our ministerial help, we are building a fellowship for the days ahead.

—W. F. Berkebile, W. Harvey Meyers, and W. J. H.

## CHAPTER 32. THE MONTGOMERY CHURCH

*Congregation organized, 1852  
First church house erected, 1873  
Present church membership, 160*

This congregation, territorially, covers all that part of Indiana County north of the old Purchase Line and east of the Mahoning Road, which leads from the town of Indiana to Punxsutawney. There are now, or have been, members belonging to this congregation living in Jefferson County.

It was about the year 1845 when Samuel Spicher and George Rairigh, Jr., with their wives, moved here from Armstrong County. Their call for preaching was responded to by George Rairigh, Sr., and Joseph Shumaker, from the Cowanshannock congregation. There were some conversions, and other members soon moved in. By the year 1852 the members met in the home of Cornelius Rowley and organized a church. Peter Beer, a promising young brother with perseverance and good judgment, was elected to the ministry, and Jonathan Berkey to the deacon's office. Brother Beer ministered to the spiritual needs of the people with such diligence as his limited temporal resources justified until 1876, when he moved to Clearfield County, where he served in the Rockton congregation.

J. W. Spicher was elected to the ministry in 1854. Mark Minser, a minister, moved in from Jefferson County in 1868. George S. Rairigh was elected in 1879, M. H. Spicher in 1893, and Brother Minser in 1877. Although Brother Minser moved to the Manor congregation in 1880 and placed his letter there, he continued, upon request, the oversight of the Montgomery congregation. After Brother Minser's death in 1895, J. Harvey Beer had the oversight until 1903.

George S. Rairigh moved, in 1891, to the Johnstown congregation, where he was ordained to the eldership; he subsequently moved to the Eastern Shore of Maryland, where he became connected with the work of the Eastern District of Pennsylvania and did valuable work in the Brooklyn mission. M. N. Spicher moved to Prince William County, Virginia, and thence to the Eastern Shore of Maryland. This left the congregation with only one resident minister, J. W. Spicher. This faithful old brother, anxious for the prosperity of the congregation, called for the election of ministers. The result was that D. R. Berkey and Oran Fyock were called in 1907.

Brice Sell, of the Middle District of Pennsylvania, had the oversight for a number of years until 1912, when Oran Fyock was ordained and became the elder, in which office he continued until death. J. W. Spicher died in 1909, and D. R. Berkey moved to the Manor congregation in 1912; so Brother Fyock was the only minister at that time.

The following deacons have been elected: Samuel Rairigh and Henry Spicher; Daniel Rairigh, 1876; W. G. Walker, 1877; A. H. Brilhart, 1891; Frank Fyock and John Rairigh, 1892; D. R. Berkey, 1904; Harry Brilhart, 1908.

The first meetinghouse was erected in 1873, and was named Montgomery, after the township in which it is located. This house, the only one in the congregation, was remodeled in 1906. The present membership numbers one hundred sixty. A good Sunday school is maintained, with an enrollment of eighty. It was organized some time before the church was built and was held in a township schoolhouse.

Oran Fyock filled the pulpit until 1931, when E. A. Edwards was elected pastor. Brother Fyock then served as elder for the year 1931. Brother Edwards served as pastor and elder from 1932 through 1934. Brother Edwards again served as pastor



Montgomery Church

until April 1, 1936, with W. N. Myers as elder. On April 1, 1936, Ivan Clyde Fetterman was elected pastor for a period of one year. W. N. Myers continued as elder until September 1938. Brother Fetterman was elected pastor for another year, on September 1, 1938. D. Howard Keiper was elder from September 1938 until 1943, when John Clawson was elected elder. J. H. Wimmer is pastor and elder at present. Deacons elected on May 20, 1941, were Charles R. Brilhart and Leroy C. Brilhart. John Small was elected deacon on September 29, 1945.

The ladies' aid presented seats and cushions to the church in 1936. The trustees signed for the right of way for the electric line in September 1938. Harry E. Koozer presented the church with a piano in May 1936. The congregation bought new carpet, and replaced the stoves with a furnace in 1939. The old flues were taken down and a new outside chimney was erected. The inside walls of the church were painted in 1939. New hymnals were purchased in May 1940. In 1945 iron railings were placed around the entrance steps and decorative shrubbery was planted around the entrance and along the side of the church. In 1948 tables and chairs for the primary class were presented by M. F. Fetterman. Also in 1948, the Willing Workers young people's class donated a new pulpit Bible and a light. Collection plates were donated by Edith Fleming Powers and Beatrice Fleming Harvey in memory of their parents, Dave and Sadie Fleming.

Ivan C. Fetterman's resignation as pastor of the Montgomery Church of the Brethren was reluctantly recognized by the ministerial board, effective November 1, 1948. Brother Fetterman left to take pastoral charge of the Green Tree Church of the Brethren at Oaks, Pennsylvania, near Philadelphia.

J. H. Wimmer of Indiana, Pennsylvania, is preaching each

second Sunday at the present time. The average church-school attendance is forty-five. A group of ladies of the church met on November 16, 1947, and formed the Montgomery Missionary Society. There are eighteen active members, with meetings being held once each month in the homes of the members.

—M. F. Fetterman

#### RECOGNIZING FIFTY YEARS OF CHRISTIAN SERVICE

In honor of the members of the various Churches of the Brethren in Circuit No. 5 having membership for fifty years or more, a special service was held in the Montgomery Church of the Brethren on June 25, 1950.

At the afternoon program at 2:30 the speaker was Roy S. Forney, pastor of the Morrellville church, Johnstown. The evening speaker was Ivan C. Fetterman, formerly of the Montgomery church. Special music was contributed by the four churches of the circuit: Montgomery, Purchase Line, Diamondville, and Penn Run. Twenty-nine persons received this special recognition and their names are given under the churches listed below.

#### MONTGOMERY

<i>Members</i>	<i>Affiliated</i>	<i>Christian Service</i>
Frank Fyock .....	Installed a deacon, 1892 .....	over 58 years
Annie Walker .....	Affiliated over .....	50 years
William Nicholson .....	Affiliated over .....	50 years
Harry Brilhart .....	1892 .....	58 years
Isabelle Brilhart .....	.....	51 years
Amanda Nicholson Ginter .....	1897 .....	53 years
Jennie Nicholson Jones .....	1897 .....	53 years
Bertha Rairigh Brilhart .....	1897 .....	53 years
May Cassidy Clark .....	1897 .....	53 years
Edith Cassidy Koozer .....	1897 .....	53 years
J. H. Wimmer, presiding pastor	Affiliated over .....	50 years
Mrs. J. H. Wimmer .....	Affiliated over .....	50 years
Amanda Huffman Rairigh .....	.....	50 years
Edna Huffman Rairigh .....	.....	50 years

#### PURCHASE LINE

<i>Members</i>	<i>Born</i>	<i>Baptized</i>	<i>Christian Service</i>
Amanda Minser .....	1859 .....	1887 .....	63 years
S. L. Fyock .....	1860 .....	1879 .....	71 years
Sadie Mumau .....	1867 .....	1885 .....	65 years
Sarah Strong .....	1874 .....	1893 .....	57 years
Belle Fulmery .....	.....	1893 .....	57 years
Robert Kneff, resident pastor	.....	.....	.....

## DIAMONDVILLE

<i>Members</i>	<i>Born</i>	<i>Baptized</i>	<i>Christian Service</i>
A. C. Ober .....	1865 .....	1886 .....	64 years
Margaret Ober .....	1864 .....	1882 .....	68 years
David Ober .....	1871 .....	1895 .....	55 years
Jesse Gaston .....	1873 .....	1897 .....	53 years
Mrs. Jennie Myers .....	1868 .....		over 50 years
Robert Kneff, resident pastor			

## PENN RUN

<i>Members</i>	<i>Christian Service</i>
H. A. Holsopple .....	58 years
Mr. C. D. Brendlinger .....	70 years
Mrs. C. D. Brendlinger .....	65 years
Carrie Widdowson .....	58 years
Annie Widdowson .....	54 years
John H. Clawson, presiding pastor	

At the evening meeting Ivan C. Fetterman read the following expression of appreciation written by Sister Edith Cassidy Koozer, one of those honored from the Montgomery church:

In behalf of those of us upon whom this honor has been bestowed, I wish first of all to thank God for keeping us through the years and giving us loyal Christian parents, relatives, and neighbors who have left us this rich heritage and this church in which to worship.

Secondly I wish to thank the committees on arrangements and refreshments and the Faithful Gleaners Class who sponsored this program.

A special thanks to my husband, Harry, who originated this lovely tribute.

It took much planning and work to make this wonderful day possible for us to enjoy together, and much effort for those who have driven over the miles to be with us and to help make our day a pleasant Christian fellowship together; and to all who have contributed music, thank you.

To those of our honored members who could not be with us today, we ask God to keep them in his care to await that blessed reunion.

Again to all who have helped in any way, we say—Thank you and may God bless you all.

The committee on arrangements was: Harry E. Koozer (chairman), H. D. Rairigh, Ethel Rairigh, Charles Brilhart, Edna Brilhart, and Dorothy Blose. The committee on refreshments was Lucille Brilhart King (chairman) and Rosaline Rowley (co-chairman).

This special occasion was sponsored by the Faithful Gleaners Sunday-school class—president, Ethel Rairigh; secretary-treasurer, Melvin Fetterman; teacher, Ray Rowley.

—Mrs. Charles Brilhart

## CHAPTER 33. THE MORRELLVILLE CHURCH

*First services in Morrellville, April 3, 1898*

*Present church dedicated, March 4, 1928*

*Present church membership, 381*

The Johnstown congregation of the Church of the Brethren began work in Morrellville on April 3, 1898. At that time all the congregations of the Church of the Brethren in Johnstown and vicinity were known as the Johnstown congregation. The



Morrellville Church

first meetings were held in the Baptist church on Sheridan Street. Later the place of meeting was moved to Cusic's Hall on "H" Street. In 1902 a new brick church was erected on "D" Street at Barron Avenue, in which services were conducted until 1922.

It should also be known that during this period the large congregations of the denomination were dividing into smaller units. On January 1, 1898, the Johnstown congregation divided,

and the West Johnstown congregation was founded, including the Roxbury, Pleasant Hill, Westmont, and Morrellville churches. Morrellville continued as a part of West Johnstown until February 14, 1915, when another division took place and Morrellville became a separate congregation with approximately two hundred fifty members.

The first official board of the Morrellville church was composed of the following ministers: S. E. Dorer, James F. Ream, and John W. Mills. The deacons were John Wissinger, Amos Campbell, and W. I. Strayer. Brother Strayer is still active in the deacon's office, and has served the church in various capacities during the past fifty years as secretary, treasurer, Sunday-school superintendent, teacher, building committee member, and trustee.

On September 3, 1917, the church in council considered the matter of remodeling the church on "D" Street. A committee composed of A. S. Howard, Amos Campbell, and W. I. Strayer was appointed to get estimates on the cost of remodeling the church. They reported that approximately \$1,295.00 would be needed to make the improvements. The council decided to postpone the remodeling. At the July 1920 council, Contractor Lewis Keiper was ordered to prepare plans for remodeling the church, and it was decided that plans should be made for raising the money needed for the work. In the meantime, it was learned that there was a possibility of selling the church building. The trustees were instructed to decide upon a price, and the council of February 15, 1921, accepted the suggested selling price of \$12,000.00; of this sum, \$6,000.00 was to be paid in cash and the remaining \$6,000.00 was to be paid when the building was vacated. The trustees were further instructed to look for a new location upon which to build a new church.

During this period an attempt was made to unite with the Third Brethren church and together build a new church, but after several joint meetings of committees, it was evident that neither congregation was willing to lose its identity. The church council appointed a building committee consisting of the following: A. S. Howard, Dr. Maurice Stayer, Lewis Campbell, William Dorer, and W. I. Strayer. A finance



"D" Street Church, Morrellville

committee of the following members was appointed: W. F. M. Campbell, Jehu Allison, Campbell McDowell, Harry Stutzman, Roy Ream, Mrs. Charles Kunkle, Miss Millie Koontz, and Clarence White.

The present location, including the parsonage, was purchased for \$10,000.00. The July 1921 council decided to build the church basement and worship in it until the way opened for completing the superstructure. Work was begun in the fall of 1921, and by spring the basement was completed at a cost of \$33,000.00. The dedication service of the completed church was held March 4, 1928. Dr. C. C. Ellis delivered the dedicatorial sermon. H. B. Heisey conducted a three weeks' evangelistic service following the dedication.

The years that followed were filled with anxious moments. The depression with the closing of the banks caused many financial difficulties. Through the faithfulness of the members, the helpfulness of the General Mission Board, and plans of financial adjustment, the present building is free of any financial obligations. During the period of severe financial stress the General Mission Board asked Dr. Galen B. Royer to serve as pastor. His wealth of experience made his six years among us very successful. Brother Royer retired because of his age, and D. Howard Keiper served as the next pastor. Glen M. Baird served as pastor from 1942 to 1947. During this period of service a renewed effort was made to liquidate the remaining debt. On October 14, 1945, a mortgage-burning ceremony was conducted, and the present \$95,000.00 structure is free of financial obligations.

Since the church is no longer carrying a debt, more attention is given to needed repairs on the building. The church sanc-



Morrellville  
Church  
Interior,  
1950

tuary has been finished. The church kitchen has been remodeled and new equipment has been purchased. We are looking forward toward assuming a greater share in the entire program of the Brotherhood in the future. There are three hundred eighty-one names on our church membership list at present.

The golden anniversary of the beginning of the Church of the Brethren in Morrellville was held on April 18, 1948. There was an all-day service with H. B. Heisey as the speaker. The only two living charter members were present: W. I. Strayer, who is still an active deacon, and Mrs. Mary Elizabeth Campbell, who is active in the Loyalty class.

In the spring of 1949, by action of the council, the trustees were authorized to purchase the property next to the church on Spring Street for \$5,200.00 Some improvements were made on the double house, which is rented at the present time. It was thought wise to purchase the property to make changes in the drainage, which threatened the foundation of the church. Future plans may include a new lawn and landscaping around the church property.

—W. I. Strayer

## CHAPTER 34. THE MOXHAM CHURCH

*First church dedicated, October 9, 1904*

*Holy Hour Service instituted, 1937*

*Present membership, 505*

Beginning with a small Sunday school in the old grade-school building at the upper end of Village Street at the turn of the century, the Moxham Church of the Brethren has had a steady growth until the congregation now exceeds five hundred members, with more than three hundred in Sunday school. The present church stands now as a memorial to the Christian men and women who made possible this modern miracle of growth. With the movement less than fifty years old, many of the early workers are still active.

Because of the rapid development of Johnstown and the influx of members from the country districts, the Walnut Grove church began serious consideration of a place of worship for the Brethren of the Moxham area. At the March 4, 1904, council meeting, Samuel Pearce, L. R. Brallier, and J. A. Wertz were appointed to investigate, through the District Mission Board,

the possibility of the purchase of a church in Moxham. The former United Brethren chapel on Coleman Avenue was bought for \$1,500.00 and placed in condition for worship for sixty-three dollars and seventy cents. It was a one-room structure, heated by two coal stoves. Removed from Mission Board supervision, the building was dedicated October 9, 1904, by Harvey S. Replogle.

The charter membership included the following: Mr. and Mrs. William Pugh, Sr., William Pugh, Jr., Owen Pugh, Mr. and Mrs. Robert Foust, Mr. and Mrs. Sheridan Foust, Mr. and Mrs. Clayton Berkley, Norman and George Berkley, Mr. and Mrs. John Block, Mr. Leidy, Aaron Blough, and Mrs. Henningcamp. John Block was the first Sunday-school superintendent. C. O. Beery conducted the first evangelistic services in the new house of worship. With Mrs. Berkley as the first president, the ladies' aid society was started in 1905, and two years later the cradle roll work was begun. The Willing Workers Bible class also had its inception here. Local ministers did the preaching.

The minutes from 1905 to 1908 indicate that solicitors were appointed to raise money for the Moxham charge, apparently without much success. The Mission Board again took charge in September 1907. Solicitors for Moxham included F. A. Fyock, William Pugh, Sr., Mrs. David Shumaker, Helen Stewart, Elsie Block, Eliza Berkley, Gilbert Shumaker, Lovina Muller, and S. W. Pearce. Elder David Clapper, father of V. Grace Clapper, missionary to China, was the part-time pastor. Because of the membership moving from the community, and other difficulties, abandonment of the church was considered. The Sunday-school attendance had dropped to fifteen.

Then, in 1909, David Shumaker, Aaron Blough, and Clayton Berkley became the first trustees of the church, and the outlook improved. The missionary treasurer of the Johnstown congregation for 1910 reported seven dollars and fifty cents from Moxham. In 1912 Joseph Rininger became a trustee and Miss Plum Muller and Mrs. Harvey Schmucker served as corresponding secretaries.

The first recorded minutes (August 25, 1914) of the Moxham church list Elder Pearce as moderator and C. T. Noffsinger as assistant. Officers for 1915 were C. T. Noffsinger, local head; Harvey Shumaker, secretary; Irvin Penrod, treasurer; Harvey Shumaker, chorister; Mrs. Ada Rininger, organist; George Schmucker, Joseph Rininger, John Hoover, and Joseph Gindlesperger, ushers; and Joseph Gindlesperger, janitor. On January 10, 1915, the Mission Board again relinquished local control.

The annexation of Ferndale was considered frequently without final decision. The Johnstown territory was originally divided by the Stony-creek River, with Walnut Grove, Conemaugh, Maple Grove, Locust Grove, and Moxham in one congregation. All church business was transacted at Walnut Grove. Later the local churches held their own business sessions, but important items were reviewed by the general council.



Moxham Church Interior, 1950

Teacher-training and Christian Workers sessions were planned, and the growth of the Sunday school led to a decision on March 21, 1915, to remodel the building to accommodate classes in the basement at a cost of three hundred forty-six dollars and seventy-nine cents, not including excavation. Agitation for a pastor was unanimously supported at the May meeting, twenty-five dollars and thirteen cents per month having been pledged as the result of solicitation. On August 8, 1915, the title to the church property was transferred from the German Baptist Brethren to the Church of the Brethren, Johnstown congregation, because of the change in the denominational name.

It was later decided to purchase the Lutheran property on Coleman Avenue instead of improving the old chapel as planned. The purchase was reported October 24, 1915, subscriptions of \$1,215.00 having been previously made toward the purchase price, \$5,000.00, and \$2,500.00 having been realized from the old property. Apparently the congregation moved into the new house without a formal dedication.

Early in 1916, with John H. Cassady as evangelist and J. W. Yoder as chorister, a successful series of meetings increased the membership of the church and brought about a renewed interest. In April, Lori Harshberger was elected acting pastor. The new Walnut Grove church was dedicated on April 30 of the same year. The coming of Galen K. Walker and Ananias J. Beeghly strengthened the congregation.

In June 1916 F. D. Anthony was called as pastor, but only forty-five dollars and sixty-eight cents per month could be raised toward his support. Brother Anthony asked to be released from the call and Brother Harshberger was continued until early July, when J. C. Flora became the first full-time

pastor. The financial separation of the Moxham church from the Johnstown group was completed about this time. The church continued to grow, and representation at District Meetings, Annual Conferences, and other gatherings began to receive attention. During July 1918, with four hundred fifty dollars in pledges, plans were made for extensive repairs. Provisions for the love feast were completed, boundaries were established for the Moxham congregation, and the financial affairs of all church organizations were placed under the jurisdiction of the council.

On September 25, 1918, it was voted to place an American flag and a service flag in the church. Later the influenza epidemic disrupted plans for holding the love feast. Plans for a literary course were also disrupted. C. D. Bonsack, assisted by Daniel Boyer as chorister, conducted evangelistic services in February 1919, six being received into the church. In April Brother Flora resigned. The Nehemiah and Plus Ultra classes were organized, and the council voted to extend the social life of the church by using the basement for such activities. On April 14, 1919, D. P. Hoover was called as pastor. Twenty-nine members were added through an evangelistic campaign, in March 1921, by M. J. Brougher. During Brother Hoover's pastorate the first vacation Bible school in Moxham (and one of the first in this section of the state) was organized. Before other denominations joined in the movement, children of many denominations attended the Brethren school.

During 1921-22 the young people were organized, and the Wide Awake Bible class was started for young married couples to supplement the other organized classes. In April 1922, a building fund was established. In October 1923, Brother Hoover resigned as pastor, and M. J. Weaver was elected on December 19. On June 3, 1924, the council authorized the purchase of the Village Street property from the Moxham Evangelical congregation. Subsequently a building committee was given full authority to improve the edifice. The new house of worship was dedicated March 15, 1925, with Dr. Otho Winger, president of Manchester College, as speaker and J. W. Yoder as soloist. H. A. Bailey and H. C. Michael, officers of the Moxham ministerium, spoke in the afternoon.

In 1926 a chorus (choir) was authorized by the council, and kitchen equipment was purchased for the district Sunday-school convention, which was a summer event. The ladies' missionary society was formed, but was later replaced by the women's work organization. Men's work was subsequently started. The present trustee organization, in charge of all church activities, was effected in 1928. The average Sunday-school attendance was two hundred two. In 1929 efforts to combine the two branches of the Brethren Church in Moxham ended in failure. The trustee board was enlarged to fifteen members.

The prospects for early debt reduction were dimmed with the coming of the 1929 depression. Deficits were the rule. However, interest payments were always met.

In August 1930, when Brother Weaver resigned, Tobias Henry, pastor of the Roxbury church, preached until John D. Ellis began his work, May 1, 1931. During this period a definite program of debt reduction was formulated with the Sunday-school classes paying the interest, and "mite boxes" based on self-sacrifice providing a major part of payments on the principal. These efforts ultimately made possible a note-burning ceremony.

The chartering of new Sunday-school classes, the Welcome Hand, the Friendship, and the Open Door, and the better organization of the entire Sunday school marked the last decade. The redecoration of the primary department rooms in 1937 and 1938 and the remodeling of the church social rooms in 1940 and 1941 resulted from this effort. The formation of a junior choir and the holding of junior worship services on Sunday afternoons, and summer camping experience for the entire group were high lights of the youth effort. The young people became more active again.

In an attempt to improve the front of the sanctuary, the chancel was completely remodeled in 1937. The installation of the Kilgen pipe organ and special lighting effect made possible the unique Holy Hour service.

Moxham Church Bulletin Board

Jones & Morton Adv. Co.

Worship In The Beauty Of Holiness  
*Attend* THE HOLY HOUR SERVICE  
Moxham Church Of The Brethren  
*John Dwight Ellis, Minister*

Johnstown's Large Sunday Night Service 7:30 P.M.

## THE HOLY HOUR SERVICE

When purple twilight gathers  
And friendly stars appear,  
When the day's long task is ended  
And the quiet time is here,  
I fold my hands and listen  
For I think my Christ may come;  
And I want Him at the hour called "Holy"  
When the day is done.

These are familiar words to all who have attended the Holy Hour service in the Moxham church on Sunday night. They open the service, which was instituted by the minister, John Dwight Ellis, in 1937 and is advertised as "Johnstown's large and unique Sunday night service." It has been well received over the years by church circles and used in part or as a whole; and it has been written up in various church publications, including *Church Management*.

The setting itself is the result of trying to meet the problem of decreased Sunday night church attendance. With this in mind one began to study some of the methods and trackage used to get people away from the Lord's house. The discovery in part was that "light illumination" seemed to have great drawing power. That caused one to remember that Jesus said that He was the Light of the world and would draw all men unto Himself.

With this as a background it was decided to use in part the same means and instead of drawing men away from church attract them to the sanctuary. An illuminated cross in the center of a lighted altar window was made the focus point, representing the Light of the world. All other color lights were made to play upon the cross and to fuse into its light. In order to accomplish this it was necessary to have all other sets of lights in the sanctuary from the smallest lights on the altar to the grand auditorium lights on dimmers so that each set of lights could be dimmed or increased at will.

The possibility thus resulting from this study was quiet lighting effects, enriching lines of poetry, and soft music, all creating an atmosphere of worship that leads to an open heart for the receiving of the message of the hour.

The service itself follows the direction of light. For example, when the prayer is being offered, the minister is hardly seen, but the altar symbolizing God's presence is lighted during the Holy of Holies (evening prayer). During the message the altar window consisting of three windows symbolizing the Trinity—Father, Son, and Holy Spirit—is illuminated. At the close of

the service with only the old rugged cross illuminated, some of the great cross hymns of the church are sung in darkness and meditation. It is thus that "light illumination," yea, the Light of the world, calls men's hearts and minds and souls to the great truths of the living church.

It is needless to write that this service must be experienced to be understood. The description of the mechanics cannot but be cold and formal, and actual participation in the service is essential to appraising it rightly. Its effectiveness can be best measured in changed lives resulting from attendance. One soldier of the cross who attended but once said, as he was leaving the sanctuary, nothing about the music or the sermon or the service in general, but he did say, "If Christ would only have come in person tonight I felt so ready." Indeed, one feels that if this service or any service only gets people a little more ready for the Bridegroom, that we might not be without oil when He comes, our services will not be vain and we can one and all say the closing lines of our Holy Hour service in the quietness of meditation.

I've spent an hour with Jesus,  
A holy, happy hour;  
I've looked upon His presence  
And felt His saving power.  
Lord, let Thy grace overflow  
Till all around can see  
Thyself revealed, knowing  
That I have been with Thee.

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The historic Brethren love feast and communion, with the spring observance on Thursday evening of Holy Week, has contributed to the spiritual significance of the sacraments. The church arrangement was dedicated October 24, 1937, with Dr. Charles Calvert Ellis as the speaker. Robert Elmore played the dedicatory recital on the new organ.

During the years from 1937 to the present time a new financial program, made possible by better times and renewed determination, has resulted in complete liquidation of the debt and the establishing of a fund for future expansion. Additional space is badly needed, and it is hoped that by the fiftieth anniversary of the church this will be provided.

This additional program included starting the supporting of a missionary in the year 1943. Herman Landis was selected as the first missionary to be supported by the Moxham church. He and Sister Landis serve in Nigeria. Three years thereafter, it was decided to support a second missionary, and in 1946 the General Mission Board of the church selected Sister Joy Fasnacht, missionary to India, to be supported by the Moxham group.

Various Sunday-school classes provide scholarships for boys and girls in the mission schools. It has been a great joy to see how our interest, both at home and abroad, has increased over the years. We are very happy and thrilled when our supported missionaries come and visit with us and tell us of their work.

With the increased interest during these years an active men's fellowship has been formed as well as a very active women's organization. Every endeavor has always been carried through to a grand finish.

Thus with entire confidence in Him, and none in self, the Moxham church turns toward the future with hope and faith and love.

—*Calvin Bowman, John D. Ellis, and Telford Blough*

## CHAPTER 35. THE MOUNT JOY CHURCH

*Jacobs Creek congregation organized, 1811*

*Mount Joy church dedicated, August 1879*

*Present church membership, 420*

The history of Mount Joy, formerly known as the Jacobs Creek congregation, dates back to 1811. Brethren had lived near the present towns of Dawson and Connellsville many years before that date. Land records show that the Strickler families, and others, were here in 1787 and 1788. Brother Blough thought



Mount Joy  
Church

"Henry Strickler (Sr.) settled on Jacobs Creek in 1752."<sup>1</sup> These and several other authentic land holdings by families, who came here from Bucks and Lancaster counties, are evidence to justify the "organization of the Jacobs Creek church in 1811 with 30 members."<sup>2</sup>

When Lewis Snyder, Sr., located near Dawson in Fayette County, he arranged to have Brethren ministers make preaching tours to this neighborhood. Martin Stuckman (some say his name was Jacob) was the first minister. He preached here for several years. About 1814 Brother Stuckman preached occasionally at Markleysburg. We are told that Michael Myers (Moyer) and Samuel Blocker were strong pillars who assisted in building up the membership.

According to James Quinter,<sup>3</sup> a division occurred in the Jacobs Creek church about 1837. Two brothers, George and Isaac Shumaker, lived near the line between Fayette and Westmoreland counties. They were both ministers in the Jacobs Creek church. A difficulty occurred between these two brothers, and George Shumaker broke away from the church, taking with him a considerable number of members. He organized another church under the name, the Brethren in Christ, but more often called the Shumakerites or the Georgeites.

Some time later the membership shifted to the Mount Pleasant community in Westmoreland County. At first the services were held in the homes of the members; later, in the old Mount Joy schoolhouse. The first love feast in the Mount Joy community was held in the Abram Myers barn.

On March 17, 1877, in order to secure grounds for a new church, the following committee was appointed: Joseph Myers,

<sup>1</sup> Blough's history. Page 593.

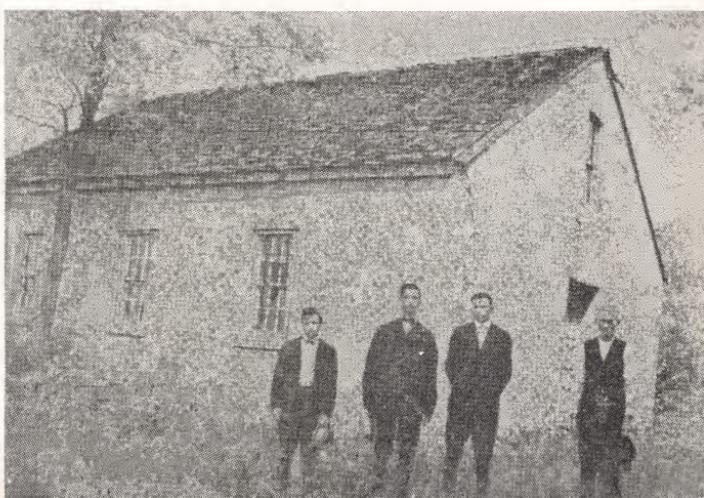
<sup>2</sup> Howard Miller's *Record of the Faithful*. Page 14.

<sup>3</sup> Editorial by James Quinter in the *Primitive Christian*, November 7, 1882.

Jacobs Creek

Church

Called the  
"Fayette Church"  
in the deed



William Stahl, Isaac Horner, Jacob Myers, Dan Strickler, Peter Stepe, and Saul Snyder. At the next council meeting, Joseph Myers and Isaac Horner were appointed to purchase two acres of land from the William Barnhart farm for three hundred dollars. Abram Summy was the contractor for the church building, and Isaac Horner was the first treasurer. The Mount Joy church was begun in 1878, and James Quinter of Huntingdon, Pennsylvania, held the dedication service the first Sunday of August 1879. This was the second Church of the Brethren in Westmoreland County.

Other places of preaching besides the Mount Joy church were the Laurel Run schoolhouse, the Mammoth union church, the Bridgeport union Sunday-school chapel, and the Wadsworth schoolhouse. Services were held for many years in a schoolhouse near Greensburg (now within the bounds of the Greensburg church); also, prior to 1904, in the White Rock and Bear Rock schoolhouses.

Following are the names of other ministers who helped in the work: William A. Murray and John Nicholson, who were elected in the Indian Creek congregation; Abram Summy, September 21, 1867; Joseph Garver, Hiram Messenger, David Ober, —— McCaddon, Joseph Fulkert, Abram Myers, and Frederick B. Weimer, 1873; John K. Eicher and H. Smith Myers, 1877; Cyrus E. Myers, September 27, 1887; Henry Brooks, March 24, 1888; A. D. Christner, October 1894; Levi Stoner, 1897; Samuel Cline, 1904; J. J. Rodaheaver, 1907; Frank B. Myers, November 25, 1909; Harry Meredith, L. R. Fox, Earl Gearhart, and Emanuel Neiderhiser, March 27, 1915.

A notable incident occurred in the Mount Joy house some years ago. While Frederick Weimer was reading his text from Matthew 3: 16, a dove flew in an open window and lit on the Bible from which he was reading. Brother Weimer, with his hand, pushed the dove gently aside and finished reading his text, when the dove flew out the window through which it had entered. The occasion was the usual Sunday service. Brother Weimer seemed to be more than usually endowed with the Spirit that day. At the close of the discourse he gave an invitation and fifteen persons came forward and asked for baptism.<sup>4</sup>

Clayton S. Whitehead, from the state of Indiana, came to the church in June 1907 as its first paid pastor. While here, he married Sadie Horner of this congregation. He left in March 1909 to enter medical school, and the home ministers again supplied the pulpit.

B. B. Ludwick became our pastor in 1912. During his term, the membership increased to three hundred two, with a Sunday-school enrollment of two hundred sixty-one. A Christian Work-

<sup>4</sup> Blough's history. Page 110.

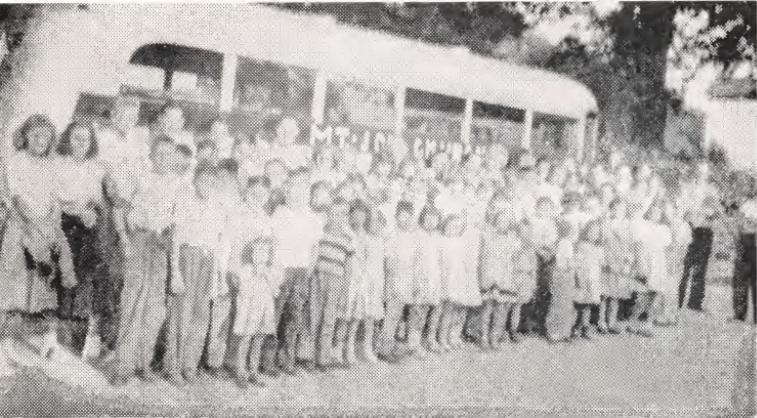
ers' society and a sisters' aid society were organized. Bible normals and singing classes were maintained. A mission point was started in Mount Pleasant, and a Sunday school was organized in a lodge hall at Wooddale where Brother Ludwick preached every Sunday afternoon. Church houses were later erected at both of these points, and they became separate congregations.

R. T. Hull came as pastor in November 1919 and remained until September 1923. During this time, he preached at the Laurel Run schoolhouse and the Southerwood school. Over \$2,000.00 was raised to meet a demand throughout the Brotherhood for money for educational purposes, known as the Forward Movement.

F. A. Myers took up the work in September 1923. A remarkable record of progress and consistent growth was made and a number of improvements were carried out under his direction. On March 8, 1924, the church, formerly known as the Jacobs Creeks congregation, was officially made the Mount Joy congregation. The church property was incorporated under that name. The cemetery endowment fund was started; a strong young people's organization was formed; a choir was organized; a church directory was published; individual communion cups were introduced in 1926; a lecture course was sponsored for two years; a daily vacation Bible school was established; and the church building and grounds were extensively improved. Brother Myers was advanced to the eldership on May 26, 1925, and closed his pastorate at Mount Joy in August 1929.

During the pastorate of W. K. Kulp, from September 1, 1929, to August 31, 1937, ninety members were added to the church. The church building program was completed, and the cemetery was chartered and beautified. The years of his pastorate were years of depression for the nation. This greatly affected the financial status of the church. Brother Kulp's salary was greatly reduced so that the work of the church might go on and, under his guidance, the spiritual life of the church did move on. During the last year and a half, he served also the Mount Pleasant church.

Brother and Sister Quincy A. Holsopple came in September 1937 and served until August 1941. Some years before, they had served in the India mission field for eleven years. Their experiences were interesting and helpful to the church membership. For several years he served jointly with the Mount Pleasant



Mount Joy  
Church Bus  
and Vacation  
School Pupils  
(Largest  
Load, 87)

congregation. A junior church service was held each Sunday at the same time as the adult preaching service.

Charles W. Blough was pastor from December 1941 to May 1945. During his entire pastorate the nation was in the midst of World War II. The church gave generously and regularly to the Brethren service fund. The women's work was active in sewing and quilting for the CPS camps and European relief. Many improvements on the church property were made and the church debt was liquidated. Along with his many responsibilities at Mount Joy, Brother Blough preached at Southerwood and Pennsville. He was greatly handicapped by illness during the last year of his work, and the congregation was very sorry to accept his resignation.

Russel K. Showalter has been our pastor since 1945. During his pastorate one hundred thirty members have been added to the church. Three acres of ground were bought to enlarge the cemetery, and several hundred pine trees and shrubs were planted to beautify the grounds. Two heifers given by two members were sent overseas. One is known to have arrived in Italy. The church is continuing its program of relief.

A fifty-five-passenger bus was purchased in the fall of 1949. During vacation Bible school the bus makes daily trips carrying fifty-six to eighty-seven pupils per trip. The bus is operated each Sunday on a regular route bringing people to Sunday school and church. The attendance at revival services was greatly increased by the nightly use of the bus.

Mrs. R. K. Showalter and Brother Showalter Operating the Addressograph



On March 27, 1950, the official board authorized the pastor to purchase a new Addressograph costing two hundred forty dollars, which was put into operation on April 5. The pastor prints two hundred fifty church bulletins each week. One half of them are used at the church services and the other half are folded, ad-

dressed on the new Addressograph, and mailed to those members who do not get to the church services. This keeps the members well informed about the church, with its program and activities.

—A. Brooks Horner

## CHAPTER 36. THE MOUNT PLEASANT CHURCH

*Sunday school organized, May 19, 1918*

*Congregation incorporated, May 14, 1924*

*Present church membership, 150*

The Mount Pleasant church is an outgrowth of the Mount Joy (formerly Jacobs Creek) congregation, the latter having been organized early in the nineteenth century.

It was during the pastorate of B. B. Ludwick of Mount Joy that the Mount Pleasant mission Sunday school was organized, on May 19, 1918. Fifty-seven people were present for the first Sunday-school session in a small, dingy vacant room near the Pennsylvania Railroad depot.

Brother Ludwick preached his first sermon at the mission on January 19, 1919. He closed his pastorate on September 1, 1919, but the mission was continued, largely through the untiring zeal and encouragement radiated by Sister David Metz.

In the winter of 1921-1922 the mission moved into the Shupe Street Methodist mission building, formerly a schoolhouse. In

Mount  
Pleasant  
Church



March 1922 the following locating committee was selected: M. I. Barnhart, Ezra Summy, Bert Strohm, Fred Metz, and Norman Neiderhiser. The lot on which the present church stands was purchased for eight hundred dollars. On May 20, 1922, the mission became a separate congregation.

Pastors following Brother Ludwick were R. T. Hull, J. C. Beahm, and A. J. Beeghly. To Brother Beeghly is due much of the success and prosperity of the church in its beginning. During his pastorate forty-three persons united with the church. In the spring of 1924 there were one hundred twenty-six at the love feast tables, and it was evident that a larger building was needed.

On July 30, 1923, a building committee was elected: A. J. Beeghly, W. Scott Neiderhiser, Alfred S. Berg, George McDermatt, George King, Clarence Wetzel, David Metz, Milton Barnhart, John Metz, Robert Fenton, Joseph Shaffer, and Norman Nedrow.

The foundation and the exterior of this building as they now stand, including the slate roof, were erected, but only the basement was equipped for use. The size is sixty-eight by seventy-six feet. On May 14, 1924, the congregation was duly incorporated, with one hundred thirty-six members.

Nothing more was done to the church for a period of fourteen years following Brother Beeghly's pastorate. Ministers and pastors serving for longer or shorter periods included Harry Meredith, M. G. Wilson, D. P. Hoover, Wilmer Kensinger, Irwin R. Pletcher, Remo Pletcher, W. K. Kulp, Quincy A. Holsopple, F. A. Myers, William Beals, and W. C. Sell, who came on May 20, 1942.

In the fall of that year a parsonage was built into the west end of the church building. In December 1943 a building committee secured C. H. Deardorff, Brotherhood church building counselor and architect, to design the finishing of the interior of the church building. Charles W. Blough was the contact man between the District Mission Board and the General Mission Board and the local church. Much of the success of the present building was due to the building committee, especially the purchasing agent, Alfred Berg, and the pastor, W. C. Sell, plus the co-operation of the sisters and brethren of the church, who gave approximately one thousand five hundred hours of free labor. The completed edifice was dedicated on Sunday, April 8, 1945. The sermon was preached by H. L. Hartsough; the dedication of the church was conducted by J. A. Robinson; the prayer of dedication was offered by M. J. Brougher.

The present pastor, William B. Gauntz, came in September 1948. Under his leadership, and with the loyal co-operation of the membership, the future of the Mount Pleasant church looks encouraging.

—*Some data taken from the Dedication Booklet*

## CHAPTER 37. THE NANTY GLO CHURCH

*Mission church organized, 1922*

*Church house dedicated, 1924*

*Present church membership, 100*

The District Mission Board had employed their fieldworker to make surveys in a number of towns, not adequately churched, where we had a nucleus of loyal members. The report of one such visit is given here:

First impressions are lasting. I will not soon forget my own feelings on first visiting a town of 7,000 population in the bituminous coal fields of Western Pennsylvania, called Nanty Glo ("Valley-of Coal"). I arrived after dark on Saturday night, and on Sunday morning inquired for a Protestant church and Sunday school. They informed me that there were only two Sunday schools in the town, —one in the forenoon and one in the afternoon,—so I attended both.

The church with the morning services was housed in a little old, unpainted, smoke-blackened building, which had a part of the paper-roof torn off. As it stood between a large new up-to-date brick garage on the one side and a nice residence on the other it is needless to say that it suffered much in comparison. The interior was little more inviting for the fifty-two discouraged looking folk who composed the audience.

The church with the afternoon Sunday school was some larger, displayed a little paint, and had 100 in attendance. But neither congregation had a resident pastor.<sup>1</sup>

This visit resulted in the establishing of a Church of the Brethren Sunday school in Schaffer's Hall. Ministers from Johnstown and vicinity conducted preaching services

### Schaffer Hall

Here, on the second floor, the Nanty Glo Sunday school began.



<sup>1</sup> From *Reaching the World Through America*, by W. J. Hamilton (1926).

until an organization was effected on the evening of March 6, 1922. The little group of devout Christians met at the home of C. R. Dilling, under the leadership of S. P. Early and E. M. Detwiler, and organized the Nanty Glo church into a separate congregation.

Ten members were present at that historic meeting: Sisters James Cornelius and Nellie Lewis, Brothers and Sisters Grant Davis, William Harrison, John Dilling, and Chalmer Dilling. The following officers were elected: Grant Davis, clerk; William Harrison, treasurer; C. R. Dilling, Grant Davis, and William Harrison, trustees; Brother Davis, chorister; Sister Cornelius, assistant. Brethren Chalmer and John Dilling were elected and installed into the office of deacon.

During the summer of 1922 Kenneth Bechtel served as pastor, being followed in September by Stanley Noffsinger, who taught in the local school and served the church on a part-time basis.

From the very inception of the work, the place of meeting was both unsatisfactory and inadequate. As a result of these conditions and a desire to have a place solely dedicated to the worship of God, it was determined to build a sanctuary. The building committee was C. R. Dilling, W. Grant Davis, W. C. Harrison, J. H. Dilling, and Foster Burkey. Excavation and

Nanty Glo Church (Before Dedication)



work on the walls was begun in the fall of 1923, and our house of worship was dedicated on April 27, 1924. Brethren M. G. Brumbaugh and C. C. Ellis of Juniata College were the principal speakers.

For a number of years after the dedication, largely because of a shifting population, the church did not grow rapidly as the founding fathers had envisioned. What seemed to be a hopeless indebtedness of \$12,000.00 had a depressing effect on the work and progress of the church. However, in the fall of 1935 new life was injected into the church when the Mission Board reduced the indebtedness to \$5,500.00, to be paid without interest. With a possible goal in sight, bit by bit this debt was paid off until it was possible to burn the mortgage at a twenty-fifth anniversary service, May 15, 1949. Dr. C. C. Ellis was the speaker again.

During its brief history of twenty-eight years, the Nanty Glo church has had five regular pastors: Stanley Noffsinger, 1922-1924; Grant E. Weaver, 1925-1928; Homer C. Hess, 1928-1933; Chalmer C. Dilling, 1935-1947; and the present pastor, John W. Brumbaugh, who began his work April 1, 1947. Kenneth Bechtel and Paul Robinson served as summer pastors.

This church has contributed to the work of the Kingdom by calling five of her brethren to the ministry: Thomas Hopkins and his brother, John Hopkins; David Emerson; George and Chalmer Dilling.

Space does not permit the naming of the many faithful brethren and sisters who, together with the ministers, had much to do with the life and growth of the church. J. A. Robinson served as our elder seventeen years. C. E. Leatherman, one of the early deacons, was the Sunday-school superintendent a number of years. Sister Earl Lantzy, together with her children, was active in many official capacities. Sister C. R. Dilling, though inconspicuous herself, as a charter member proved her faithfulness to God and the church by contributing two sons to the ministry and four daughters who were active in the work of the Sunday school and church.

It is our prayer that the Nanty Glo church may continue to fulfill her God-appointed mission and that He may continue to supply all of her needs through the riches of love that are in Christ Jesus our Lord.

—Chalmer C. Dilling

## CHAPTER 38. THE NATRONA HEIGHTS CHURCH

*Sunday school organized, June 1, 1919*

*Church house erected, 1930*

*Present church membership, 182*

The records of the Natrona Heights congregation are not complete, especially those of its early history. From available records we find that a Sunday school was organized on June 1, 1919, with the help of C. W. Warstler, pastor of the Pittsburgh congregation. A few families of that congregation lived in this community (then called Birdville) and were interested in establishing a church here. The Pittsburgh congregation helped extensively in the early years and the District Mission Board has given us financial aid through the years.

Sunday school was first held in the home of Sister Effie Hetrick, who was the leading spirit in the beginning of the work here. Then the Sunday school was organized in a vacant church building about a mile from the town. Later that year a store room was rented in the town in which to hold the services. After some time the mission was moved to a vacant school building, and continued there until the present church building was erected in 1930. New pews and windows and an addition to the building are now planned.

The Birdville mission was organized into a congregation on June 22, 1930, and was named the Allegheny Valley Church of the Brethren. Later the name was changed to the Natrona Heights church, since the new town had absorbed the village of Birdville. The first officials were: Galen B. Royer, elder; C. D. Brendlinger, pastor; Grace Hughes, clerk; Rosetta Rowan, treasurer; D. H. McClain, Homer Rowan, and Effie Hetrick, trustees.



Natrona Heights  
Church  
(1950)  
Before  
Remodeling  
of Front  
and Interior

Sunday-school superintendents have been as follows: John Osterwise, Effie Hetrick, Daryl Hetrick, Cecil Swartzwelter, Earl Pence, Leonard Hughes, Harry Hetrick, Joseph Scholl, Leota Pfeffer, George Barr, Lucien Bouchat, and George Stivenson, Jr. Some of these served several terms.

Ministers who have served us, including resident pastors, include: D. K. Clapper, once a month in 1919 and 1920; A. C. Shue, each Sunday for a part of 1921, receiving "his expenses which were \$6.06 every five weeks." Brother Broadwater, who began in September 1921; A. Jay Replogle, who served as a summer pastor; Homer Hess, about a year; Emanuel Neiderhiser, about a year; John Osterwise, who came as a deacon from Greensburg, was licensed to the ministry by this congregation on December 1, 1933, and served as pastor, resigning in 1936; S. K. Bowser, in 1936-1937 and again from 1940 to 1943; J. V. Ankrum, from 1938 to 1940; Wilmer Kensinger, who served this church and East Mc-Keesport from 1944 to 1946; the present pastor, Arthur L. Rummel, who came on July 1, 1947.

In the office of deacon, in addition to John Osterwise, who transferred by letter, we elected Henry Shick and Edward Kalmeyer on September 23, 1947, and Lucien Bouchat on January 19, 1949. Betty Rowan is serving a year in Brethren volunteer service in the Flat Creek church in Kentucky.

The congregation has grown from twelve members in 1919, when the Birdville mission was organized, to about one hundred seventy-five. A number of these are inactive at the present time. There have been a ladies' aid, a prayer meeting, a youth fellowship, and a Sunday school continuously since the church's beginning in 1919. The ladies' aid has changed its organizational pattern to that of the women's work of the denomination.

There is a good group of workers here, though small, and we anticipate a growing church that will be self-supporting in the near future.

—Arthur L. Rummel

## CHAPTER 39. THE OAKDALE CHURCH

*Members lived here in 1814*

*Congregation organized, 1862*

*Present church membership, 96*

The Cowanshannock congregation was divided into three parts in 1862: the part north of the Mahoning Creek was organized into the Red Bank (Oakdale) congregation. The mem-



Oakdale Church and Parsonage, 1950

bership is principally in Mahoning Township. Some of the early settlers in this section were the Shumakers, who came from Virginia about the beginning of the nineteenth century. Philip Shumaker, a son of John Shumaker, of Westmoreland County, settled in 1814 on four hundred acres. He and his wife were among the first members. His uncle, George Shumaker, had moved into the same county about 1800. George Shumaker was the head of a large family, of whom a number were members of the Church of the Brethren; he himself also may have been a member. It is pretty certain that Levi Roberts and John Mineely, on some of their missionary tours, preached for these people. A little later George Rairigh and John Goodman also did a considerable amount of preaching here. Under the preaching of these faithful men the number of believers steadily increased, and in the course of time men from among their own number were called to the ministry.

Joseph Shumaker was probably the first one to be elected. One authority says he was elected in 1838, and another one says it was in 1841. As the former date is prior to Brother Shumaker's marriage, Brother Blough was inclined to believe that the latter is the more nearly correct. Philip Shumaker, a brother of Joseph, was one of the early deacons.

Other Armstrong ministers assisted in the preaching, especially after the death of Joseph Shumaker, which occurred December 17, 1860. Levi Wells and Lewis Kimmel were among these. The Hetrick family was another influential family in this congregation. Jesse P. Hetrick was elected to the ministry on June 30, 1865, and Joseph Hetrick to the deacon's office. Brother Hetrick became quite active in the ministry, having at one time charge of the Red Bank, Glade Run, and Cowanshannock congregations. He left the congregation to become the pastor of the Philadelphia church in 1874 (see his biography). John Wise moved to Oakland, the Red Bank congregation, in April 1866, and preached there several years. J. W. Beer also had the over-

sight a while. A great deal of the preaching was done by the traveling ministers in connection with the other northern congregations. In 1867, John Goodman, who was then located at Erie, Pennsylvania, stopped and preached at Red Bank, while Brother Wise was preaching at Plum Creek.

Services in the old Red Bank German Baptist church, now called the Oakdale church, were held in an old meetinghouse, built for a dwelling with large rooms that could be thrown open and church services held therein. This is now used as a farm house, owned by Charles Radaker, who lives in it. It is very old and the owner does not live in the rooms where church services were held, but uses them as storerooms. They are two large rooms with doors for partitions. The doors are still in place, three doors folded back to make one large room.

Previous to the building of the first church house, the congregation held their services in this home. The present church, Oakdale, is located on the same farm site, a short distance from the old house.

Three dates are given for the erection of the first church house, 1845, 1853, and 1857. (The reader can take his choice, as land records have not been traced to verify the correct one.) The present church replaced the first one in 1888, to which an addition was placed later. The cemetery is a little distance northwest of the church, one half of the ground being given by Philip Shumaker and the other half by Peter Shumaker.

During the division probably a score of members went with the Progressive Brethren. This weakened the cause considerably. About 1884 Jacob Elenard and in 1899 David A. Hetrick were called to the ministry. Brother Hetrick labored successfully a number of years, but because of his time being needed on the farm he could not give the work the requisite attention.

To meet this needed pastoral care, L. R. Holsinger was secured in February 1911, being supported jointly by the congregation and the District Mission Board. During his three and a half years' stay a marked transformation took place in all lines of church work. The membership was about tripled. Delegates were sent to District and Annual Meetings.

Arthur Hetrick, Murray E. Shumaker, and Adam C. Shumaker were elected to the deacon's office in 1911. Peter Hetrick and Jacob Wells were also deacons, as well as E. Z. Shumaker, M. N. Hetrick, and George Bish.

A parsonage, costing \$1,500.00, was erected in 1913, on a half-



Dwelling Formerly Used as a Church

acre of land, but in August 1914 Elder Holsinger moved to Pottstown, Pennsylvania. In September of the same year, Herman B. Heisey became pastor. The membership continued to grow. Church attendance was excellent and nearly always surpassed the number of members enrolled. A strong home and foreign missionary spirit was created. A Front Line, wide-awake Sunday school was maintained for several years, and a weekly teachers' meeting and Seal Course class was held. The record attendance at Sunday school was one hundred twenty-two, and it was said to be the best in the neighborhood. There was a sisters' aid society and a Christian Workers' society.

Following Brother Heisey, J. L. Bowman became pastor. He also was a schoolteacher. The ladies' aid society was carried on very efficiently under Sister Bowman's leadership. A. C. Schue followed Brother Bowman, then Brother Bowman returned as pastor.

D. F. Warner followed Brother Bowman, and during his pastorate the church was remodeled, including enlarging the auditorium and adding Sunday-school rooms and a kitchen. A garage was built, and the ladies' aid bought the pastor a Ford automobile. In 1928 a class of four—Helen Snyder, Mrs. Mary Nelson, Ruth and Grace Nelson—graduated in leadership training, which was the beginning of a school for religious education in Armstrong County. A daily vacation Bible school was begun during Brother Warner's pastorate. The children's department was organized, having their separate worship program, with Sister Warner as superintendent. Brother Warner moved away in 1929, and for a while the pastorate was vacant.

Fred Hollingshead served as summer pastor in 1931, and in the fall the Oakdale church formed a joint pastorate with the Plum Creek church. J. H. Wimmer of Virginia accepted a call from the two churches, coming in April 1932, and remained until 1941. In September 1933 the name was changed from the Red

Bank to the Oakdale Church of the Brethren.

Clarence H. Rosenberger became pastor in 1941. During his pastorate the church paid their final assessment to the Old Folks' Home, and also voted to participate in the Ministerial and Missionary Pension Fund. In 1945 Brother

**Painting Back of Oakdale's Pulpit**



Rosenberger had the privilege of going to Europe on a cattle boat for Brethren service. He closed his pastorate that year.

With the coming of S. K. Bowser as pastor in January 1946 the joint pastorate was discontinued and Brother Bowser and family could give their entire time to our Oakdale church. At the time of this writing a number of projects have been undertaken to make the work more effective and serve our congregation better.

—Mrs. Virginia Hetrick Frazier

## CHAPTER 40. THE PENN RUN CHURCH

*Church house purchased, 1905*

*Separate organization, 1923*

*Present church membership, 58*

More than a century ago the first members settled in this community, and in 1854 the first meetinghouse was erected about two miles southeast of (Greenville) Penn Run. This old Manor church was remodeled in 1886, and several years later the work at Manor was discontinued.

In 1905 the United Presbyterian building in Penn Run was purchased and repaired, but we still remained a part of the Manor congregation until 1923. D. K. Clapper and C. Walter Warstler were the elders-in-charge of the organization. Harry A. Holsopple was elected church clerk and served from 1923 to 1938. He was succeeded by R. D. Fyock from 1938 to the present. Joseph A. Widdowson was the treasurer from 1923 to 1928, and R. D. Fyock since 1928.

Penn Run Church



Mrs. J. M. Fyock was the president of the ladies' aid from 1923 to 1947, and Mrs. Charles Strong since 1948. Our membership record for the twenty-seven years reads:

Charter members .....	40	Removed by death .....	13
Received by letter .....	7	Moved away .....	49
Baptized .....	73	Present membership .....	58
TOTAL .....	120	TOTAL .....	120

The group picture (1950) indicates that the Penn Run church has a future. In behalf of the future church, we list the names of those shown in the picture.

#### Congregation at Penn Run, 1950

(Front row, left to right) Richard Brendlinger, Robert Duncan, Darlene Widdowson, Maxine Conrath, Mrs. Glen Widdowson.

(Second row, L. to R.) Frederick Widdowson, Phyllis Widdowson, Dorothy Duncan, Rebecca Fyock, Mrs. Robert Fyock.

(Third row, L. to R.) Mrs. Francis Duncan, Mary Carolyn Cramer, Phyllis Brendlinger, Iris Widdowson, Dale Widdowson, Ira Widdowson.

(Fourth row, L. to R.) Eugene Widdowson, Charles Strong, Janet Widdowson, Laura Brendlinger, Dorothy Strong, Marjorie Widdowson.

(Fifth row, L. to R.) Ronald Widdowson, Patricia Widdowson, Kathryn Widdowson, Ruby Widdowson, Mary Widdowson, Wilda Widdowson.

(Sixth row, L. to R.) Max Widdowson, Mrs. Elizabeth Amond, Florence Dick, Mrs. Ida Widdowson, Annie Fyock.

(Seventh row, L. to R.) Francis Duncan, Dale Fyock, Mrs. Carrie Widdowson, Annie Widdowson, Robert Fyock.

(Eighth row, L. to R.) Mrs. Harry Widdowson, Mrs. Charles Strong, Mrs. C. D. Brendlinger, Mrs. Clark Strong, Elnora Strong.

(Standing, L. to R.) Harry Widdowson, Harry Holsopple, Jean Strong, Betty Widdowson, Anna Brendlinger, Ruth Strong, Allen Brendlinger, Mrs. Max Widdowson.



Our pastors, since our organization as a separate congregation, have been Grant E. Weaver, Wilbur O. Snyder (one summer), J. L. Weaver, H. C. Hess, Ivan Fetterman, and, since 1940, John H. Clawson.

The following brethren, with their wives, have served in the deacon's office: Nelson Fyock, Joseph A. Widdowson, H. A. Holsopple, H. O. Widdowson, and V. D. Amond. Brethren Nelson Fyock, J. A. Widdowson, and V. D. Amond have passed on. In 1950 R. D. Fyock, C. Max Widdowson, and Francis Duncan, with their wives, were elected as deacons.

—Harry A. Holsopple

## CHAPTER 41. THE PITTSBURGH CHURCH

*First Sunday school convened, May 27, 1900*

*First church house dedicated, October 2, 1904*

*Present church membership, 265*

The first official step toward establishing the Church of the Brethren in Pittsburgh was taken at the District Meeting held at the Shade Creek church, August 22, 1899, when a decision was made to send S. S. Blough to this city to start a mission. On May 27, 1900, the first Sunday school convened in the pastor's home at 8 Camp Street, on Herron Hill. Those present were: Samuel Cover, Mrs. Etta V. Cover, Cyrus Replogle, Sylvanus Rishel, S. S. Blough, Mrs. Mary V. Blough, and Carmen S. Blough.

Pittsburgh  
Church,  
1950,  
and Pastor's  
Study  
Next to  
Parsonage



Soon it was learned that there were other Brethren living in Pittsburgh and, because most of them were located in or near Hazelwood, it seemed wise to move to Lytle Street, Hazelwood. On November 18, 1900, the first meeting in Hazelwood was held in Moore's Hall. In the meantime, night meetings were held once a month in homes of Brethren and friends throughout the city. The regular meeting place of the mission on Hazelwood Avenue was very unattractive because it was located over a livery stable and immediately adjacent to an undertaking establishment. Nevertheless, the members maintained much interest and faithfulness even in this humble though undesirable location.

During the months of September and October 1901 Sister Elizabeth Howe conducted special Bible classes and otherwise assisted in the work of the mission.

In 1902 a committee, consisting of Joseph Holsopple, D. H. Walker, and W. A. Gaunt, was appointed by the District Elders' Meeting held at Johnstown to go to Pittsburgh and organize the members into a congregation. The committee met with the church July 5 and 6, 1902. Two sermons were preached, one by Elder Gaunt, the other by Elder Holsopple, with twenty-five and forty-seven present, respectively. At 2 P.M. on July 6, a special meeting was held for the purpose of effecting an organization. After some explanatory remarks by Elder Holsopple setting forth the principles of the church, as founded upon the gospel, the members present decided by a unanimous vote to organize the congregation. The following twenty-seven members constituted the charter membership: Robert H. Forney, Sol Workman, Mary Workman, S. C. Workman, S. E. Workman, William Imler, Leah Imler, Melissa Steel, Mary A. Dell, D. F. Troxel (deacon), John L. Wareham, Sadie Wareham, Margaret Collins, Albert O. Horner, C. S. Carr, S. S. Blough (elder), Mary W. Blough, Cyrus B. Replogle, Minnie Replogle, Huldah Guyer, Leah Benner, J. Herman Royer, S. D. Humphreys, J. Ward Eicher, Edward Tonner, James Miller, and Mrs. Silas Wareham. In the evening, Elder Walker preached the first sermon to an organized Church of the Brethren in the city, with thirty-four present.

After three years in Moore's Hall, the place of meeting was moved, in November 1903, to a hall in the Hazelwood Trust Company's building at the corner of Hazelwood Avenue and Second Avenue, where the group continued to meet until the church in Squirrel Hill was ready for occupancy. On January 10, 1904, a Christian Workers' meeting was organized and on January 14, 1914, a children's hour was started. In these activities, as well as in the general welfare of the work, the following visitors left permanent results in the growing congregation: Alice Smith in 1904, Ida Shumaker in 1905, Sister Van Sickles in 1906, Grace Gnagey in 1907, 1908, and 1909, and Sadie Wareham for a few years following 1909.

On April 30, 1903, D. H. Walker and P. J. Blough were

**Greenfield  
Avenue  
Church**

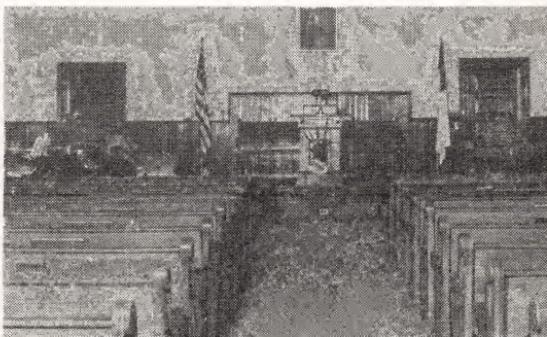


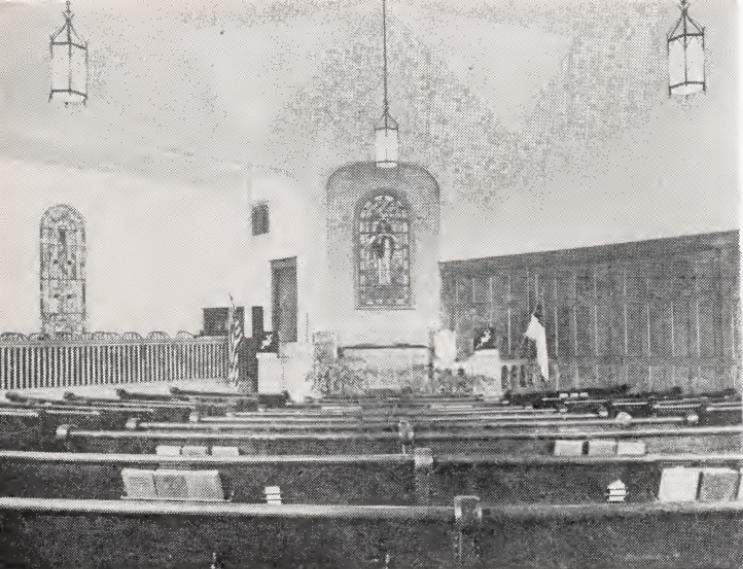
authorized by the District Meeting and the District Mission Board to purchase a lot for a church building in Pittsburgh. The location at Greenfield Avenue and Montclair Street in Squirrel Hill was considered to be an unusually good and convenient one. The purchase of this lot was completed on May 4, 1903, at a price of \$2,250.00. The District Meeting of 1903 had granted to the Mission Board permission to erect a suitable building also, but because of the scarcity of funds this was not undertaken until 1904. Work on the building progressed rapidly and was completed at a cost of \$7,350.00.

The new church was dedicated October 2, 1904, on which occasion W. J. Swigart preached the dedicatory sermon. In the evening the first love feast in the new church was held with Elder Swigart officiating. In 1910 the congregation relinquished its dependence upon the District Mission Board and became self-supporting.

The church building at Greenfield Avenue and Montclair Street was adequate for the needs of this growing city congregation until 1942, when a change was made. The Squirrel Hill Methodist Protestant church building was not being used as a house of worship at the time, and was offered for sale to the Brethren. Our congregation met in official council on March 24, 1942, to discuss the purchase of this property; after careful consideration and much discussion we decided, by a

Interior of Greenfield Avenue Church





Interior of  
Present  
Church  
on Beechwood  
Boulevard

majority vote, to buy this building, located on the corner of Beechwood Boulevard and Lilac Street, just three blocks from the original building. The old church building was sold to the Church of God, and on Easter Sunday, April 5, the first official offering, which amounted to \$504.03, was taken for this project. The larger financial program got under way in the month of May. For a period of twenty months contributions were received for the building fund in this financial drive. Because of legal difficulties, the purchase of the Methodist Protestant building and the sale of our old building could not be consummated until November 1.

The first service of worship in our new church home was held on October 25, 1942. A fitting service was held in the old church home, after which the congregation moved in a procession to the new church home. On May 16, 1943, the date which marked the forty-third anniversary of the beginning of the work of the congregation, the new church home was formally dedicated with special services. Just one year later the congregation was free of debt and held appropriate services to mark the burning of the mortgage.

#### Burning the Mortgage on Present Church



As is true in every live and growing group, the joy of Christian experience in the Pittsburgh church found expres-

sion in service. This service took many forms in addition to attendance and participation in regular formal worship. These activities sprang from the desire to share with others the joy and blessings which the members in Pittsburgh had come to know. Interest in and concern for those who were facing hardships and misfortunes were shown in a material way by assistance in providing food and clothing or money to meet hospital bills. Support of an orphan at a foreign mission station afforded another opportunity to help others. This project was soon enlarged to include partial support of a missionary. In March 1946 the church assumed the full support of a missionary and each year since that date has made this item part of its annual budget. Ernest Wampler has represented the Pittsburgh church in China. During World War II, the Sunday school gave one offering each month to the heifer project.

The ladies' aid society was organized in January 1905 and has been active throughout the years. The members' needles have completed many quilts and articles of clothing.

In 1948 the women's work group was organized as a missionary and service group. The women have held meetings regularly each month for

Ladies' Aid, N. M. Shideler, Pastor



*From right to left around the quilt:* Carrie Miller Forney; Alice Shumaker Keller; Sadie Urias; Lillian Faust Biggard; Marian Schrock Speicher; Elizabeth Repleglo Barnett (standing); Katherine Sides Moser; Hazel Crull Shideler (the pastor's wife); Ella Nedrow Campbell; Camella Repleglo Bechtel; Maude Johns Faust (extreme left)

the purpose of fellowship, study, and service. Their work has truly been world-wide in scope and recently they have started the support of a mission school in India. Part of their emphasis has been placed on the home church. They purchased the rug for the new church offices and have supported well the improvement program.

Men's work has had a revival in recent years. In 1950 the men remodeled and enlarged new church offices. Emphasis had been placed mainly on the local program. In the remodeling program of the church the men did much of the work.

The church recently has placed greater emphasis on evangelism and the reactivated deacon board has helped the pastor greatly in this work. New adult classes and a young people's class were started. Three choirs add to the worship experience. A new organ was installed recently, and the new Brethren hymnals are now in use.

The boards of the church have tried to make each group a vital part of the total program. The board of administration serves as a clearinghouse for business matters.

We celebrated our fiftieth anniversary on October 1, 1950. During the previous week special services were conducted. Speakers included Dana Eckert, a former elder; S. S. Blough, the first pastor; and W. D. Rummel, the present elder. Brother Charles E. Zunkel, secretary of the Ministry and Home Mission Commission of the General Brotherhood Board, delivered the anniversary sermon, entitled *The Fruitage of These Golden Years*. The love feast climaxed the anniversary services.

The church in Pittsburgh, starting as a mission itself, has grown steadily. The membership now is two hundred sixty-five. While it was expanding in Pittsburgh, this church has helped start and support two other mission points, Natrona Heights and East McKeesport.

The following ministers have served the church as pastors: Silas S. Blough, Mahlon J. Weaver, Herman B. Heisey, S. W.



Fiftieth  
Anniversary  
Group

*Front row:* S. S. Blough, first pastor;  
Charles E. Zunkel,  
secretary of Home  
Missions

*Back row:* Al-  
bert O. Horner,  
charter member;  
Lawrence Rice, pas-  
tor; William Rum-  
mel, elder

Bail, T. Rodney Coffman, C. Walter Warstler, Galen B. Royer, Virgil C. Holsinger, Noah M. Shideler, William D. Rummel, Wilbur H. Neff, and H. Lawrence Rice.

Brother Rice will close his work on September 1, 1951. We expect Glen H. Bowlby to succeed him.

Active deacons in 1950 are: A. O. Horner, Charles Keller, C. Lee Burkett, Warren Dunmire, Paul Holsinger, Wallace Holloway, Carl Dorer, Robert Clark, and Hugh Beeghly. To this board Herald Griffith, Roy Wolfe, and Robert Stevens have been elected but have not yet been installed.

These elders have served the congregation: D. H. Walker, C. Walter Warstler, M. J. Brougher, Galen B. Royer, Dana Z. Eckert, and William D. Rummel.

Men who have been licensed and ordained to preach are: Emerson Shideler, Clinton Burkett, E. Stanley Fadely, J. Lester Showalter, and Dana Z. Eckert.

—*Mrs. Fern Baer Jamison, Virgil C. Holsinger,  
Mrs. Zella Troxel, Mrs. Carrie Forney, and  
A. O. Horner, assisted by Mrs. Wayne Shaw*

## CHAPTER 42. THE PLEASANT HILL CHURCH

*First meetinghouse built, 1852  
98 members received, November 1876  
Present church membership, 342*

The first meetinghouse on Benshoff Hill, now Pleasant Hill, was built in 1852 and remodeled in 1881. It continued to serve the church's needs until 1909, when the present brick building was erected. Thirty years later (1939) a new section of twenty-five feet was added to its length. Brother M. J. Brougher rededicated it on August 6, 1939. The building, as it now stands, can seat about three hundred persons and houses a well-equipped Sunday school.

Daniel Crofford reported in November 1876: "Brother S. H. Bashor held a meeting at Benshoff Hill, Conemaugh congregation, with 92 baptized, 5 reclaimed, one by certificate, making 98 in all. Then he went to the Horner church, where seven were baptized, with more waiting."

From the beginning until 1922 the preaching was cared for by the local ministers and others from near-by congregations. S. E. Dorer, L. B. Harshberger, E. D. Blue, A. U. Berkley, W. H.



Pleasant Hill Church

This congregation has made its contribution to the ministry through the following, who have been called from the membership here:

Bulletin Board and Pastor's Family  
Brother and Sister William L.  
Gould and Children



Rummel, Calvin Beam, N. W. Berkley, James Ream, and others served the church in this manner.

The first full-time pastor was Irvin R. Pletcher, who served from 1922 to 1924. C. C. Sollenberger served from 1924 to 1928; Grant E. Weaver, 1929-1936; Arthur L. Rummell, 1937-1944; C. H. Gehman, 1944-1947. William L. Gould accepted the call to our church in October 1947 and is now serving as pastor.

Through the years the following deacons have been called by the church: W. T. Harrison, Emanuel Rhodes, M. G. Metzger (elected at Walnut Grove), and John Stutzman, all deceased. Others are D. I. Rhodes, Waldo E. Rhodes, Raymond Stutzman, Galen Metzger, Carmen Rummel, William King, Russell Harrison, Boyd Rhodes (elected at Dundalk, Maryland), and Benjamin Hoyland.

Pleasant Hill has always had an active and progressive Sunday school since 1871. Abel Findley and H. J. Berkey were our delegates to the first District Sunday School Convention at the Grove

church, near Berlin, in 1879. At the present time our school is under the direction of Loren Blue as superintendent. Each department has its own opening devotional exercise. All of the organized classes have their regular monthly class meetings. During the year 1948-1949 the enrollment was two hundred thirty-three and the total offerings of the school were \$5,843.51.

The ladies' aid society was organized on September 27, 1915, and has been an active organization all through the years. These loyal workers have contributed generously to the material progress of the church through funds raised by quilting. They meet each Wednesday, winter and summer alike.

Women's work was organized on November 2, 1939. Each year the women of this organization hold a Christmas party. This year they are holding monthly inspirational meetings of a spiritual nature, and annually they hold a mothers and daughters banquet.

The Alethia Club is an organization of ladies from the Alethia Bible class. They meet monthly and are instrumental in raising funds for the church building program.

Men's work was organized in August 1941 and features each year a fathers and sons banquet in the form of a game supper in November. This organization makes a fine contribution to the church by donating labor in every project that is undertaken. The men are also responsible for the annual Thanksgiving service.

The senior CBYF meets each Tuesday evening with an average attendance of twenty-five. These youths provide for themselves an interesting and varied program of activities.

The choir and the male chorus, under the direction of Donald Seese, have been doing splendidly through the years in adding to the worship service and the ministry of music.

In 1947 a farm adjoining the church property was purchased for the purpose of developing a recreation program. On that farm have been planted several thousand pine trees. A ball diamond, a volley ball court, and a recreation building have been constructed. It is expected that in the years that lie ahead we may further develop this project so as to include much more for our social as well as our spiritual welfare.

—Mrs. Waldo E. Rhodes and Mrs. Ralph Rhodes

## CHAPTER 43. THE PLUM CREEK CHURCH

*Sunday school organized, 1860  
Plum Creek Normal established, 1874  
Present church membership, 119*

The Plum Creek church and parsonage are situated in a beautiful valley midway between Indiana and Kittanning. The buildings are neat and attractive. The natural surroundings are ideal for a rural church. A good road passes in front of the buildings, and, a little south of them on the opposite bank of Dutch Run, is a recreation center, where vespers are sometimes held.

So far as is known, the first members to settle here were the Frys, the Wissingers, and the Fishers from Somerset County. Tobias Kimmel and wife, of Westmoreland County, settled in Plum Creek Township in 1837. The membership belonged to the old Cowanshannock congregation. Lewis Kimmel was elected the first minister in 1858. Two years later, Brother Kimmel and Jacob Kelso organized a Sunday school, known as the Plum Creek union Sunday school, in Schoolhouse Number 17. This name was retained until 1895.

The original church building was erected in 1862. In 1874 this building was divided, and the west end was used for a normal school. This school was under the supervision of Lewis Kimmel, with Howard Miller as assistant. The school began with three students and increased its enrollment to one hundred before it was united with Juniata College at Huntingdon a few years later.



Plum Creek  
Church  
and  
Parsonage

Seven Heifers  
for Europe  
With Their  
Donors



A parsonage was erected in 1899, as this was one of the first congregations to support a full-time pastor. F. D. Anthony served as pastor, 1897-1899; C. O. Beery, 1899-1901; Kenton B. Moomaw, 1901-1902; C. O. Beery, 1902-1905; L. M. Keim, 1905-1908; A. J. Culler, 1908; H. S. Replogle, 1908-1913; R. D. Murphy, 1913-1914; Galen K. Walker, 1914-1917; A. B. Replogle, 1917-1920; William Irvin, 1920-1922; Quincy A. Holsopple, 1923-1926; Arthur L. Dodge, 1927-1931; J. H. Wimmer, 1932-1940; C. H. Rosenberger came in 1941. He was deeply interested in Brethren service and reconstruction work and promoted it continuously. The church responded generously. Clothing, shoes, blankets, comforters, soap, and canned goods were shipped through the New Windsor center. Seven "heifers for relief," with a value of \$1,450.00, were donated by seven families, and one hundred forty dollars was raised to purchase another heifer by some who had no cattle to give. Brother Rosenberger, acting as crew chief, sailed for Yugoslavia on a United Nations ship carrying "horses for relief" to that country. F. J. Byer is our present pastor. Plum Creek has been fortunate in securing pastors who were good leaders, and we have appreciated their services.

In May 1947 a large mural was unveiled in our sanctuary. It is a pastoral scene of the Galilean shore and its environs. The painting is done in oil by John A. Fullerton. This lovely mural was presented in memory of Christopher B. and Mary Ella Kimmel by their children. The members of the Plum Creek church, however, have tried to place the spiritual above the material things. The church has felt the need of serving its own community as well as world-wide missions. They have co-operated with the other churches in the community in fostering services for spiritual enrichment.

On October 25, 1942, the church celebrated its eightieth anniversary. It was also the ninety-first birthday of Mrs. Charlotte Jacoby, the oldest member of the congregation. Among the visitors was Mrs. C. B. Heckman of Murraysville, Pennsylvania,

who had attended the Plum Creek Normal School and, in a speech, described the school as best she could.

We have a heritage which we consider sacred. We feel, as did the song writer: "Faith of our fathers; holy faith! We will be true to thee till death."

—E. Marie Miller

## CHAPTER 44. THE ROBINSON CHURCH

*First church house erected, 1886*

*Present church dedicated, 1929*

*Present church membership, 111*

The church is the most sacred institution in all the world. It represents the Lord's work in a world of sin and of misery. It is His organ of proclamation, of preservation, and of perpetuation of Christian folk down through the centuries. "Like a mighty army moves the church of God. Brothers, we are treading where the saints have trod." It is with this view that a brief history of the Robinson congregation is hereby given.

In the beginning the Robinson congregation belonged to the Ligonier congregation. Under this arrangement a development began that brought better days as the years rolled by. It seemed wise, about 1886, to divide the northern end of this congregation from the southern, and to create a separate organization. This new congregation, although it was located in a village of the name of Robinson, was called the Bolivar congregation. It is in Indiana County. In 1886 a church house was built which served well until the present edifice was erected.

The spirit of evangelism, prayer, missionary endeavor, and indoctrination are the chief aims of this congregation. Most of the members are of new stock rather than primitive Brethren heritage. This makes the congregation a missionary one from its inception until the present time, and it is the aim of the present congregation and leadership to keep the church a missionary-minded people.

In 1928 the present cement block church building was erected.

It was dedicated debt-free in the summer of 1929. The labor of love was utilized in the construction of this building. The members and the minister gave their time, money, and effort to establish a house of worship. Many improvements have been made since then and the work is increasing slowly and steadily, and, we hope, eternally.

The Robinson congregation is determined to support the work of the district, the region, and the Brotherhood. We think that the whole Brotherhood is on the onward and upward move. We plan to continue to support missions, evangelism, and the expanding program of the church. Our prayers and aims are thus.

We might say that, on the insistence of the pastor, our building and our work have gone forward without financial support from the district or the Brotherhood. We are inclined to think that congregations ought to be more and more self-supporting and self-sustaining. Years ago, for a little while, some assistance was given for pastoral support. We hope to continue relying on the strength of the Lord and the support of our people.

Eleven elders have served the Robinson church during the years from 1878 to the present, including John H. Clawson, our elder since 1933. Brother Clawson has also served as our resident minister since 1932.

—*Miss Mable Betts*

Robinson  
Church



## CHAPTER 45. THE ROCKTON CONGREGATION

*Sunday school organized, 1886*

*Present church dedicated, December 6, 1914*

*Present church membership, 83*

Our early church life centered around one pioneer family. Peter Beer, who was born in Armstrong County, moved with his family from Indiana County to Clearfield County in 1876 when lumbering was at its height. By occupation he was a raftsman, lumberman, carpenter, farmer, and orchardist. He was the father of a large family, a minister in the Church of the Brethren, and the founder of the church in Rockton (September 8, 1877). Often traveling on horseback, later with a horse and a buggy, he preached in the rural communities known as Greenville, Newtonburg, and Pine Grove.

The Rockton church was formed out of a part of the Montgomery congregation (then comprising parts of Indiana and Clearfield counties) in a church council assembling with Lewis Kimmel of Plum Creek presiding. Charles Brown was church clerk. J. B. Wampler and Peter Beer (ministers) were also present. Levi Speicher was elected treasurer.

A union Sunday school was held at first in the village of Rockton while early preaching in this area was held in lumber camps, barns, schoolhouses, and homes.

In early 1880 the young people's first consideration was to get married; their second consideration was to find a church home. This situation prevailed in many homes here, even in the home of Peter Beer. A number of his sons and daughters had previously married and had established homes of their own either at Rockton or in other parts of Clearfield County. The great decision time came to this family in 1885. A daughter of Peter Beer, named Mrs. Emma Jane Kirk, died on May 25. She was a bride, a mother, and a corpse in one year. A revival meeting was held in the Rockton church that same summer, resulting in Peter Beer's family, including his in-laws, becoming members of the Rockton church by confession of faith and the rite of baptism.

In 1884 a frame church building, thirty by forty feet in size, was erected in Rockton along Main Street. Later, a fourteen-foot addition was built to the rear of this first building.

A Brethren Sunday school was organized in 1886 and has remained evergreen. A brick church building, thirty-six by fifty-two feet, was built later, having a stone basement containing a furnace room, a kitchen, and two Sunday-school rooms. The street-level story besides the main auditorium has four more Sunday-school rooms. Mervin R. Hollopeter,

grandson of the founder, now deceased, presented the church with a large pulpit Bible on Dedication Sunday, December 6, 1914.

A hot-water system was installed in 1941, costing over nine hundred dollars. The cyclone of September 14, 1945, which left a path of destruction through Rockton, struck the church, blew out the two large windows, damaged the roof, and wrenched the entire building.

Peter Beer was elected elder in 1885. He died in June 1892. Peter Beer's children, grandchildren, and great-grandchildren became a working part of the Rockton church. A son, J. Harvey Beer, became elder in 1892; he moved to Maryland in 1905.

Robert A. Nedrow became elder in 1905. John A. Brilhart, served from 1892 to 1897, and Walter N. Brubaker from 1897 to 1916 did occasional preaching here. Mr. Brilhart joined a sister church and later moved away from Rockton. George Cleaver of the Greenville church was elected elder of the Rockton congregation in 1912. A grandson of Peter Beer, Jason Beer Hollopeter, was elected to the ministry in 1911 and served the church faithfully for over twenty years. He became its elder in 1922.

Pastors and the years they served were: Jason B. Hollopeter, 1912-1925; 1927-1933; Homer C. Hess, 1926; W. C. Sell, 1934; Lewis S. Knepper, 1935-1945; Guy S. Fern, 1946; Arthur L. Croyle, 1947-1949.

Missionaries, who, while on furlough, visited the Rockton church were: H. Stover Kulp and wife from Nigeria; Grace Clapper and Frank Crumpacker from China; J. M. Blough and wife, Ida Himmelsbaugh, and Ida Shumaker from India. Their visits have helped the cause of world-wide missions in our local church program. Some of these have visited our church once; others, a number of times.

Comprising the Rockton congregation at one time were: the Sunnyside church, the Bethel church (for fifty years a part of the Rockton congregation, but now a separate congregation), and the Greenville church (still a part of the Rockton congregation).

On November 27, 1949, the present pastor, Myron C. Horst, came to serve the congregations of the Rockton cir-



Rockton Church



Greenville Church

cuit, comprising three churches and approximately one hundred members. In the early months of his administration, eleven new members were added at Bethel, and the radio ministry was assumed over Station WCED, DuBois. Youth organizations and men's and women's work took on necessary duties in the onward march of the church.

—Dallas B. Kirk

## CHAPTER 46. THE ROCKWOOD CHURCH

*First sermon preached, January 26, 1875*

*Sunday school organized, 1919*

*Present church membership, 223*

Over a hundred years ago the Church of the Brethren was already "rooted and grounded" in the vicinity of what is now Rockwood, through a generation of devout members. One of these families was that of Simon Hauger (whom we shall call

Rockwood Church

Senior), son of John Hauger, who belonged to one of the original families at Berlin. Simon, Sr., was the grandfather of J. E. Hauger, the oldest deacon of the Rockwood church.

Simon, Sr., owned a very large farm on the highland between what is now Rockwood and Wilson Creek and along the road leading to Garrett. He had several children, including Simon, Jr.

Simon, Jr., was the father of twelve children, including Mahlon, who lived to be eighty-six years old; Simon III, who died on the old Hauger homestead at seventy-eight; and Jonathan Edward Hauger, the only one of the



twelve now living, who at almost eighty-two still works on his farm every day.

Simon, Jr., who was a deacon for many years, told his son, J. E., about an incident which occurred one day while he was at work in the field. He saw his father lying down in the corner of a field along the public road. Thinking that his father might be sick, he went to see what was wrong. Grandfather Hauger explained that he was giving this plot of ground to the German Baptists for a place to build a church and establish a cemetery, and that he was just trying to decide the best way to mark out the graves.

When this occurred is not known, but his gravestone in this cemetery is inscribed, "Simon Hauger, died May 10, 1859, Aged 76 years, 8 Days." And there his body lies, head to the west and feet to the east, so that in that great Resurrection morning he will be "facing sunrise."

When the Sunday school was organized in this church is not known, but J. E. Hauger says that he was born in 1869, and that he was carried there as a "babe in arms" and attended there until he got married and moved away. *The History of Somerset County*<sup>1</sup> says that this "church was built in 1855 at a cost of \$1,000.00. The membership is large."

No records of the church or the Sunday school are extant today, but among those who attended from the village of Rockwood (one and one-half miles away) was David F. Shumaker, grandson of Bishop Adam F. Snyder and an uncle to Missionary Ida C. Shumaker. He was a miller by trade for thirty-one years, moving from Meyersdale to Rockwood to operate the Rockwood Flour Mill. He served as Sunday-school superintendent of the Hauger church for a number of years, and was elected to the office of deacon on May 29, 1897, by the Middle Creek congregation, of which this church was a branch. Others who attended from this town included Cyrus Just, who was elected to the ministry, and Elizabeth Peck Growall, a sister to Elders Lewis Peck of Maple Glen and Jacob W. Peck of Summit Mills.

They had "preaching every four weeks," and among the ministers were Bishop Adam F. Snyder of Upper Turkeyfoot Township; Cornelius Berkley of Casselman, who at an advanced age would "walk to the church, and home again," a distance of over five miles each way; Jacob S. Hauger; Josiah Berkley; Jacob Miller; Valentine Blough (the blacksmith); Uriah C. Christner; N. B. Christner; John Blough; and Isaiah Johnson.

Out of this background of Brethren faith, the Rockwood church has been established and developed. The first sermon, of which we have a record, was preached in the town by the Brethren on January 26, 1875. Jacob A. Murray, after ten years in

<sup>1</sup> Waterman, Watkins and Co., *The History of Somerset County* (1884). Page 545.

the West, returned to his former home, near the County Line church, to visit his aged mother.

Here we visited and tried to preach until the 25th [January, 1875], at which time we crossed the Laurel Hill to visit our sister at Mineral Point [Rockwood], Somerset county, Pennsylvania, where we arrived the same day. Here we spent a short time, and, by request, tried to preach on the evening of the 26th, in the Methodist meeting-house.<sup>2</sup>

When or why the Hauger Sunday school was closed is not a matter of record, but preaching must have been continued through the years, for the minutes of the Middle Creek council of April 2, 1915, say: "Some of the members from the Hauger Union Church were present in council and wanted the house repaired at that place. Council granted them the privilege to solicit funds. If sufficient can be raised, then repairs can be made as necessary."

At the council on January 13, 1917, E. K. Hostetler read a "letter" from "members in Rockwood and vicinity," and at the council on May 17, 1917, "Middle Creek local church and Rockwood asked the privilege of getting a pastor. After some discussion, William Speicher moved that their request be granted. It was seconded by Joseph Meyers, and carried by a large vote."

The pastoral committee was D. F. Walker, William Bittner, William Miller, Nelson Saylor, and Dr. George F. Speicher. Brother Calvin Rose was secured as our first pastor in 1918, with preaching in the Rockwood school auditorium. He died within the year, a victim of the flu.

The next year, 1919, W. J. Hamilton accepted the joint pastorate, on condition that a Sunday school be organized in Rockwood. The old Methodist church was rented and the work was started. A few years later the building was purchased and remodeled into the present attractive structure. After two years, Brother Hamilton went into fieldwork. N. D. Cosner was the summer pastor in 1921, followed by W. K. Kulp as pastor from 1922 to 1928. Our present pastor, Walter F. Berkebile, has served since 1928, and, by patient and continuous efforts, our membership is now well over two hundred.

—W. F. Berkebile and W. J. H.

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<sup>2</sup> *Christian Family Companion and Gospel Visitor*, April 20, 1875.

## CHAPTER 47. THE ROXBURY CHURCH (Formerly WEST JOHNSTOWN)

*First Roxbury house built, 1892*

*Pipe organ purchased, 1949*

*Present church membership, 600*

The soil preparation for the faith of the Brethren at Roxbury dates back to 1813, when Jacob Stutzman purchased a farm on the west bank of Stony Creek, which now is the Eighth Ward of Johnstown. The second floor of his two-story dwelling was perhaps the first especially prepared "love-feast room" in what is now southern Cambria County. About 1828 his son, Abraham Stutzman, built a home in what is now Westmont, and preaching was held in it. Later, the services were held in the Yoder Hill schoolhouse.

About 1878 preaching was again held in the Eighth Ward section, at what was known as Whiskey Spring. Prior to the building of the first Roxbury house in 1892, the Brethren held regular services in the Roxbury Methodist church. These activities were under the (old) Conemaugh congregation until 1879, and then under the Johnstown congregation until January 1, 1898. On this date that part lying west of Stony Creek and Hinkston Run became the West Johnstown congregation.

The new congregation comprised Ferndale, Roxbury, Kernville, Westmont, Brownstown, Cambria City, Minersville, Rosedale, Coopersdale, Morrellville, Upper Yoder, Lower Yoder, West Taylor, Middle Taylor, and part of Jackson Township. It had a membership of several hundred and three meetinghouses, viz: Roxbury, Upper Yoder (now

Roxbury  
Church,  
1950



Westmont), and Benshoff Hill (now Pleasant Hill), and also a meeting place in Morrellville. The ministers were Solomon Dorer, Ananias Myers, John F. Dietz, Albert U. Berkley, and Norman W. Berkley. The deacons were Stephen Stutzman, Jacob Berkey, Jerry E. Long, William Harrison, and Jesse Berkebile.

At a council meeting held January 26, 1899, at which Elders Hiram Musselman and David Hildebrand were present, the organization was effected. Elder Musselman was given charge of the congregation and Norman W. Berkley, who had been elected to the ministry September 29, 1887, was installed into the office. During the year Samuel A. Beeghly, a young minister, moved into the congregation; leaving on December 28, 1899, he was given a certificate. Jerome E. Blough moved into the congregation on December 8, 1910, from Quemahoning. In 1912 James F. Ream moved here from Quakertown. Later on H. S. Replogle, John W. Mills, John Sherman, E. P. Blough, and D. G. Seese moved into the congregation. S. L. Cover came into our midst recently.

Election of ministers: December 28, 1899, C. A. McDowell and Frank Myers; January 13, 1910, Leonard R. Holsinger, William L. Brougher, Vernon J. Dietz, and John P. Coleman (Brougher and Dietz were not installed); December 12, 1911, J. C. W. Beam, Elmer D. Blue, William H. Rummel, Haddon Q. Rhodes, and Lemon Findley (Findley was not installed). On December 31, 1908, Harvey S. Replogle became pastor at Plum Creek. In February 1911 L. R. Holsinger became pastor at Red Bank (Oakdale). On April 1, 1911, C. A. McDowell became pastor at Bolivar (Robinson). On February 1, 1914, John W. Mills became the pastor of the Morrellville church and moved into that section of the city. John Sherman and wife were installed into the full ministry March 11, 1924. Fred Livingston was licensed to preach in 1932. Edward Cauffiel was licensed to preach September 24, 1941, and in 1946 was granted his letter to become pastor of the Maple Grove church. On

#### Young Ministers at Roxbury Being Installed by J. A. Robinson

*Left to right:* Donald Bracken, Ronald Morgan, Dean Crouse, J. A. Robinson, Mrs. Dean Crouse, Robert C. Bowman, Ronald Hershberger



August 15, 1948, Dean Crouse was licensed to preach; he is now in training for the full-time ministry.

Election of deacons: October 24, 1899, William H. Rummel, Edward Mosholder, Clement F. Livingston, Amos Campbell, Emanuel Rhodes, and Cloyd A. McDowell; May 7, 1901, Harry Weller and Peter Stutzman (neither was installed); June 1904, Edmund Livingston and J. C. W. Beam; March 19, 1908, Henry Hofecker; April 2, 1908, Henry B. Kaufman; January 13, 1910, Andrew Blough, Henry Snyder, William I. Strayer, Samuel N. McDowell, and Harvey R. Livingston; May 4, 1911, W. H. Lape, Isaiah Harshberger, and David A. Rummel; February 8, 1912, Samuel Lambert, Michael L. Hoffman, Ephraim Harshberger, Elmer Rummel, and Levi Kaufman; May 28, 1922, H. E. Berkley, William R. Beam, Robert N. Haynes, and Thomas J. Haynes; April 3, 1934, H. W. Berkey, Scott Haynes, Mahlon Hoffman, and Charles Noon; September 24, 1941, Harry Blough, Luther Hoffman, Chalmer Barnhart, and Harry Bechtel. Samuel A. Fitt, Milton Metzgar, and John Wissinger moved into the congregation as deacons. Thomas Haynes and family moved to Detroit, Michigan. On March 9, 1949, Robert Beam, Harry J. Berkey, George Dick, William Hayes, and Wilbert Hershberger were elected to the office of deacon, and were temporarily installed on April 3, 1949.

In the summer of 1908, John H. Cassady became our first pastor. After more than six years of fruitful work, which was divided among the four churches of the congregation, they moved to Huntingdon, Pennsylvania, on September 1, 1914. Edgar M. Detwiler served from July 1, 1915, to June 1, 1926. During this period he had our first daily vacation Bible school. Homer E. Blough and wife came on September 1, 1926, and served until June 1929. Tobias F. Henry and wife came to us on September 1, 1929, and served until September 1, 1939. Lewis H. Brumbaugh began his term as pastor on February 1, 1940, and remained until September 15, 1945. The present pastor, Clarence R. Bowman, began his term of service on December 1, 1945.

The Roxbury house was enlarged and arranged for holding love feasts in 1899, and was again remodeled and enlarged in 1909 to provide a large number of Sunday-school classrooms. In the winter of 1914-1915 a parsonage was erected on the Roxbury church property. During the six years ending September 1, 1914, eight hundred ninety-three members were received into the church. At this time the total membership of the West Johnstown congregation was considerably over one thousand. On February 14, 1915, it was decided unanimously to divide into three congregations: West Johnstown, Morrellville, and Pleasant Hill. A little later the Westmont church became a separate organization. In 1922 the name was changed from the West Johnstown to the Roxbury Church of the Brethren.



Old  
Roxbury  
Church

The old Roxbury house was damaged by fire the morning of January 20, 1930. A new church-building committee was appointed: H. W. Berkey, E. P. Blough, Harry Berkley, and J. P. Coleman. The corner stone was laid on July 13, 1930, and the dedication took place January 18, 1931. A pipe organ was installed in the spring of 1950. The church will be free of debt in 1951.

The Roxbury church school during the pastorate of J. H. Cassady was one of the first to have an organized adult Bible class. It was also one of the first to promote a daily vacation Bible school; this was held about 1920, with an enrollment of from one hundred twenty-five to one hundred fifty. The school became so popular that in a few years we had an enrollment of two hundred ten and the pupils were from ten different denominations.

—J. P. Coleman, Mrs. R. N. Haynes, and George C. Berkley



Remodeled  
Roxbury  
Church  
With  
Parsonage  
on Right

## CHAPTER 48. THE RUMMEL CHURCH

*First church (Greenland) erected, 1874*

*Present church erected, 1903*

*Present church membership, 455*

To trace the origin and growth of the Rummel congregation would require a study of the Shade Creek congregation, which dates its founding at 1846, when it became a separate congregation growing out of the earlier Conemaugh congregation organized in 1810.

The Brethren settlers located in these wilds of Pennsylvania nearly one hundred fifty years ago, eventually uniting with others to worship in homes and having love feasts in barns before churches were established.

The Shade Creek congregation covered the whole group of families living in Rummel, Windber, Scalp Level, and Berkey.

The first church at Rummel, known as Borders or Greenland until about 1900, was erected about 1874 on ground donated by Jacob Rose. No deed was issued until 1881, when the heirs issued a deed to the congregation, with David Berkey, Jacob Hoffman, and Samuel Knavel acting as trustees for the church.

The second church, then known as the Highland church, was erected on ground donated by Jacob and Rebecca Fox at Ogletown in 1886. For several years no services have been held in the Ogletown church, but at present the members are co-operating in the union efforts of the community church. There have been twelve members baptized recently, making the total membership thirty-two at the Ogletown church.

Rummel

Parsonage

and Church

The school is in  
the background.



The earliest record would include the visits of preachers on horseback or on foot to preach perhaps once every two or three weeks. All ministers serving during the free ministry period participated in a scheduled program at the Shade Creek church. The first frame building at Rummel was replaced by a brick structure on a different foundation in 1903, and was remodeled and enlarged in 1914-1915. In December 1915 it was decided, by vote, to redivide the Shade Creek congregation. On January 6, 1916, the members of the Rummel congregation met to organize with Brother Ross Murphy presiding. A full corps of officers and missionary and temperance committees was elected. P. J. Blough was elected as our elder-in-charge.

The membership consisted of two hundred twenty-four resident members with the following officials: ministers—Ross D. Murphy, Alvin G. Faust, Charles S. Knavel, and Foster B. Statler; deacons—Jacob C. Knavel, Samuel W. Knavel, Elmer Knavel, and Lewis Penrod.

The Rummel church has been recruiting ministers throughout her history, and they are serving the church splendidly in many places. They include Ross D. Murphy, elected in 1904; H. Daniel Jones, 1916; Charles S. Knavel, 1906; Foster B. Statler, 1914; Lewis D. Rose, 1916; James E. Murphy, 1920; Miles Murphy, 1922; Calvin Rose (deceased), 1917; Blair Helman, 1942; and Robert Mock, 1946.

Brother Henry Hostetler<sup>1</sup> moved into what is now the Rummel congregation in the latter part of the nineteenth century. His preaching was entirely in German.

Brother Peter Knavel<sup>2</sup> held membership in our congregation also. He served as elder and preacher while in our midst.

Deacons who have served include: Jacob C. Knavel, Samuel C. Knavel, Scott Murphy, Samuel W. Knavel, Samuel Lehman, Elmer Knavel, Lewis Penrod, Mahlon Penrod, Joseph Holsinger, Harvey Horner, Joseph Wirick, John Statler, Maurice Knavel, William Weyant, Jr., Virgil Blough, William Lehman, Harvey Naugle, Roy Hiteshew, Oscar Lehman, and Walter Penrod.

Pastors who had served while we were still a part of the Shade Creek congregation were: J. J. Shaffer, 1907-1909; D. M. Adams, 1909-1911; S. C. Thompson, 1914-1915; and Alvin G. Faust, 1915-1916.

The following pastors have served the Rummel congregation: H. B. Heisey, 1917-1919; A. J. Beeghly, 1919-1923; D. P. Hoover, 1924-1930; Galen Blough, 1930-1937; William K. Kulp, 1937-1942; and George W. Wright, 1942 to the present time. It is interesting to note the tendency toward longer terms of service, as we will also notice in other congregational histories.

The Rummel church has been missionary minded, contrib-

<sup>1</sup> See Blough's history, page 411, for biography.

<sup>2</sup> See Blough's history, page 447, for biography.

uting liberally to missions. It has shared with Berkey, Scalp Level, and Windber in the full support of Anna Z. Blough, who served in India continuously from 1903 until she died in December 1950. The Loyal Men's Bible class has sent one hundred dollars each year for thirty years to support the boys' schools at Vyara and Anklesvar, India. The Friendship Bible class, the women's work, and the ladies' aid society are supporting similar mission work. The 1948-1949 budget for missions, Brethren service, and relief was \$2,500.00.

The first mission study class in Western Pennsylvania was held at Rummel with the following finishing the course: Elmer Knavel, J. C. Holsinger, L. D. Rose, Foster B. Statler, Alvin G. Faust (teacher), Mrs. Maude Faust, Verna (Statler) Seese, and Carrie (Seese) Murphy.

We have an active ladies' aid society, which was organized about 1911. They, also, have always been missionary minded, and have helped with the different projects of the church. Hundreds of dollars have been contributed through various agencies by sewing and quilting.

A women's work group was organized in 1931. From the beginning it has contributed to the projects as set forth by our district and national officers. The women's work gives a missionary program once a year, and a program honoring our Christian homes and motherhood on Mother's Day. Temperance programs are given. Our women pack many bundles for relief and join in the projects of the World Council of Church Women.

A youth fellowship was organized. Our young people are active in that they sponsor programs, fill baskets for the needy and the aged at Christmas, and also contribute to the projects of the district.

Much of our musical talent can be credited to Alvin G. Faust, who conducted singing classes and directed special music groups a number of years ago. We are still benefiting from his good work.

The Lewis Statler family has contributed much to the music of our church. Brother Statler was one of our earliest song leaders, and his children following in the same capacity are Clara Horner, Verna Seese, Vergie Knavel, Ernest Statler, and Olive Horner. The Ephraim Statler family and the Samuel Lehman family were also musically talented. Norman and Calvin Rose were some of our first song leaders. Edith Statler was our first pianist.

Some of our younger musicians serving the church and the Sunday school today are Mildred Hoover, Ruth Hoover Moyer, Oma Blough Hostetler, Harriet Lohr Parks, Luana Knavel, Mary Ellen Penrod, Homer Hiteshew, Raymond Hoover, Jr., Ronald Statler, Dolores Penrod, Ruth Statler, Marilyn Wright, and Janet Lehman.

Twenty of the men comprise the men's chorus under the leadership of Harry Howells and Louis Lambert, with Mildred



Junior  
Choir  
at Rummel  
Church

Hoover as accompanist. The ladies' chorus is composed of about eighteen members directed by Olive Statler Horner, with Ruth Hoover Moyer accompanist.

We also have a children's chorus composed of fifty-five children. Sister Eva Wright is the director and is doing a fine piece of work. They have white robes and black ties which add to the interest of the group. They have given some very fine programs of singing and reciting.

Our church has always encouraged the young people to get a higher education. Brethren who have availed themselves of college are: Ross D. Murphy, Alvin G. Faust, Lewis Rose, James E. Murphy, Miles Murphy, Carrie Murphy (deceased), Calvin Rose (deceased), C. S. Knavel, Foster B. Statler, Blair Helman, Robert Mock, Alene Statler, and others.

The church has grown numerically also, and now has a membership of four hundred fifty-five. Much of the church progress has been due to workers' meetings held week after week in the church and homes. Credit should be given to companions of pastors and workers who stayed "by the stuff." Few but they themselves appreciate the hardships they endured at home alone, while mates attended to public duty and were in the limelight.

Sunday-school work was carried on at Rummel previous to 1889, but no records were kept. At least, nothing authentic can be learned.

In 1893 or 1894, Brother Daniel Holsopple did some Sunday-school work. In 1895-1896 Brother William Fry, then living in Scalp Level, organized a Sunday school that was held through the summer months. Harry Holsopple was previously elected, but for some reason could not serve at that time. Superintendents that served during the period from 1896 to 1907 were: Samuel Whitaker, Scott Murphy, Valentine Seese, Harry Holsopple, and Ross Murphy. In the fall of 1908 the Sunday school was closed again, as was customary, but Brother J. J. Shaffer, then pastor, said, "This cannot be." He visited among the brethren and

appointed officers. Each one took his office, and the Sunday school continued throughout the year. There was no question after this as to whether we would have Sunday school through the winter or not.

Superintendents from 1908 to the present time were: Elmer Knavel, Lewis Penrod, Joseph Holsinger, C. S. Knavel, James Murphy, Raymond Hoover, H. A. Weaver, H. D. Jones, H. D. Hostetler, William Lehman, Leo Hoffman, and Raymond Hoover, Jr. Some of the early Sunday-school teachers were: Catherine Yoder, Lewis Statler, Samuel and Tena Knavel, Scott and Mary Murphy, Ross D. Murphy, Lewis Rose, and Mary Penrod.

Rummel was one of the first ten Sunday schools of the district to be a front-line school. The district set ten goals, for the attaining of which certificates were granted in 1911. From this effort an adult Bible class was organized; a home department, a cradle roll, and a ladies' aid society were also organized. We seemed to be able to reach and interest more people through these various efforts.

In October 1912 Brother M. J. Brougher held an evangelistic meeting; at this time a large number of young people and young married couples united with the church.

We had people who were willing to work, but we needed leaders. Brother and Sister Josiah Weaver came to our aid when we needed help. Sister Pearl taught the Bethany Bible class and the teacher-training class. Many of our teachers of today were enrolled in this class. Brother and Sister Weaver also helped with the music, and Brother Josiah filled the pulpit.

The first teacher-training class at Rummel was taught by Ross Murphy, and the diplomas were issued in July 1907. Later, Mrs. J. L. Weaver in 1915, James Murphy in 1914, Lewis Rose, and Maurice Knavel also taught teacher-training classes. Other classes were running simultaneously in other places of worship in the Shade Creek congregation, of which Rummel was a part in these earlier years.

In 1922 a vacation Bible school was held. A school has been conducted each year since that time with the pastor serving as dean and the young mothers and the older girls of the church teaching. We feel that this is a worth-while work. The thirty-minute period each week that the Sunday school has for teaching seems too short. In the Bible school we have the children at least three hours daily for one or two weeks with time for creative work, and we feel this is time well spent.

Some of the outstanding laymen and laywomen who have contributed much to the growth of the church and Sunday school are: Daniel Hossopple, Scott and Mary Murphy, Jacob Knavel, Samuel W. Knavel, Lewis and Ellen Statler, Samuel and Tena Knavel, Elmer and Frances Knavel, Samuel and Ella Lehman, William and Ellen Statler, Lewis and Belle Penrod, Joseph C. and Addie Holsinger, C. S. Knavel, Joseph and Mary Wirick, Ephraim and Mary Ann Statler, Nora Hiteshew, Stella Hoover, Nettie Holsinger, Maurice and Vergie Knavel, Raymond and Tena Hoover, Humphrey Hostetler, Leo and Nora Hoffman, Orlando and Sadie Lohr, Clara Horner, Olive Horner, Mabel Landers, Ernest and Clara Ott, Pansy Penrod, and Luella Edeline. Some have moved away and are serving elsewhere in various types of church work.



## Mother's Day at Rummel, 1950

Joseph Holsinger and Wife, married fifty-three years; Elmer Knavel and Wife, fifty years; Dave Thomas and Wife; fifty-two years; Samuel Knavel and Wife, fifty-one years

Many other items of interest would give credit to the many people who were directly responsible for the development and growth of the Rummel church and Sunday school not only in numbers and activities but also in spiritual enrichment, which, after all, is the real test of any organization or individual. May the Lord bless each person who has contributed by gifts, influence, time, and prayer to the work.

The four couples pictured here have one thing in common. They have all observed their fiftieth wedding anniversaries. Three of these couples have been ordained as deacons and deaconesses, and for many years have had a large part in the work of the church and Sunday school at Rummel as teachers, Sunday-school superintendents, and members on various boards.

From left to right are Brother and Sister Samuel Knavel, Brother and Sister Elmer Knavel, Brother and Sister David Thomas, and Brother and Sister Joseph Holsinger.

Samuel Knavel was born on April 19, 1874, and was baptized in September 1896. Tena Berkebile Knavel, his wife, was born on December 28, 1875, and was baptized on October 3, 1893. They were married March 15, 1896, and elected to the deaconship in July 1898.

Elmer Knavel was born January 6, 1877, and Francis Berkebile, his wife, was born October 30, 1879. They were married February 13, 1898, and ordained to the deaconship in 1910. Brother Elmer was baptized at the age of fifteen, and Sister Francis at the age of twelve. They are the parents of two children and have four grandchildren.

David Thomas was born August 6, 1872, and Sadie Thomas, his wife, was born August 13, 1878. They were married January 26, 1896. They have been members of the Rummel church for about forty-five years. They are the parents of four children, one deceased.

Joseph Holsinger was born October 11, 1873, and was baptized in May 1907. Addie Faust Holsinger, his wife, was born October 5, 1876, and was also baptized in May 1907. They were married February 4, 1897, and were elected to the office of deacon on March 7, 1916. They are the parents of ten children, two of whom are deceased.

All four couples have resided for the greater parts of their lives at Rummel and still attend services when health permits them to do so.

Brother and Sister Mahlon Penrod will celebrate their golden wedding anniversary on February 5, 1951. Mahlon Penrod was born April 28, 1876, and was baptized in 1903. Mary Knavel Penrod, his wife, was born November 27, 1878, and was baptized in 1896. Brother and Sister Penrod were elected to the deaconsip on March 7, 1916. Sister Penrod was one of our first Sunday-school teachers at Rummel. They are the parents of five children; all are members of the Rummel church and serve the church as teachers and as members of the various boards of the church and the Sunday school.

We have purchased an organ, and the council has authorized the music committee to buy chimes. They have also decided to erect a recreation building. Work is to start immediately.

—Mrs. Stella Penrod Hoover

## CHAPTER 49. THE SALISBURY CHURCH (ELK LICK)

*Breniser Poor Fund established, 1845*

*First love feast at Elk Lick, 1871*

*Present church membership, 125*

The oldest building in southern Somerset County in continuous use as a house of worship by the Church of the Brethren was erected in 1846 at Summit Mills, about three miles west of Meyersdale. This was then known as the Elk Lick congregation and included the membership of the Meyersdale, Salisbury, and Maple Glen communities.

The church members living in and about Salisbury found it inconvenient to attend church services regularly at Summit Mills. About 1851 or 1852 the members here erected a meeting-house at West Salisbury. This place of worship was used until the division, in 1877, of the Elk Lick congregation into three separate organizations: Summit Mills, Meyersdale, and Elk Lick. During 1878 the present two-story church was built in Salisbury.

During the early years of the Church of the Brethren in Somerset County there were no charitable institutions, except the church, to care for people in need. Some members bequeathed substantial sums of money to the church for this purpose. Several such wills are on file in the office of the Register of Wills



West Salisbury Church  
From Walker's Map, 1860

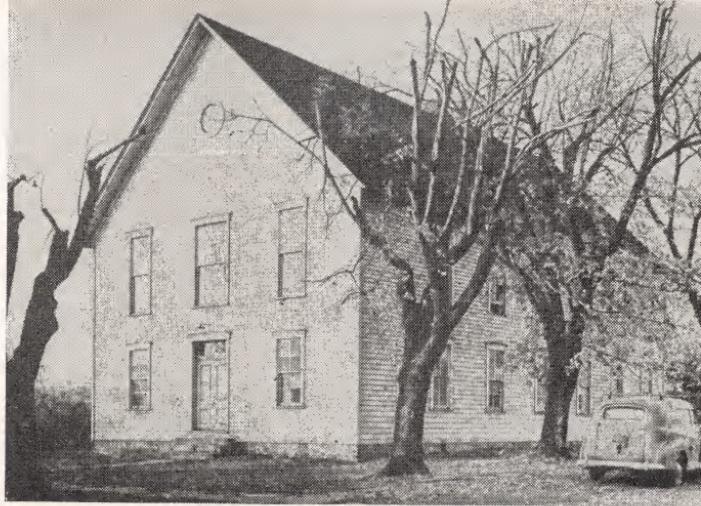
at Somerset.<sup>1</sup> Brother John Breniser's will was filed March 31, 1845, or more than a year before the dedication of the large Summit Mills church house. He "bequeathed \$700.00 to this our meeting, for the poor members in our meeting, and the poor that are not in our meeting, as our ministers shall see fit to help." This amount was about one eighth of the total assets of the estate. Eight years later, on June 4, 1853, Jacob Breniser bequeathed \$1,000.00 to the bishop of the "meeting (called the Brethren) at the disposal of said congregation for the support of the needy members." Others gave liberal amounts. At the time of the division of the original Elk Lick congregation, the poor fund had accumulated to a considerable sum. The poor fund was prorated among the three churches. The Salisbury church on some occasions has used her fund for purposes in line with the intent of the original donors.

The first lovefeast ever held in the town of Salisbury took place on Sunday evening, October 8, [1871], at the house of S. C. Keim, and quite a pleasant little meeting had we there. There were sixteen members present, six brethren and ten sisters. We had most excellent order during the services, and the brethren participating in the feast felt much revived and built up.<sup>2</sup>

<sup>1</sup> See excerpt from John Breniser's will, Part One, Chapter 12: Old Folks Home.

<sup>2</sup> Christian Family Companion, November 7, 1871.

Salisbury  
Church,  
1950



The present two-story church edifice had been erected in Salisbury in 1878, and the following year Nathaniel Merrill, William Livengood, and N. George Keim were delegates to the first Sunday-school convention in Western Pennsylvania, held in the Pleasant Grove church, near Berlin. We quote from the "written report."

Elk Lick Sabbath-school organized May 13, 1877. Howard Miller, superintendent. Closed November 11th. Average attendance about 75. Re-organized early in the spring of 1878. Nathaniel Merrill, superintendent. After a few months, he resigned, on account of ill health, in favor of Howard Miller. Average attendance about seventy-five. On January 12, 1879 it was again re-organized with Nathaniel Merrill, superintendent; S. J. Livengood, assistant; N. George Keim, librarian; Tillie E. Johnston, secretary; Jacob D. Livengood, treasurer; and Milton J. Beachy, chorister. (Sister Johnston resigned as secretary.)

The school was now divided into three departments, each department reciting in a separate room. Since July 20, [1879], the weekly lessons found in *Our Sunday-school* are used by the Testament classes. The men's Bible class, David Fuller, teacher, however, still continues to use the New Testament for its text book.

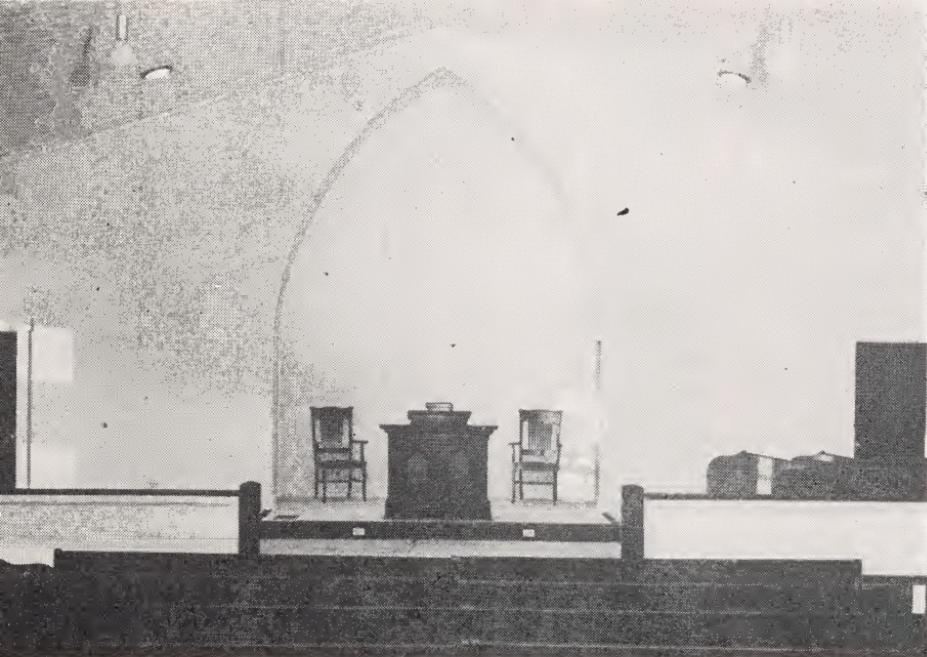
—W. S. Livengood, secretary<sup>3</sup>

The following deacons have served the church: John J. Keim, 1826-1921; Samuel A. Beachy, 1849-1921; James Maust, 1841-1930; Emanuel Yoder, 1853-1927; Frank Maust, 1862-1924; Morris Maust, 1875-1932; Francis Shunk, dates unknown; Wilson Vought, died September 16, 1947; Joseph Livengood, still living in Grantsville, Maryland; Ernest Miller, moved into the congregation in 1946.

Ministers who have served were Jonathan Kelso, Silas Keim, Nathaniel Merrill, and Joseph B. Sell. The following were elected to the ministry by Elk Lick: Howard Miller, 1877; Jacob and Lewis Peck, 1880; N. George Keim, 1882; Howard H. Keim, 1886; J. N. Davis, 1886; George E. Yoder, 1906, and E. J. Egan, 1909.

Silas Hoover was the first minister to receive a fixed salary per year, 1885-1889. Others who served as pastors were: W. A. Gaunt, 1894-1904; T. S. Fike, 1905-1906; D. K. Clapper, 1909-1910, also at a later time; E. J. Egan, 1911-1913; B. F. Waltz, 1915-1918; Guy N. Hartman; George

<sup>3</sup> From page 16, *Synoptical Report*, September 23, 24, 1879.



Remodeled Chancel at Salisbury

L. Detweiler, 1928-1930; Guy E. Wampler, 1930-1935; John D. Long, 1937-1938.

A. J. Replogle became pastor on May 22, 1941, and is serving the church at present (1950). During the period of service by Brother and Sister Replogle, eighty members have been received by letter and baptism. Also, the current remodeling of the church is in a large measure due to their persistent efforts. The rededication services were held from November 5 to 12, 1950.

—P. S. Davis

## CHAPTER 50. THE SCALP LEVEL CONGREGATION

*First church house erected, 1867  
Separate congregation organized, 1912  
Present church membership, 594*

The Scalp Level congregation dates from February 10, 1912, when the old Shade Creek congregation, organized in 1846, was divided. This new congregation started with a membership of two hundred thirty and with two meetinghouses, one in Scalp Level and the other in Windber.

The very first family of Brethren extraction to move into the area of the Scalp Level congregation was that of Philip and

Barbara (Miller) Hoffman. Other families still prominent in the church followed at a very early date. The contribution of the Fyock, Seese, Lehman, Berkey, Weaver, Hoffman, Blough, Holsopple, Statler, and Stutzman families can hardly be overestimated.

While Scalp Level was still a part of the old Shade Creek congregation and until the Berkey church house was built in 1858, preaching services were held in homes by the Brethren, especially in the house still standing on the Jonas A. Weaver farm and apparently in the original brick house built in the 1840's on the "English Dan" Berkey farm. The first meeting-house in Scalp Level was built in 1867 on land deeded to the church by Mr. and Mrs. George Conrad on June 22, 1867. This building was comparatively small, about thirty by thirty-six feet. In 1892 it was replaced by the present house at a cost of \$1,550.93. In 1907-1908 it was remodeled to be used as a love-feast house. In 1909 a baptismal pool was built. This had been requested as early as 1904 because of the pollution of Paint Creek from the large-scale mining operations of the Berwind White Coal Mining Company.

Perhaps a further description of the present Scalp Level house of worship, in its original form, will be of interest. It had a two-door entrance, one for the men and one for the women, and a partition about three feet high separating the two sides and running completely to the rear. The pulpit was located in front, between the two doors, and there was a ceiling-high partition across the room separating the rear third of the house. This partition, or a glass portion of it from three feet above the floor, could be moved upward to open this rear part in case of unusual crowds, as on occasions of revivals and funerals. There were no heating facilities in the rear part of the building, but there were two stoves in the front part. The whole house was lighted with adjustable hanging kerosene lamps. This rear division was eliminated with the remodeling of the building in 1907-1908, when the pulpit was moved to the other end, the partitions were removed, a single entrance was provided with a vestibule, a central heating plant was installed, and arrangements were made for love-feast occasions. Later, in 1915 (three years after the Scalp Level congregation was formed) the building was raised from the foundation and Sunday-school rooms were provided in the basement.

There is no record of official council meetings being held in the Scalp Level house until March 25, 1905. Probably the greatest revival ever held in the mother congregation was held at this place by Harvey S. Replogle in 1902. The first love feast was held in this house in 1910, and one was held each fall thereafter while the church was a part of Shade Creek.

SCALP LEVEL  
Church of the Brethren



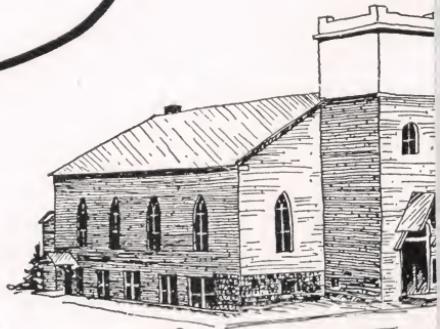
1867



1892



The FUTURE



1915

After the building of the Windber church in 1905, M. J. Weaver was given the pastoral care of that church. On January 1, 1907, J. J. Shaffer was employed as the first full-time pastor of the entire Shade Creek congregation. He was followed by D. M. Adams, on October 19, 1909. Both of these men resided in Scalp Level.

While there was still only one congregation (the old Shade Creek congregation) there was a strong active Sunday school at Scalp Level under Brethren auspices dating back as early as 1878—one of the first in this section. Hiram Musselman was the chief activating agent. It became one of the best Sunday schools during the 1880's and the 1890's when J. E. Blough and J. F. Ream were the superintendents and chief leaders. There was, however, a union Sunday school in the Berkey area of the congregation which outdated this one by ten years or more. There was also, about the same time, a union Sunday school at the Hoffman schoolhouse sponsored by Elizabeth and Jacob E. Faust.

In the Scalp Level house, yet a part of the Shade Creek congregation, the first local Sunday-school convention was held May 8, 1902, under the leadership of M. J. Weaver, L. J. Lehman, and George W. Reber. This was the forerunner of a number of annual Ascension Day conventions. There was a Bible meeting held at this church in 1905 and frequently thereafter. Singing schools were common. Missionary society programs centered around Mrs. Anna Detwiler Blough, the first foreign missionary supported by the Shade Creek congregation. There was, however, a "missionary club" organized earlier, perhaps in 1890, at the home of Jacob Holsopple. J. E. Blough, J. F. Ream, Hiram Lehman, and J. F. Dietz shared with Brother Holsopple as sponsors of a movement, later sanctioned by council, in which each member of the congregation was considered a member of the club and was to be solicited for missionary purposes.

The free ministry, and the deacons who served up until this time, were elected under the authority of the mother congregation and are listed there. It is to be noted that by now the freewill offering envelope system had been used for some time to finance the church program. The deacons' visit was still practiced before communions, and members were warned of worldliness creeping into the church. But there was laxity in enforcement of the order except upon the official body. Love feasts were held at six o'clock instead of four to avoid afternoon sport driving and carousal of outsiders. The young members were being taken under the wing of the church and activity for them was being stressed. Such was the picture of the area as the creation of new congregations became necessary.

Growing pains were becoming evident in the Shade Creek congregation. The matter of the division of Shade Creek for the formation of the Scalp Level congregation (Scalp Level and Windber churches) was discussed in the councils of 1909. The purpose was to supply the growing need for more pastoral

care in the town churches of Scalp Level and Windber. The matter was taken up again and passed in December 1911, on condition that it be approved by two thirds of the total membership. Members were allowed to vote by proxy if ill. The conditions of division were too involved to be included in this account, and since congregational lines have lost most of their former importance they are not included here. The boundaries were rather clearly drawn in the minutes of council or by common understanding at the less important boundaries.

The officers from the Shade Creek organization who were now to serve the Scalp Level portion were Peter Knavel and David S. Clapper, elders, and Charles S. Knavel, minister. The deacons were Peter Hoffman, Aaron Hoffman, Norman S. Berkey, Noah J. Hoffman, Harvey Berkey, James S. Cassady, T. N. Park, and C. E. Schuldt. Deacons elected on March 24, 1914, were George H. Fyock, Sylvester B. Hoffman, John H. Lehman, and Harvey Knavel.

It seems proper to include the complete list of officers in the simple but typical organization as chosen in the special organizing council of March 2, 1912: elder, Peter Knavel; treasurer, Jonas A. Weaver; clerk, J. H. Lehman; auditors, William G. Seese, C. S. Knavel, and J. L. Hoffman; corresponding secretary, V. Grace Clapper; temperance committee, George H. Fyock, Harvey Knavel, and John H. Dilling; financial committeeman, Peter Hoffman, recording secretary, C. S. Knavel.

The new congregation chose Harvey S. Reogle as pastor in September 1912, and L. G. Shaffer, a grandson of Joseph Berkey, as assistant in the pastoral work at Windber. Brother Shaffer carried this work forward while serving as the principal in one of the Johnstown schools. He was an inspiring leader to many young members of the church and others who were preparing for lives of teaching. Elder Reogle came from outside the congregation. He was reared in Morrison's Cove and had served as pastor and teacher in Johnstown and elsewhere before coming to Scalp Level. In 1902 he held one of the outstanding revivals of this area, when about seventy-five persons, mostly young people, united with the church. He had achieved marked success in the field of revival activity. He was called to the work here at a salary of eight hundred dollars plus parsonage rent and moving expenses. His salary was increased from time to time and by 1919 he was receiving \$1,500.00. He served faithfully with much emphasis upon consecration and the spiritual life. He closed his work as pastor at this place in November 1921. When Pastor Reogle closed his work with the congregation, the assistant pastor, H. D. Jones, was appointed full-time pastor and served the churches about four months.

By 1921 there was a felt need by both the Scalp Level and the Windber church for more pastoral care as well as for a larger building for the Windber brethren. Division of the congregation was voted on on December 3, and approval was secured on December 9. On January 17, 1922, the rather complex details were reported by a committee and need not be repeated here except to state that the Windber house and new lot to be paid for were valued at \$10,000.00 and the church property at Scalp Level at \$15,000.00. Scalp Level was to pay Windber \$5,000.00 and certain other obligations were to be shared mutually. Details were amicably arranged, especially as related to sharing the support of Sister Blough, missionary to India, the Berkey cemetery, the Musselman Bible fund, and the division line. A. J. Beeghly, pastor of the Rummel congregation, was chosen as elder of each of the newly organized congregations.

On January 10, 1922, Lewis Knepper was called as the first pastor of the Scalp Level church, now a separate congregation, and served until October 1926. Brother Knepper was a good organizer of the young people and placed much emphasis upon social life and wholesome play to hold their interest and co-operation. A piano was now being used in Scalp Level, as well as in the neighboring churches, whereas, a few years earlier, the use of instruments was opposed. Much stress was being placed on choirs and special group singing, but emphasis on congregational singing was continued. Brother Knepper began the publication of the *Scalp Level Visitor*, a monthly paper. A yearbook and directory was also begun. A multigraph was purchased and the printing of church materials was simplified.

J. A. Buffenmyer was elected pastor in November 1926 and served until 1933. G. E. Yoder was elected on September 3, 1933, and served until the close of 1945. On June 24, 1945, the church extended a call to Clarence H. Rosenberger of Shelocta, who entered upon his labors as pastor in January 1946. Each of these pastors served faithfully for many years and held the Christian ideals before the congregation.

The Scalp Level congregation for twenty years or more has felt the need for a larger and more adequate house of worship. In October 1925, the adjoining Musselman property was purchased at a cost of \$3,825.00 so that it might be available for expansion of the church. In December 1945 it was decided to use the Musselman house for recreational activities, but the denominational building counselor, C. H. Deardorff, advised that a wiser procedure would be to plan to meet all the needs of the congregation in a new building in a new location.

On April 24, 1946, in regular council, the recommendations of Brother Deardorff regarding expansion of church facilities

were heard. No action was taken on the recommendations until May 8, 1946, so that all members could be aware of them. The decision of the congregation was that a new church building should be built in a new location and that the project should be begun when the sum of \$30,000.00 was available.

On July 16, 1947, at a regular council meeting the trustees were empowered to purchase two lots on the northwest corner of Main Street and Hoffman Avenue as the site for the new church. The congregation reached the \$30,000.00 goal during the year 1950, but since building conditions were uncertain at that time construction was not begun.

Scalp Level has been fortunate in having many members willing to use their time and talents in Christian service.

S. B. Hoffman and D. G. Seese were elected to preach on March 9, 1916. Brother Hoffman was automatically advanced to the second degree by rule of Annual Conference of July 3, 1917, and he was ordained to the eldership on July 1, 1924, by F. R. Zook and M. Clyde Horst. On December 31, 1926, John Buffenmyer was installed into the full ministry by the same brethren. Edwin Crist was licensed to preach on August 9, 1942, by Levi K. Ziegler. The license was renewed on December 10, 1945, and the church council on October 20, 1949, approved him for the full ministry. The ordination service was conducted by the District Ministerial Board on December 29, 1949.

The 1914 election of deacons has already been mentioned. Deacons elected since then were: on December 31, 1925, Ortha L. Weaver, Ralph Berkey, Stephen Hostetler; on October 7, 1935, James Cutler, C. C. Shumaker, Ralph Eppley, I. B. Wirick; on December 20, 1942, Louis Fyock, S. L. Lehman, Herbert A. Hoffman, Warren Weaver; on July 16, 1947, Blaine Faint; and on April 21, 1948, Harry C. Crist and Galen Hoffman.

Because the youth have been encouraged to express themselves in the life of the congregation, many have gained spiritual insight whereby they have caught a vision of service to the Kingdom of God, which has in turn strengthened the congregation. In young people's work and especially in the work-camp movement, special mention should be made of the interest and work of Florence Seese, Wilbur Mullen, and Galen Hoffman. Under the stress of war conditions a number of the youth held to the peace position of the church and sacrificially served the church and the nation in both civilian public service and Brethren volunteer service.

The women have made a large contribution to the work of the congregation in their quiet, unassuming way. That women could carry responsibility was gradually recognized, and by 1919 two of the four delegates to District Meeting were women—Sister Ellen (Hoffman) Spenser and Mary Blough. This trend has continued until the women

occupy perhaps half of the official positions in the congregation. The organized women's work in the congregation is divided into the aid society and the homebuilders.

The aid society was organized in 1907. In 1926, they published The Modern Cook Book, selling one thousand copies. An annual project of the aid is to make and sell mincemeat in November and December. Eighteen to twenty quilts as well as some comforters are made each year. The annual income during the past ten years has been three hundred fifty to four hundred dollars. Contributions have been made to many worthy causes.

The homebuilders' organization meets once a month. Their annual bazaar yields them approximately four hundred dollars each year. When asked, they are always ready to give help in the church kitchen.

Many consecrated men provide leadership for the congregation through the years. The men's work organization is now actively supporting many areas of the church program, being especially interested in furthering the new church project.

The names of O. L. Weaver, J. H. Lehman, and Blanche Wingard appear in connection with church music through the years. Others serving in the music of the church are Mrs. Galen Hoffman, Mrs. Louis Fyock, Audrey Lehman, and Blaine Faint, Jr.

The membership roll recalls the names of numerous faithful persons who were ever ready to advise and undergird the total program of the congregation through regular attendance and substantial support. A few of these are Nathaniel Blough, John L. Hoffman, and Hobart Lehman, who have been faithful janitors, and Aaron Hoffman and wife and C. C. Shumaker and wife, who have led in preparations for the love feast.

The church was the recipient of several legacies and memorials. Hiram Musselman willed two hundred dollars to the church, the interest of which was to be used to buy Testaments for all those baptized in the Scalp Level church. Joseph B. Miller later willed five hundred dollars to the church; one hundred dollars of this sum was added to the Musselman Fund, making it the Musselman-Miller Fund. The remainder of the Miller legacy was used to purchase a pulpit Bible and a duplicator and to paint a picture in the front of the church. Uriah Weaver willed one hundred dollars to the church, and Mrs. S. A. Weaver willed four hundred dollars, which was set apart for the organ fund.

The church gratefully accepted the gift of \$1,200 from Daniel L. Statler for the purchase of a Minchell-Estey electric organ in memory of his parents, Sally and Peter B. Statler. Peter Statler, who died in 1881, was one of the early ministers of the congregation, preaching principally in the German language. The organ was dedicated on April 27, 1947. The organ fund of some years' standing has been continued for future use.



The Hoffman Family Reunion

The October 18, 1950, the council meeting accepted the offer by Brother and Sister Cloyd Hostetler of five building lots on the Hostetler farm as a future church location in the rapidly developing Richland area, given in memory of his parents, Stephen and Emma Hostetler.

The Sunday school has continued to play an important part in the Christian education program of the congregation. An average attendance of two hundred seventy-three has been maintained over a period of thirty years (1920-1950). A large number have had perfect attendance records, the lowest in any one year being thirty-eight and the highest one hundred sixty-four. The length of perfect attendance records is illustrated by that found in the Ream family, Brothers Walter and Russel currently having a record of thirty-eight years, and their father, Elmer, a record of thirty-five years. During these three decades vacation Bible schools have been conducted as part of the Christian education program of the congregation. A high level of efficiency has been maintained in Christian education, in large part because of the presence in the congregation of many consecrated public-school teachers. The board of Christian education in its monthly meetings through the years has kept aware of the needs of pupils and teachers and has planned workers' meetings, leadership training classes, and a curriculum to fit current needs.

The Sunday-school superintendents of the Scalp Level church from 1922 to 1950 have been: J. L. Hoffman, Ortha Weaver, W. S. Lehman, J. H. Lehman, Mrs. D. G. Faust, Amy Manges, Harry Crist, Kenneth Koontz, Warren Weaver, and Louis Fyock.

The interest of the congregation has not been held to the local level. Through the years the members have shown great interest in the circuit, district and Brotherhood programs.

Scalp Level's early interest in the missionary cause, as noted heretofore, has continued active through the years. The church participated with the neighboring congregations in the support of Sisters Anna Z. Blough, Ida Shumaker, and Olive Widdowson of the India mission, and of Sister V. Grace Clapper, daughter of Elder D. S. Clapper, of the China mission. On March 31, 1925, the congregation assumed the responsibility for the full support of Dr. Homer L. Burke of the Nigeria mission field. This support was continued although Dr. Burke returned from the field. The congregation will continue its support to the Nigeria mission through giving full support to the work of Sister Mary Beth Bieber, beginning April 1, 1951.

The church membership at the close of 1950 included five hundred ninety-four members, of whom about four hundred fifty were active (1932 Annual Conference minutes). There was at that time an enrollment of three hundred thirty in the Sunday school.

The official board at this time was composed of the following: elders, Clarence H. Rosenberger and S. B. Hoffman; minister, Edwin C. Crist; deacons, C. C. Shumaker, Ralph Eppley, Warren Weaver, Louis Fyock, S. L. Lehman, Harry C. Crist, O. L. Weaver, James Cutler, Herbert Hoffman, Blaine Faint, and Galen Hoffman. Louis Fyock was the general Sunday-school superintendent.

## CHAPTER 51. THE SHADE CREEK CONGREGATION

*Mother congregation, Conemaugh, organized, 1810*

*Shade Creek organized separately, 1846*

*Present church membership, 602*

Shade Creek was originally a part of the "Old Conemaugh" congregation, which, according to Howard Miller,<sup>1</sup> was organized in 1810 and at the time of his writing (1882) contained about two hundred forty-five members. For the date of the separate organization, we accept the statement of the Scalp Level minutes of church council, which reads: "Shade Creek Church was organized in 1846." Further reasons for accepting this date are stated by the writer in the one-hundredth anniversary booklet.<sup>2</sup>

Blough's history states that the first official act, that of ordaining Christian Lehman as the first elder, "was probably about 1843 or later."<sup>3</sup> Another fact which is of still greater significance with respect to the date of organization is that

<sup>1</sup> Miller, Howard, *Record of the Faithful*, Lewisburg, Pennsylvania, 1882, J. R. Cornelius. Page 15.

<sup>2</sup> Faust, Alvin G., *Centennial Anniversary—Shade Creek*, 1946.

<sup>3</sup> Blough's history. Page 451.



Berkey  
Church  
Homecoming,

About

1935

"prior to 1849 all of Somerset county, with the exception of Shade Creek congregation in the northeastern part of the county, was one congregation called the 'Glades.'"<sup>4</sup> In that year Annual Meeting sent a committee to divide this area into four congregations, as explained elsewhere, but we note that the Berlin congregation was bounded on the north by the Shade church. This definitely puts the Shade church on the map as a separate congregation in or before 1849, when Annual Meeting took this action.

In territory, the mother congregation (Conemaugh) covered all of the northern part of Somerset County, all of Cambria County, and the eastern part of Indiana County. The area extended over the entire scope of territory from the old Forbes Road or Lincoln Highway (U. S. Route 30) on the south, to beyond the Old Frankstown Road and even beyond the present William Penn Highway (U. S. Route 22) on the north. It covered the entire Allegheny tableland area, which lay between these early and more recent important routes to the West. It extended from the Laurel Hill Mountains on the west to the Alleghenies on the east, and even for a period it included Dunnings Creek in Bedford County. The line separating it from Quemahoning was established in 1889.

The church in the area just described has had a remarkable growth and is today one of the strongholds of the Church of the Brethren. When Elder Blough wrote his history, there were approximately two thousand five hundred fifty members of the Church of the Brethren and one thousand seven hundred fifty members of the Brethren (Progressive) Church in the (old Conemaugh) area.<sup>5</sup> Today there are over five thousand three hundred members of the Church of the Brethren, alone, in this area. Shade Creek, according to Howard Miller, in 1882 had one hundred fifty members and three houses. It was exceeded in numbers at least by the Georges Creek, Indian Creek, and Johnstown congregations. The bishop was Joseph Berkey.

Let us trace some of the factors which brought about this growth of the church in this community. There was first of all an influx of population from surrounding areas into this then-sparsely-settled community. A map of Somerset County (1830) and one of Cambria County (1816) show only twenty families living in the area that is now Shade, Paint, Richland, and Adams townships. At this same time Jenner, Brothersvalley, and other townships were more densely populated. The roots of this congregation extend east to Bedford and even to Blair, which before 1846 belonged to Bedford and Huntingdon counties. But we must not ignore the traces into Franklin and York counties and even movements across the state line from Maryland and Virginia.

In the more densely settled neighboring areas were some churches which exerted influence upon Shade Creek and helped to shape her future history: notably the Walker and Kimmel churches south of the Lincoln Highway and the old Horner church of Conemaugh. Also

<sup>4</sup> *Ibid.* Page 154; cf. page 61 and Holsinger, H. R., *History of the Tunkers and the Brethren Church*, page 566.

<sup>5</sup> Blough, J. E., *op cit.* Page 69.

some congregations to the east, especially Morrison's Cove, had much to do with the development of Shade Creek.

In the second place the missionary zeal of the early Brethren from more firmly established congregations greatly influenced the pattern of events in Shade Creek. These missionary Brethren traveled great distances to minister to the spiritual needs of members who moved into this region. These ministrations resulted in adding to the church many families which had not been previously associated with it. According to Holsinger,<sup>6</sup>

The Tunkers were, from the beginning, great missionary people in their own way. . . . It was quite common for ministers from Franklin, Cumberland and other counties to visit, once a year, the churches beyond the Alleghenies. Elder George Price, grandfather of Elder Isaac Price, made one of these mission tours.

The influence of such seed sowing cannot be estimated. It is definitely known that Morrison's Cove sent out such missionary tours to the Conemaugh-Shade area. Samuel Ullery, Martin Miller and Jacob Snyder did missionary work and had a profound influence upon the Conemaugh and Shade Creek congregations, and apparently left marked impressions here.<sup>7</sup>

This strong teamwork and this program of regular visitation had a good effect on the Conemaugh-Shade Creek congregations.

An interesting account of such a tour is preserved. Preacher Samuel Ullery, father-in-law of Jacob Stutzman of Benshoff Hill in our area, . . . made a tour among the scattered families west of the Alleghenies each August (as tradition has it) for many years. He, accompanied by Jacob Snyder, a deacon, would start without extra coat or purse, with staff in hand and walk north to where Altoona is now located and visit and preach to the families scattered in that region. Then they would follow the mountain trail to the Conemaugh Valley. Here Ullery would visit with his daughter, Mrs. Stutzman, and preach. . . . After their visit in the Conemaugh Valley, they would go south and visit the families in the Shade Creek area, likely spending a good deal of time in the home of Philip Hoffman because Mrs. Hoffman was the sister of Elder Martin Miller, Ullery's close friend and fellow preacher from Morrison's Cove. Next they would proceed to the Brothersvalley settlement, then to Meyersdale, Salisbury, probably Will's Creek, and finally to Bedford and back home. It was . . . the influence of such missionary tours and also . . . the splendid preaching of Elder Jacob Stutzman, Levi Roberts, John Mineely and others of this North Somerset section that caused the church to grow rapidly.<sup>8</sup>

These men, especially those who spoke English, also ministered to the needs of the settlement at Dunnings Creek, by way of one of the oldest roads across the Allegheny Mountains.

<sup>6</sup> Holsinger, H. R., *History of the Tunkers and the Brethren Church*. Page 202.

<sup>7</sup> Middle District History. Page 137; cf. page 135.

<sup>8</sup> Faust, Alvin G., *Centennial Anniversary—Shade Creek, 1946*. Page 14. Credit is due to M. J. Weaver, whose letter of May 1939 recited valuable information; and acknowledgement is made to E. M. Hertzler for his major part in preparation of his so-called *Ninetieth Anniversary Booklet, Shade Creek*, and to others who so freely offered assistance in the preparation of the manuscript.

Dunnings Creek leaders also visited Conemaugh-Shade Creek at times and the aid was mutually helpful.

A third factor in the development of the church was the role played by some outstanding families whose leadership helped to establish the beginnings of the church and whose descendants became active and influential church workers. The Philip Hoffman family was probably the first Brethren family in Paint Township, having come "from Maryland, prior to 1795 [by way of Morrison's Cove] and settled in [what later became] Paint township."<sup>9</sup> Sister Hoffman, as was previously stated, was a sister of Elder Martin Miller, who was an outstanding leader of the church in Morrison's Cove. The writer has made several attempts to get a complete list of the members of this family, especially those who became church officials, but without success. It is known that there were some twenty ministers, perhaps many more. There were at least a dozen in the Holsopple line alone, and about that many in the Weaver-Hoffman family that are known to the writer, which if added to the list of ministers' wives, deacons, and deacons' wives would add up to a formidable strength for the church.

This history really deserves a place among the pioneer Dunkers of the district. The Weavers are descended from Jacob Weaver, who came as an indentured servant and sold his services for passageway from Bavaria, but who soon made for himself standing room and proved himself a capable manager and financier and a good citizen of his adopted country. Though an adherent of the Mennonite faith, he was also a soldier in the Revolution. Some have tried to read certain names out of the early Dunker settler list because their names appear on military rolls, but this is an unwarranted conclusion. The stress of the times and certain freedom of conscience wrought peculiar decisions at times. Philip Hoffman was a soldier in the War of 1812. Others who served in the armed forces early included (Elder) Peter Maugen of Conemaugh, the Cables and Rhodes of Brothersvalley, and also the Studebakers.

<sup>9</sup> Waterman, Watkins, *op. cit.* Page 528. Hoffman does not appear on the assessment list of the county in 1796. He does appear in Shade, then including Paint, in 1816. He may have been here much earlier.

Philip Hoffman died in Paint Township in 1854. He had two sons, Jacob and John. Jacob married Hannah Maugen (Morgan) and had a son John, and daughters Elizabeth, wife of Philip Shaffer, and Mary, wife of Jacob Wertz, of Walnut Grove. John, son of Philip Hoffman, married Susan Wertz, had sons Samuel, Jacob and Aaron. The latter was a minister in the state of Indiana. Families of Samuel and Jacob are well represented in Shade Creek.

Philip Hoffman's daughters were Catherine Stutzman, Christina Holsopple, Sally Messabaugh, Mary Fyock, Elizabeth Helsel, Barbara Seese, Mattie Fyock, Franie Berkey, and Susan Thomas, with whom Mrs. Philip Hoffman died.

Another leading family was that of the Berkeys, for whom the first church in the congregation was named. Blough speaks of this family "as one whose descendants also had much to do with shaping the early destinies of this large congregation." The Berkeys owned at least thirty farms within a radius of three or four miles of the Berkey church during the early years of its growth. "English Dan" and "Big Preacher Peter" Berkey were first cousins who bought the land around the present location of the Berkey church. They were also first cousins of Elder Joseph Berkey. Their grandparents, Jacob and Elizabeth Blough Berkey, were Swiss Mennonites. Tradition has it that the Bloughs came to this country about 1750.

The Bloughs were in Lancaster County and the Berkeys in Berks County, from which counties they came to Somerset (or Bedford, as it was then named). Jacob Berkey first settled in Brothersvalley, where his youngest son, Peter, was born in 1782, according to the record in the family Bible. Later he owned a farm near the present site of the Quemahoning dam, and later a mill at Kring's where his son Peter, father of Elder Joseph, lived before coming to the Ott's Mill location. "English Dan," as he was called because he used the English language and to distinguish him from "Dutch Dan," gave the land for the Berkey church. He was the first to be buried in the cemetery adjoining the church. Blough writes:

This . . . Daniel Berkey and his wife Elizabeth (Poorman) Berkey . . . moved from a farm in Jenner township, several miles south of the present town of Jerome, to a farm of 188 acres, three miles south of the present town of Windber. This was probably early in the thirties [1829]. . . . When Mr. Berkey took possession of this farm there were about thirty acres of land cleared and a small log house stood upon it. In about 1840 he built a large brick house, the brick being made upon the farm. This house stood until about 1893, and was known as "The Old Brick Farmhouse." Mr. Berkey added to his property until he owned over 400 acres in one tract, as well as other farms elsewhere.<sup>10</sup>

It is noted that his house was similar in architecture to the large house built in 1811 by Jacob Snyder, who has already been mentioned as a pioneer missionary to this district from Snake Spring Valley. The Berkey house may have been designed after it<sup>11</sup> and used as a sanctuary, as we know some other houses were, including the Abraham Weaver

<sup>10</sup> Blough, J. E., *op. cit.* Pages 181 and 182.

<sup>11</sup> *Middle District History.* Page 138. The Snyder residence was like the Berkey house, except that Berkey had a large chimney at each end and a fireplace in each room.

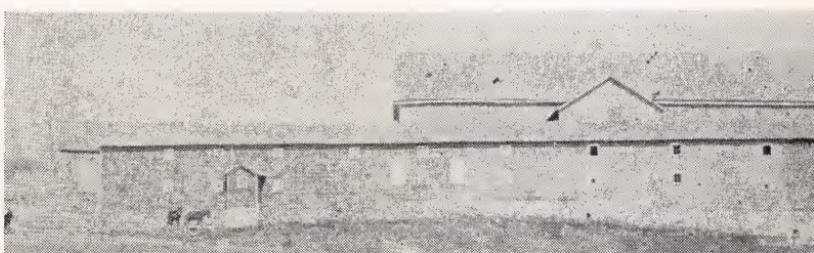
**Abraham  
Weaver  
Home**

Used as a  
church from  
1853 to 1858



house, until such time as a place of worship could be provided.<sup>12</sup> This, incidentally, was the first and only house of brick built in the township in forty years, according to Waterman Watkins, and some of the bricks are still intact, in a springhouse constructed out of the old dwelling on the farm. The farm and homestead is a landmark of the community, having remained continuously in the possession of Berkey's descendants back to log cabin days. It is now in the possession of a descendant, Alvin G. Faust, and his wife. Other parts of Berkey's lands are in the hands of other members of the Berkey family. The old oaks of the church

**Long Shed for  
Horses During  
Church  
Services**

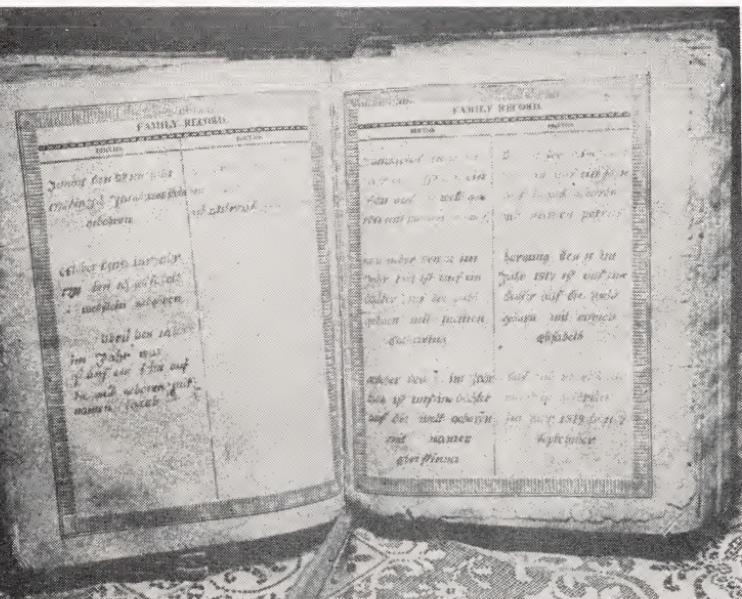


grove have stood as sentinels and witnesses to many changing scenes, back to Indian days when the tract was known to the English and is listed in the deed as Deerfield. The deed cites back to the Penns of 1773.

<sup>12</sup> The Weaver home, like the Abraham Stutzman (Paliser) Westmont home, was patterned after the sanctuary idea of the original Jacob Stutzman home of 8th ward, Johnstown, built about 1815. The Paliser home was built in 1828 of logs. It is in a good state of preservation, but was not used for worship in 1857 as Abram F. Stutzman said in 1936, at the age of ninety-two, that in that year they worshiped in the Stutzman school. (It was remembered because it was the year of the Black Frost of June 5, 1857. The people cried because all the fruit and even the leaves and grass eight inches high was frozen to the ground.) However, Stutzman recalled that the Weaver house in Shade was still used for worship as he attended services there when his father went there (to his sister's home) to preach. The Berkey house was built the next year. (Interview by the writer with Stutzman on Memorial Day, 1936.)

Daniel Berkey and wife had their first children baptized into the Lutheran church, of which the Poormans were strong supporters. This included Hannah as of November 28, 1825, later intermarried with Peter Berkebile, and later owner of this homestead and progenitors of many of the families in the community. "Among their descendants," says Blough, "may be named the Berkeys, Croffords, Berkebiles, Custers, Livingstones, Ripples, Fousts, Fausts, Frys, Shaffers, Seeses and others."<sup>13</sup> After the Berkeys moved into the new community soon after the above date, there were seemingly no more infant baptisms in this family for the parents were soon to be active members and staunch supporters of the Church of the Brethren in the office of deacon and wife.

Andrew Berkebile and his wife, Christina, daughter of Jacob and Elizabeth Studebaker Whetstone, were settlers on the land which was later acquired by "English Dan" Berkey. There were



Studebaker-  
Whetstone  
Bible

also a number of brothers and sisters of Andrew living in the area. Christina is said to have read her Bible through seven times, and many of the sections were literally worn out with perusal.<sup>14</sup> There are at least twenty-three ministers or wives

<sup>13</sup> Blough, J. E., *op. cit.* Page 183.

<sup>14</sup> This Bible, with a number of others of historic interest, is now in possession of Alvin G. Faust. The Bible of her parents, Jacob and Christina Studebaker Whetstone, from which the genealogical record was photographed by Alvin G. Faust, as appears here (see cut), was located at the home of Maggie Whetstone Himes, Battle Creek, Michigan, in 1934.

of ministers and forty-seven deacons or deacons' wives from this family line living today, or very recently, and mostly within the Shade Creek congregation. If we add the descendants of Andrew's brothers and sisters and cousins, the number of ministers and workers in the church would be greatly increased, perhaps nearly doubled. It includes Missionary Stephen Berkebile and his brother D. G., and Walter F., and James M., as well as Aaron, David, and Richard K., mentioned by Blough, among the ministers who left us. The Walnut Grove church alone listed forty-three members bearing the Berkebile name in their jubilee anniversary booklet. We should add those who moved to Indiana County and many now scattered throughout the West. Practically all had Somerset County ancestry and sprang from Andrew I., who died in the Christian faith and whose will in Baltimore in 1773 expressed that faith and also great concern for the education of his children, especially those under age. This family was closely united with the Shaffers. They, with the Statlers, Holsopples, Hoffmans, and Lehmans, made a strong contribution in numbers, education, and music—especially the latter.

The Fyocks were among the very early settlers of the Shade area. Historians say:

John Fyock is believed to have been the first settler, and to have cleared the first land within the territory which now constitutes Paint township. Joseph and David Troyer, who came from the eastern part of the state, were also early pioneers. Almost contemporaneous with them were: Melker Seese, Philip Hoffman and Christian Kaufman.<sup>15</sup>

This quotation does not entirely agree with other information we have at hand, but is given for consideration. Seese was one of our first teachers and, though a Lutheran, was the ancestor of many of our members today. The name of Studebaker also appears at Conewago. Benjamin Cable, son of Philip, and his own son, Abraham,<sup>16</sup> were tax payers in Brothersvalley in 1796. Three of the daughters of the latter, and some of the sons became the parents of many of the Shade Creek leaders and officials. This was also true of the Studebaker family as shown previously. Abraham Cable, a member of G. A. Martin's church, was the first justice or judge of Bedford County (which included this area now in Somerset County), as the office was called, when the county organized in 1771.<sup>17</sup>

<sup>15</sup> Waterman, Watkins, *op. cit.* Page 527.

<sup>16</sup> The writer has in his possession an Abraham Cable Bible, the first printed west of the Alleghenies, by Frederick Goeb (German), published at Somerset, Pennsylvania, in 1813. It lists some of the family genealogy. Jesse and Samuel Berkebile and John Faust married daughters of this Abraham Cable. (There are two Abraham Cables referred to here. They were related.)

<sup>17</sup> Colonial Records X:8. Quoted and discussed by the writer in *Some Aspects of Social History of Somerset County*.

He "was a man of Property and Reputation, and best qualified of any person in that area to execute the duty of a magistrate. He served many years."

There ought to be space to tell of the co-operative effort of these and many other families and of their contributions to the church at large. The purpose of this extended discussion of families is to illustrate a method of church extension which played a major role in the development of Shade Creek congregation and likewise in the building of many other congregations. Many of these descendants do not bear the family name but their physical and social heritage had a marked influence upon the church and the community. Other factors helping the growth of the church were intermarriage, visitation of the sick, and ministering to bereaved families.

Minutes of council meetings were not kept prior to 1889, but tradition has it that the first major event in the life of the congregation was the first love feast and the election of the first minister. This circumstance was reported to the writer by Elder Joseph Berkey's daughter. The love feast was held in the barn on the Thomas Hayes farm, then apparently in the hands of the Hoffmans. The election resulted in the choice of Christian Lehman. Christian's grandfather, Christian, emigrated from Switzerland before 1753.<sup>18</sup> The exact date of this election is not known but it was likely in the eighteen thirties, since he was ordained as the first elder in Shade Creek when it was separated from Conemaugh and organized in the middle forties.

The next election, says Blough,

resulted in the calling of "Big Peter" Berkey and his son, Samuel, a young single brother. This took place several years before the middle of the century. The first two preached in German, and the younger brother in English. Samuel Berkey moved to Benshoff Hill before the organization of the congregation.

After the organization of the congregation we find the following elections: Joseph Berkey (English and German), about 1851; Jacob Holsopple (English and German), 1861; Hiram Musselman (English), 1862; Peter B. Statler (German), 1872. This was the last brother elected who used the German. Peter Knavel, September 14, 1874; Daniel Holsopple, 1884; Jerome Blough and Hiram Lehman, July 10, 1887; James F. Ream, Joseph J. Shaffer and Daniel D. Shaffer, July 4, 1893; Mahlon J. Weaver, 1899; Lorenzo J. Lehman and Lewis G. Shaffer, June 19, 1900; William H. Fry and Josiah L. Weaver, March 31, 1902; Ross D. Murphy and Alvin G. Faust, November 24, 1906; Charles S. Knavel and Frank Shaffer, June 19, 1908; Clarence Earl Shaffer, April 1910; Foster B. Statler and James E. Murphy, November 14, 1914.<sup>19</sup>

To Blough's list we add the following: Grant E. Weaver and David Shaffer, July 4, 1920; Boyd N. Lehman, ordained August 11, 1925; Charles K. Shaffer and Carl N. Lauer, February 6, 1927; L. John Weaver and Millard E. Weaver, June 20, 1937; Paul Blough, Lee Weaver, and Berkey

<sup>18</sup> Blough's history. Page 183.

<sup>19</sup> Ibid. Page 185. Frank Shaffer and Clarence Earl Shaffer were never installed.

Knavel, November 12, 1940; Richard Speicher, 1945.

Ministers who moved into the congregation, says Blough, were

Joseph S. Burkhardt, Henry P. Hostetler, who was the last brother to preach in German (His last German prayer is referred to in church council, April 3, 1894), Dr. S. G. Miller, Francis S. Bowen, David S. Clapper, D. M. Adams, and S. C. Thompson. These moved out: Joseph S. Burkhardt, to Johnstown; Dr. Miller to Bolivar; J. E. Blough, to Prince William county, Virginia, in 1892, back again in 1899, and to Quemahoning in 1900. [He later moved to Roxbury, Johnstown, where he died.] J. J. Shaffer also moved out and after being away several years returned in 1907, and in 1909, moved to Brothersvalley. [He moved to Hollidaysburg in 1918, where he died recently.] F. S. Bowen moved to Quemahoning and later to Bedford county; J. F. Ream (deceased) moved to Quakertown, Bucks county in 1908 and some years later moved to Cramer, Indiana county; M. J. Weaver moved to Pittsburgh, and later to Everett. [He held a number of pastorates and his present address is Tyrone.] L. G. Shaffer moved to Johnstown, (where he passed away recently); L. J. Lehman moved to California (and died there); J. L. Weaver moved to Bellefontaine, Ohio. [He returned to Shade Creek, where he passed away August 16, 1941.] D. M. Adams moved to Illinois and



Pastors of Shade Creek to the Time of the One-Hundredth Anniversary

Hollidaysburg in 1918, where he died recently.] F. S. Bowen moved to Quemahoning and later to Bedford county; J. F. Ream (deceased) moved to Quakertown, Bucks county in 1908 and some years later moved to Cramer, Indiana county; M. J. Weaver moved to Pittsburgh, and later to Everett. [He held a number of pastorates and his present address is Tyrone.] L. G. Shaffer moved to Johnstown, (where he passed away recently); L. J. Lehman moved to California (and died there); J. L. Weaver moved to Bellefontaine, Ohio. [He returned to Shade Creek, where he passed away August 16, 1941.] D. M. Adams moved to Illinois and

Ministers of Shade Creek Congregation  
Seated, left to right: Stewart B. Kauffman, Boyd N. Lehman, Charles K. Shaffer, William H. Frye  
Standing: Paul Blough, David Shaffer, Millard E. Weaver, Richard Speicher (inset)



S. C. Thompson to Virginia. R. D. Murphy (was) employed by the General Mission Board, but (had) his membership here.

We may add to Blough's information that Ross D. Murphy filled various pastorates out of the district, including Philadelphia (First) and Greencastle; Alvin G. Faust later associated with the Rummel and Windber congregations, and at present lives in Pittsburgh; Charles S. Knavel, James E. Murphy, and Foster B. Statler later belonged to the Rummel congregation. James E. Murphy serves Maple Grove. Foster B. Statler served Huntingdon, Pennsylvania, and Mount Morris, Illinois; Grant E. Weaver was pastor at Bradford, Ohio, and Wabash, Indiana; Carl Lauer is pastor at Circleville, Ohio; L. John Weaver is pastor at Eaton, Ohio; Lee Weaver is pastor at Hyattsville, Maryland; and Berkey Knavel is pastor at Myerstown, Pennsylvania. If we add to this list those who were elected in and moved from other divisions of old Shade Creek and those (reared here) elected outside the home congregation, the contribution to the outside is considerable.

The following deacons have served the church, so far as is known: Daniel Berkey, John Custer, Jacob Berkey, Jacob Hoffman, David J. Shaffer, Hiram Shaffer, Aaron Shaffer, Joseph Berkeybile, Peter Knavel, Samuel C. Knavel, Peter Hoffman, Jacob E. Faust, Samuel E. Berkey, Noah J. Hoffman, Jacob C. Knavel, Norman S. Berkey, Jacob Fox, Aaron S. Hoffman, Scott Murphy, Samuel W. Knavel, Ira Manges, Harvey Berkey, Elmer Knavel, Calvin C. Weaver, O. F. Fyock, James Cassidy, C. E. Shuldt, T. N. Park, William Berkebile, Edgar Knavel and Lewis Penrod.<sup>20</sup>

All of the above except Norman S. Berkey, Samuel W. Knavel, Ira Manges, Elmer Knavel, C. C. Weaver, William Berkebile, and Edgar Knavel had passed away before this history was completed. To these we add (in the order elected): Charles Brubaker, Ross Callihan, Ira Shaffer (deceased), Clarence Jones, Lee Moon, Clair Varner, Warren Blough (deceased), Richard Brubaker, Howard Dull, Howard Ott, Irwin Weaver, Sherman Seese, Virgil Weaver, Herman Shaffer, and Lloyd Weaver.

For a number of years after Shade Creek was organized, services were held in private homes or in spacious barns. When Abram Weaver rebuilt his home, he included in the structure a large room which was furnished expressly for holding church services, as his father-in-law, Jacob Stutzman, had done about 1815 and his brother-in-law, Abram Stutzman, in 1828 near Johnstown. In 1858 a large building was erected on a plot donated by Daniel Berkey and was named the Berkey church. Large audiences gathered for the regular preaching services. Sermons were preached both in English and in German. Usu-

<sup>20</sup> Blough, *op. cit.*



First Berkey Church  
From Walker's Map, 1860

ally the discourses were an hour or more in length and were fired with a spirit of sincerity and earnestness accompanied by some hammering on the pulpit with one or two fists for emphasis. There was no church clock. In 1898 a new building was erected; this was used until 1927, when it burned to the ground in the night following a Sunday evening love feast. A new church,—about eight feet narrower and ten feet shorter—was dedicated in 1928 by Ralph W. Schlosser. There was some question whether the community, in which coal lands were now exploited or sold outright, could support another church. All this has changed again.

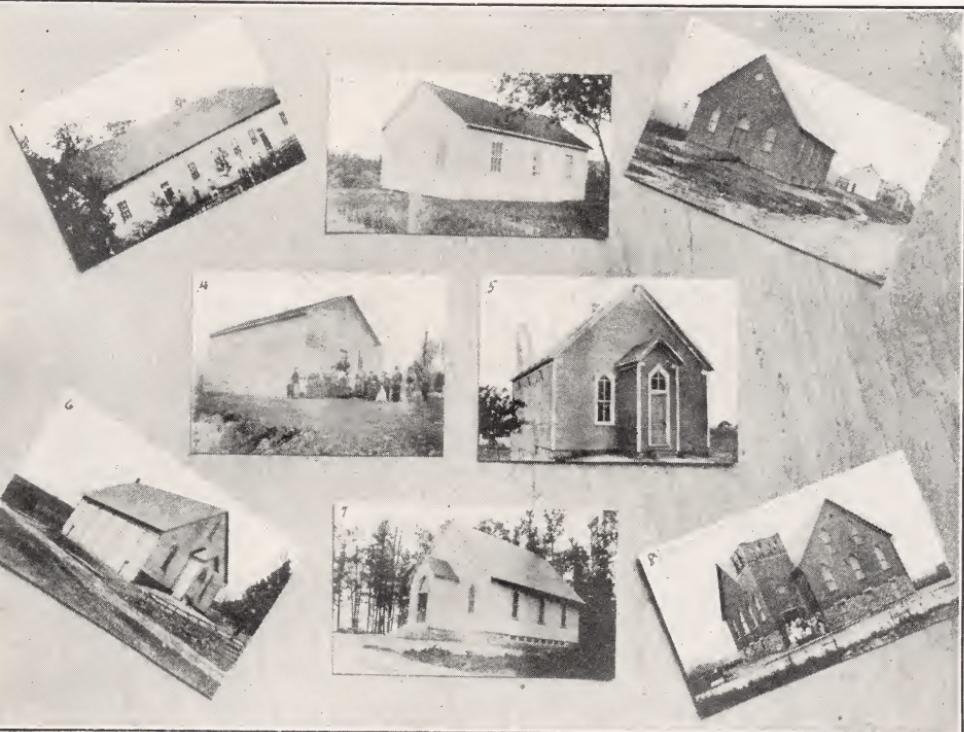
Ridge Church, 1950



The Ridge church was erected in 1872 on ground donated by Aaron Shaffer. This church is frequently referred to as the Shaffer church. It was twenty-eight by thirty-six feet in size and similar in architecture to the Scalp Level and Rummel or Greenland churches. The latter were a bit larger. In 1912

the Ridge church was rebuilt. This second Ridge church was destroyed by fire in 1917 and was replaced by the present structure.

In 1912 a church was built near Hagevo. Material from the dismantled Cross Roads church was used in erecting this structure and it was known as the Morningland church. Here services had been held for many years in the schoolhouse. Although efforts had been made over a long period of years to have a church located here, the result



**Churches of Shade Creek Congregation**

(1) First Berkey church (remodeled); (2) first Ridge church after removed from foundations; (3) second Rummel church; (4) Highland church; (5) Hagevo church; (6) second Berkey church; (7) second Ridge church; (8) remodeled Rummel church

was short-lived because of the effects of industry, the moving away of members, and improved means of transportation. The building was sold in 1930. The members living in this vicinity now go to the Berkey church.

The village of Blough is located in Quemahoning Township, along Stony Creek, at a spot about a mile north of Hooversville. Here in 1890 the Quemahoning congregation began the erection of a house of worship sometimes called the Sugar Grove church but more generally known as the Blough church. The ground on which the church stands was donated by Jacob B. Blough.



Blough Church (Sugar Grove)

dedicated February 8, 1891, by Daniel H. Walker and Emanuel J. Blough, the latter speaking in German.

Changing conditions incident to the transition from the free ministry to the pastoral system, and the moving of members to other localities led to the closing of this church by the Quemahoning congregation in 1911. About two years later a union Sunday school was organized, and in 1925 the work at Blough was taken over by the Shade Creek congregation. Just recently the church was deeded to Shade Creek. A Sunday school is maintained and preaching services are held each Sunday. The present membership is about sixty-five.

In the year 1919 William Gahagen, a member of the Windber church, bought a large tract of land off Route 160, about a mile north of the Lincoln Highway, and began mining operations. The town which sprang up was given his name. The story of the establishing of a place of worship here follows:

Mrs. Elmer Gindlesberger wrote a letter to J. F. Graham, pastor of the Shade Creek congregation, requesting help in organizing a Sunday school in Gahagen. As a result of this request the church sent J. L. Weaver and wife to Gahagen to supervise the beginning of a Sunday school. The school was organized in 1933, the home of Mrs. Gindlesberger serving for a few weeks as a meeting place. Later a schoolhouse was used for about three months. Then an old farmhouse on the edge of town was secured from the Gahagens. Here services were held until 1941, when the group moved into a new church building constructed by men of the community for a cash cost of five hundred dollars. The ground on which it stands was leased to the church for a period of ninety-nine years by Clarence Gahagen. Brother Lawrence Bianchi preached the first sermon in the new church.

Until 1950 the major emphasis of the work at Gahagen was given to Sunday-school activities. Since October 1950, preaching services are held each Sunday morning. From its organization until 1950 this school has been given assistance by leaders from the Berkey church. Lawrence Strausbaugh will give all of his time to the Gahagen church as pastor during the summer of 1951.

Other names appearing in the list of those contributing labor, money, or material are: Koontz, Beabes, Lehman, Custer, Dull, Lint, Hershberger, Spaugy, Herring, and Shaffer. Daniel Blough, for forty years the janitor here, furnished without charge the fuel required for heating the church. The Blough church was dedi-

For a brief period the Shade Creek congregation put forth effort to maintain a church in Central City. The writer, as pastor, found about thirty members and adherents here in 1915 and urged the opening of a church. A Sunday school was organized in 1922, with J. M. Foster superintendent. It was held in the schoolhouse; when the schoolhouse was needed again for public school, for various reasons it was decided to close the Sunday school. The absence of a church in this populous center seems like a blind spot in the history of the congregation. The void seems tremendous and unjustifiable.

J. J. Shaffer was the first pastor who served the Shade Creek congregation from 1907 to 1909. D. M. Adams followed from 1909 to 1911. In 1912 Shade Creek was divided into two congregations. This second Shade Creek had two pastors: S. C. Thompson, 1914-1915; Alvin G. Faust, 1915-1916. Brother Faust was active in the promotion of teacher-training and mission-study classes and singing schools, and compiled the first complete membership list. He also had an extended pastoral report and letter printed, which is now a valuable record.

In 1916 a second division resulted in the present congregations of Rummel and Shade Creek. The first pastor of Shade Creek following this division was S. P. Early, 1917-1922. From 1922 to 1927 F. R. Zook served as pastor. J. F. Graham served from 1927 to 1942. Shortly after he assumed the pastorate the Berkey church was destroyed by fire. The rebuilding of this church created some difficult problems. From 1942 to 1945 Jacob T. Dick served the congregation. The next pastor was Stewart B. Kauffman, 1945 to 1948. The first pastor of the second century is Merril S. Heinz, who began his work in 1949. These dynamic leaders have greatly stimulated the work among young and old.

Shade Creek was one of the first congregations of the district to assume the support of a foreign missionary, Anna Z. Blough from 1905 until her retirement from missionary duty.

This, at present, is no "dying country church." It is a dynamic center of religious and civic community activity. The story of men's and women's work, if properly told, would add much to the picture. This is also a rural center for homecomings, Easter sunrise services, and young people's assemblies. To the older members the church here brings memories of a sacred, hallowed retreat.

—Alvin G. Faust, assisted by Clarence Frye

## CHAPTER 52. THE SIPESVILLE CHURCH

*The log church built, 1860*

*First Sunday school organized, 1886*

*Present church membership, 340*

In 1860 a log church was built in the southern end of the Quemahoning congregation near Sipesville, Somerset County, on land purchased from Abraham Baker. In this log church our first Sunday school was held in 1886 and 1887, with Josiah P. Meyers superintendent and John J. Darr secretary. For some reason this school was discontinued for a time.

This log meetinghouse was replaced in 1888 by a long frame building with a basement suitable for love-feast arrangements. John J. Darr and Joseph Forney did most of the construction work, including the making of the benches or pews. C. G. Lint preached the dedicatory sermon.

Sunday school was again organized in 1897 or 1898 with William Blough superintendent and A. J. Beegly assistant. Since about 1900 the school has been evergreen, not closing in the winter months, as was formerly done.

The church had only a few members for a while, but in June and July 1904 H. S. Replogle held a revival which resulted in thirty-one new members being baptized. This was the beginning of a growing church at Sipesville. One brother eighty years old was baptized.

In the year 1915 C. A. McDowell became the first pastor, and in the summer of 1918 a brick church was built on a new site in



Sipesville  
Church,  
1950

the village of Sipesville. J. H. Cassady preached the dedication sermon in September.

The Sipesville church became a separate congregation in June 1920. Our first daily vacation Bible school was held in 1921. The brick parsonage was built in 1924. The following pastors have served our church: C. A. McDowell, H. Q. Rhodes, William C. Detrick, J. Lloyd Nedrow, Charles W. Blough, Newton D. Cosner, and Cecil O. Showalter, who closed his work in September 1950. Our present pastor, Eli S. Keeny, came into our midst on November 1, 1950.

Throughout its history the Sipesville church has led or stood out in a number of new enterprises in the district and in the community. In 1922 our church held the first rural community Bible school in the district. The average attendance was two hundred. Those who taught this first Bible school were: Fannie Edmiston Brendle, Mrs. W. R. Critchfield, Edna Kush, Mrs. William Brendle, and Mrs. A. G. Maust.

During the twenties, separate departments for worship were organized and the church basement was remodeled to include more Sunday-school rooms and a worship room for the primary department. Today the Sunday school has outgrown the basement. In order to provide more space for pupils and to have a better worship service, the church has underway a building program which will be carried out in 1951.

Congregation at Sipesville, 1950



The new building calls for a newly arranged auditorium, pews, a pulpit, a choir loft, nine classrooms, and a newly equipped kitchen.

A Hammond organ was purchased and installed in 1942. The church bought a plot of ground and enlarged the parking lot. We are working on a grove back of the church for recreation, socials, and plans for a building some time for the outdoor life of the church.

At present the congregation has grown to three hundred forty members, and the Sunday school has an enrollment of two hundred fifty. With the new church building, the Sipesville congregation is looking forward to growth and a larger service.

—Mrs. W. R. Critchfield

## CHAPTER 53. THE SOMERSET CHURCH

*Sunday school organized, March 16, 1919*

*Present church dedicated, May 7, 1922*

*Present church membership, 533*

The present Somerset Church of the Brethren effected its first formal organization at a council meeting held in Somerset, on January 28, 1920. But in reality the Church of the Brethren had been in the community, according to early records, for at least a century preceding that council meeting. About 1762 the



Somerset  
Stone  
Church

The Trent  
Church  
and  
Cemetery

Courtesy  
Listie  
Brethren  
Church



first Dunkers migrated into the territory that is now Somerset County, near the town of Berlin. The church grew rapidly, spreading the faith over the entire county. In 1849 the county was divided into four separate congregations, the hub of which was somewhere near Somerset, the county seat. Thus it seems safe to assume that some of the Dunker faith existed within the bounds of what is now the Somerset congregation.

Again in 1880 another division took place and the old Brothersvalley congregation was broken up into four smaller congregations, one of which was Somerset. This church was surrounded by the Brothersvalley, Stony Creek, Quemahoning, and Middle Creek congregations. The Somerset congregation of that period, however, was located in Somerset Township at the edge of what is now known as Listie. It had one house of worship, which was called the Trent church. The membership was about seventy-five. Michael Weyand and Solomon J. Baer were two of its ministers, and William N. Trent and Philip F. Cupp were the deacons. The church house had been built in 1866. After the division of the German Baptists and the Progressive Brethren the church was purchased by the latter group, who used it until about 1892, when it was dismantled and the best of the lumber was used in the erection of the First Brethren church in Listie. The members remaining with the German Baptists aligned themselves once more with the Brothersvalley congregation, building a house of worship, which was called the Rayman church. The Somerset congregation of that era ceased to exist.

During the same period other German Baptist churches existed within a radius of three miles of the town of Somerset. The map executed in 1860 by Edward Walker shows a picture of the Grove German Baptist church, better known by many as the Plank Road church. It was situated about one and one-half miles west of Somerset and was part of the Middle Creek congregation.

In Blough's *History of the Church of the Brethren in Western Pennsylvania*, pages 323 and 324, we find an account of the beginning of this church.

Cornelius Berkley, son of Elder John and Susan (Miller) Berkley, was born on a farm one mile north of Meyersdale, Penna., December 29, 1824. He grew to manhood on the farm. His educational privileges were limited to the schools as they then existed. On March 5, 1848, he was married to Susan Meyers, daughter of Samuel

Meyers of Berlin. In early life they made a profession of faith and were received into the church. They moved on a farm along the plank road between Somerset and Lavansville, into a community where at that time the Dunker faith was held in contempt, and was even laughed at. This was, however, because it was not understood. Brother Berkley's faith and perseverance were strong, and



Grove Church

From Walker's Map, 1860

in a few years the family, by their Christian influence and labors, had gathered a lot of friends about them, the result being that a meetinghouse was built on a part of his farm.

Services were discontinued in 1914 when the members attending there merged with those of the old Laurel Hill Creek church (sometimes referred to as the Kimmel church) and built the Pike Run church. The Grove church was sold in 1917.

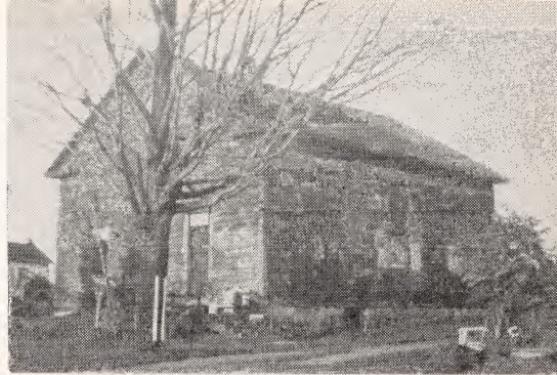
According to Blough's history, in 1856 Jacob D. Miller donated a plot of ground on his farm one mile north of Somerset for the erection of a house of worship. The deed for this church was recorded in 1861 according to the records in the Somerset County courthouse. This church was called Fairview (not to be confused with the Fairview church near Kingwood). This was a simple structure, having, however, a Gothic window over the central entrance. According to some who remember it, the interior was plain and unpainted, both walls and benches. There was a vestibule inside the door which had two doors leading into the sanctuary. A center aisle divided the men's seats from those of the sisters. Elder Urias Braucher lived on the Miller farm late in the nineteenth century. A nephew's wife, Mrs. William Braucher, who

resided there also, remembers services being held there about the turn of the century. When the church was abandoned, some of the members joined the Summit church, now known as Geiger. Others became interested in the new church being organized in Husband.

The courthouse records reveal that the house of worship in Husband was purchased from the Evangelical denomination on March 19, 1900. It was about three miles northwest of Somerset and belonged to the Middle Creek congregation. However, being on the border line of the Quemahoning congregation, the Husband church co-operated with it at least to the extent of having some of its members on the board of trustees in the persons of Francis J. Maust, William S. Weller, and William A. Miller. The Husband church was in use for several years, being sold finally in 1919 for the sum of three hundred dollars to be used as a dwelling. By vote of council this money was given for the contemplated church in the town of Somerset. The pulpit from the old church is at present in use in the basement of the Somerset church. This church also fell heir to the pulpit Bible.

The first official move to locate a church within the town of Somerset dates back many years previous to its establishment. The minutes of the council meeting of April 4, 1904, at Middle Creek reveal that permission was granted to solicit funds to build a house of worship in Somerset. Again in 1908 a committee was appointed by the same congregation to look for a suitable location. In 1912 the council once more discussed the question, but deferred action to a later time. The council of May 16, 1912, decided to hold a series of meetings in the assembly room of the courthouse. The minute book of March 29, 1918, reads thus: "A paper presented by Daniel Maust asking the Middle Creek Congregation to give consent to form a new congregation at Somerset, to be called Somerset Congregation, was . . . returned."

The interested brethren were not easily discouraged. Because of some of the members of the Brothersvalley congregation living in Somerset, and also because the boundary of the congregation itself was not too far removed, there was also an interest evident in their council meetings. The minute book of Brothersvalley records that on April 18, 1919, a motion was passed that a committee be appointed to work with a committee that should be chosen from Middle Creek to plan for the new church. At the following meeting the committee reported that a similar committee had been appointed by Middle Creek, but no work had yet been done.



Husband Church

The Sunday school, however, had its beginning on March 16, 1919. On this date the Sunday school was organized with W. P. Speicher as superintendent; W. W. Miller, assistant superintendent; Miss Lottie Smith (Stahl), secretary; and J. C. Sellers, treasurer. The following Sunday, March 23, the first regular Sunday school was held in the assembly room of the courthouse, there being sixty-eight members present. The school increased very rapidly in enthusiasm and attendance until at the time of the dedication of the new church the enrollment was two hundred thirty-five members. At this writing the enrollment is more than three hundred, with Milton Bowlby ably directing the work as superintendent.

During the same year a dwelling was purchased on West Union Street with the intention of converting it into a house for worship. But dreams of a new church persisted. A committee was appointed to decide future action. It consisted of the following: A. Beam Sellers, William P. Speicher, E. B. Knepper, H. H. Kimmel, J. W. Meyers, Lewis Miller, and Elmer D. Walker.

In October 1919 J. H. Cassady of Huntingdon, Pennsylvania, began a series of meetings in the assembly room of the courthouse which continued for three weeks. Forty-three new members were added to the church. This gave the church great courage to move toward a new building. A building committee was appointed at the December council meeting in Somerset to work to that end. It was composed of the following: William P. Speicher, J. H. Fike, Lewis Miller (son of William H.), M. J. Meyers, Homer Critchfield, H. D. Shaffer, and Gillian Cober. The finance board was J. H. Fike, A. Beam Sellers, and William P. Speicher. At the same meeting this motion was passed, "We, the members of Somerset and vicinity, petition Middle Creek Congregation to become a separate congregation."

The seventeenth day of January 1920 was one to test the courage of the strongest of men. Winter had descended upon the county with a vengeance. But it was not sufficient to deter men with a vision concerning the Kingdom in their souls. It was council-meeting day at the Middle Creek church. Four men went from Somerset, taking with them the petition from the late council in Somerset. Setting their faces to the storm, they traveled roads when possible, but snowdrifts compelled them to go through fields and over fences and fallen trees to reach their destination. William P. Speicher, J. H. Fike, M. J. Meyers, and Calvin Sellers returned again over the same treacherous route with deep joy in their hearts, for the new Somerset Church of the Brethren had indeed become a reality, except for one more hurdle.

On the twenty-eighth day of the same month a special business meeting was called, with H. H. Kimmel presiding, to effect the organization of the new congregation. P. J. Blough was chosen as elder-in-

charge. Lewis A. Miller was elected clerk and H. F. Maust treasurer. A month later at a similar meeting a petition was presented and passed asking District Meeting of Western Pennsylvania to approve the separation and seat her delegates. This was granted at the next meeting, making final the separation of the Somerset church from the Middle Creek congregation. At this time there were about one hundred fifty members.

The thought of pastoral leadership came next. William P. Speicher, M. J. Meyers, and A. Beam Sellers became the first pastoral committee. P. J. Blough having passed away after serving only a few months, H. S. Replogle was elected in his stead.



Building Committee, Somerset Church

*Top row, left to right:* Milton Meyers (chairman), H. D. Shaffer (secretary), John H. Fike, G. P. Cober, Mahlon Meyers, Dennis F. Walker

*Front row:* L. H. Miller, William P. Speicher (treasurer). A. B. Sellers was absent.

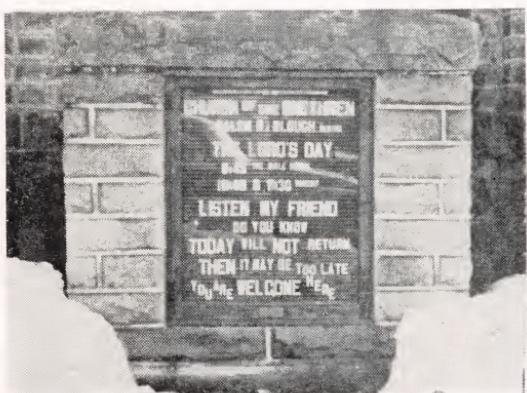
The property on West Union Street, which had been bought for \$4,000.00, proved unsatisfactory and was later sold for \$9,000.00. On July 9, 1920, the present site on South Center Avenue and East Church Street was purchased at a cost of \$8,500.00. After this, things moved rapidly until the present beautiful stone structure was completed.

On January 3, 1921, the council decided to build. The architect, Lewis Keiper, submitted a bid for the construction of the

building for the sum of \$62,000.00, exclusive of glass, seating, rolling doors, and electrical fixtures.

In the presence of a large crowd of people, July 24, 1921, the service for the laying of the cornerstone was held. T. R. Coffman represented the District Mission Board. The town ministerium was represented by J. C. Crowe. The presiding elder of the church, J. H. Cassady, was the principal speaker. The present structure, one hundred ten feet long and sixty-five feet wide, built of native sandstone, was dedicated to the service of Christ and His Kingdom on May 7, 1922, by the late Governor M. G. Brumbaugh in the presence of a large congregation. With the church never defaulting in her interest and paying the bonds in full, the mortgage was burned on October 26, 1947, at a service at which Rufus D. Bowman of Bethany Biblical Seminary spoke.

The new congregation grew up into a strong and flourishing church. With the present membership more than five hundred, it is recognized as one of the strong congregations in the community as well as in the district. Many conventions are held here. As it grew in numbers there was evidence of committed lives which brought forth fruit both spiritually and materially. On July 29, 1936, a fine Hammond organ was presented to the church by Mrs. Ella B. Yinkey. In June 1949 W. Harvey Meyers and his family presented the beautiful wayside pulpit, an automatic electrically illuminated bulletin board built of stone to correspond to the church structure. Many others also gave sacrificially to the work.



The Wayside Pulpit in Winter

R. Blough, began their work with us on January 1, 1941.

Two sisters were licensed to the ministry. Gladys Beeghly

The elders who served were: P. J. Blough, H. S. Replogle, J. H. Cassady, C. G. Hesse, T. R. Coffman, W. F. Berkebile, and Galen R. Blough. On September 10, 1920, Brother and Sister C. G. Hesse became the first pastors of the church. At their departure on September 1, 1929, Brother and Sister T. Rodney Coffman took over the pastoral duties, serving until September 1, 1940. Our present pastors, Brother and Sister Galen

Klotz served the church in different areas with her husband, Brother Lyle Klotz. Miss Maude Shafer, who was licensed July 9, 1943, finds her field of service helping in the local and surrounding churches.

The following have served as deacons: D. F. Walker (deceased), G. P. Cober (deceased), H. F. Maust, M. J. Meyers, H. W. Shultz, William P. Speicher, C. K. Shober, H. R. Knepper (deceased), M. J. Shank, Elmer D. Walker, Guy Maust, Maurice Brown, Lewis A. Miller, Fay Oester, Norman Maust, and Clyde Bowman.

The aid society had its inception at the very beginning of the church here. Its presidents were: Mrs. Milton Meyers, Mrs. Mahlon Meyers, and Mrs. J. H. Fike. In keeping with the larger program of the district and the Brotherhood, the more inclusive women's work organization came into being about 1933 with Mrs. Ernest Statler, Mrs. Roy S. Walker, Mrs. T. R. Coffman, Mrs. W. P. Speicher, Mrs. H. W. Shultz, Mrs. Galen R. Blough, Mrs. Stella P. Cook, and Mrs. H. B. Speicher serving as presidents through the years. The women have been undergirding the church faithfully and sacrificially, giving of time, talent, and substance that the Lord's work here may grow, not forgetting to weep with them that weep and to rejoice with them that rejoice. This latter was manifest in the beautiful manner in which they helped Pastor and Mrs. Blough to celebrate their silver wedding anniversary and Mr. and Mrs. W. S. Braucher their golden anniversary.

The men have not lagged in their work for the church during the years past. The constant progress attests well to that fact. The men's work organization has sponsored various activities, including serving the fellowship dinners for the fathers and sons and providing the dinners at times for the mothers and daughters. The presidents have been Ernest S. Statler, J. H. Fike, John T. Fike, and W. Harvey Meyers.

Contributions to the work of spreading the gospel have been increasing gradually. Our interest has been in both district and world missions. On February 15, 1948, the church assumed the support of William Kinzie in India. One of our young women, Miss Marjorie Walker, is planning to teach music the next three years in Cairo, Egypt, in a college for girls.

The daily vacation Bible school was first organized in 1923 with E. E. Speicher as its director. C. G. Hesse also served as dean for several years. Since then we have been co-operating with the community school.

—H. D. Shafer and Ruth B. Statler

## CHAPTER 54. THE SUMMIT MILLS CONGREGATION

Church house erected, 1846  
Sunday school organized, 1872  
Present church membership, 116

Summit Mills, originally known as the Elklick Creek congregation, was the religious center of southern Somerset County long before the present towns of Meyersdale and Salisbury were founded. The writer has not learned who the first settler was, but the original "Jacob Maust . . . settled in [what is now Elk Lick Township] some period prior to the Revolutionary War."<sup>1</sup> He was an ancestor of Magdalena Maust, who was born on December 25, 1775.<sup>2</sup> On October 9, 1794, she married Michael Thomas, Sr., of Conemaugh Township, and in 1810 they moved to what is now Markleysburg, Fayette County. The coming of John Burger, Christian Hochstetler, and John Keagy (1783) is told in the history of Meyersdale, which was separated from this mother congregation in 1877.

For the period after the organization of this "branch" of the church in 1783 and John Keagy's being made bishop of the church in Somerset County in 1790, there are no separate records known to be extant, but we have information that George Heinbaugh was one of the ministers here. He preached at Markleysburg, baptizing Magdalena Maust Thomas in 1811, and by 1814 he had baptized enough members that they were organized into a separate church.<sup>3</sup>

There is no record as to the number of members in our community in these early days, but it must have been considerable, as the Yearly Meeting (Annual Conference) was held in our midst "in the barn of Bishop John Beachly in 1811."<sup>4</sup>

In the *Christian Family Companion* of July 11, 1871, H. R. Holsinger had an editorial about moving his printing office from Tyrone to "Dale City." He said:

Meyer's Mills is a station on the Pittsburg and Connellsville railroad. . . . The town has lately been incorporated, and is now called Dale City. It is situated on the Casselman river, and is in the bounds of the Elk Lick congregation. Two and a half miles north of Town is the Mechanicsburg Meeting-house [Summit Mills], where the lovefeasts are held, and where the Annual Meeting was held in 1841, and 1859, and where it will most likely again be held in 1873, the Lord willing.

<sup>1</sup> Welfley's *History of Somerset County*. Page 527.

<sup>2</sup> Blough's *History of Western Pennsylvania*. Page 546.

<sup>3</sup> See Chapter 29, The Markleysburg Congregation.

<sup>4</sup> Blough's history. Page 291.

Summit  
Mills  
Church,  
1950



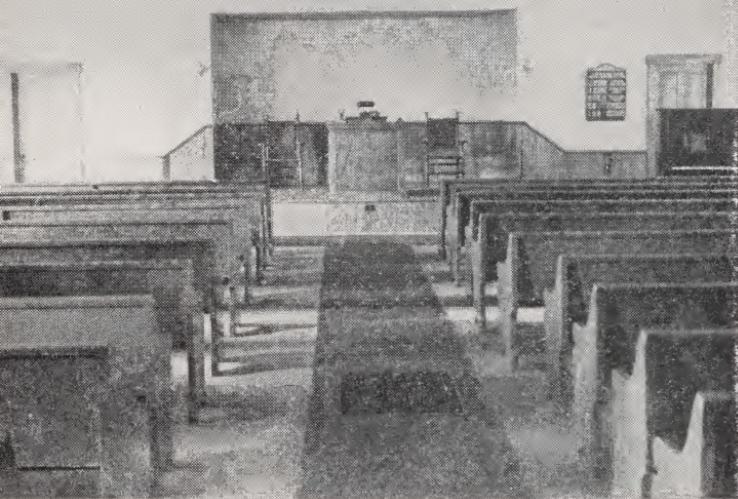
However, Brother Blough was of the opinion that our church house at Summit Mills was not erected until 1846. He says that this Annual Meeting "was held at the home of Brother William Miller, not far from Meyersdale, on May 28, and 29, 1841." The "deed for land on Elklick Creek" was not made until 1849. Because it involves the history of the other churches in Somerset County, we quote an excerpt from this deed:

This indenture made the 29th day of October, 1849, between Samuel Miller, Summit township, and his wife Mary of one part and Peter Kober and Jacob Moyer of Brothers Valley township, Bishops of the church called the Brethren and their successors in office of the other part. This being the same church or congregation that became located in the county aforesaid at its early settlement by members that moved here from some of the congregations from Eastern Pennsylvania. And that the well known John Keagy (long since deceased) was the first Bishop that presided over said church or congregation in said county, and that after his death Michael Moyer being constituted Bishop in the place of said John Keagy and the said Michael Moyer has since died and leaving a vacancy his place being again filled by two individuals according to the rules of the church to wit: Peter Kober and John Forney, and the said John Forney being called off by death again causing a vacancy in part which again was filled by choosing and ordaining Jacob Moyer in his place. So that the said Peter Kober and Jacob Moyer are the present presiding Bishops of said church or congregation in said county of Somerset and that they are the regular successors to the herein beforementioned John Keagy in his office.<sup>5</sup>

This same year, 1849, the Annual Meeting which was held in the church near Berlin made plans for dividing the large bishopric into smaller congregations, of which the area in southern Somerset County was called the Elk Lick congregation. Elders John Berkley, Jr., and Jacob Lichty were appointed to preside over the new organization. This year 1849 was noted for the great debate on baptism which took place in the Summit Mills church between Reverend Harry Knepper, of the German Reformed Church, and Elder James Quinter. The moderator was Christian C. Musselman, a deacon in the Brothersvalley congregation and later the associate judge of Somerset County.

The Sunday school in our church was organized in 1872, and

<sup>5</sup> Somerset County Record of Deeds, Volume 30. Page 414.



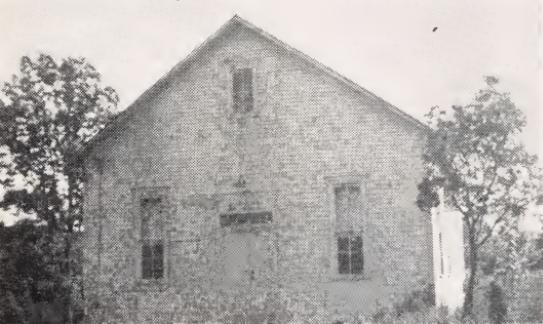
Interior,  
Remodeled  
Summit  
Mills  
Church

by 1877 the membership of the entire Elk Lick congregation numbered about six hundred. That year another division took place, resulting in Meyersdale, Elk Lick, and Summit Mills. Jonas Lichty and Joel Gnagey were elders and J. A. Miller was a minister at Summit Mills. In 1881 A. D. Gnagey and D. M. Fike were elected to the ministry, and J. W. Peck, a minister, moved into the congregation. Brother Peck was soon ordained to the eldership and served faithfully until his death, a period of fifty years.

George E. Yoder moved into the congregation in 1908, and was ordained to the eldership in 1912. He served as pastor from 1909 to 1913. S. J. Berkley was elected minister September 22, 1912, and ordained elder July 12, 1917. Brother Berkley preached and served many years as pastor and presiding elder until he moved his membership to Meyersdale about 1938. J. C. Beahm filled the pulpit by substitution from 1938 to 1942, and was elected as the pastor in 1942.

A second church house, called Cross Roads, was built between Summit Mills and Garrett in 1886. The Summit Mills house was remodeled in 1940, providing an auditorium and Sunday-school rooms. We also had a very interesting one-hundredth anniversary service in 1946, as the building erected by Brother Miller, grandfather of J. E. Miller, long-time editor at Elgin, has been in continuous use and has per-

#### Cross Roads Church



formed a real Christian service to this community. Many people have been baptized and received into Christian fellowship, and many have been laid away in the cemetery since the organization of the congregation.

A part of the above data was furnished by the church's historical committee.

—Ada Saylor, N. C. Gnagey, J. C. Beahm

## CHAPTER 55. THE TEN MILE CONGREGATION

*Martin Spohn meetinghouse built about 1775*

*Present brick church erected, 1832*

*Present church membership, 48*

The exact date of the organization of the Ten Mile church may never be determined, but sufficient research has now been made that the writer is of the opinion that it was prior to the close of the Revolutionary War, and quite possibly could have been several years before the Declaration of Independence was



Ten Mile Church and Part of Cemetery

signed.<sup>1</sup> A number of Brethren families, like the Shidlers, very probably settled here through the invitation of the Ohio Company, while this section was still known as Northwestern Virginia, until the Mason and Dixon Line was completed in 1767.

Crumrine's *History of Washington County*, published in 1882, page 975, in speaking of the early history of this church, says: "Rev. Mr. Bruist was the first pastor. Rev. Mr. Helft was the second pastor. Grandfather John Spohn was the third pastor. During his ministry the church began to assume definite shape as a church."

Brother John Wise told Brother Blough that "a man by the name of Helft was the first elder." Some writers give "Rev. Mr. Helft, pastor; and Jacob Garber, Sr. (Elder)." No records are available concerning the life and labors of these first ministers. But we are grateful for the genealogy and helpful data on the third pastor, "Grandfather John Spohn."<sup>2</sup>

Brother John Spohn was born in Maryland, probably about 1775 as he was eighty-one years old in the census of 1856. His father was Michael Spohn, and his mother was Magdalena Letterman Spohn. His parents were married on March 28, 1773. Evidently he had an older sister, as the story is told in Crumrine's *History of Washington County*, page 975: "Rev. Mr. Spohn, when a small child, was brought across the Alleghenies in a sack thrown across the back of a mule, and, together with a stone, balanced the weight of his sister, who occupied the other end of the sack."

This same story is told by the genealogist, Mrs. Byers, whose great-grandfather, Paul McCarty, and his wife, Catherine Spohn McCarty, came over the mountains on horseback with the Spohns, and whose farm in West Bethlehem Township adjoined the farm of Martin Spohn and his wife, Mary (Leatherman) Spohn. Mrs. Byers continues by saying:

Martin and Mary Spohn with two children came to what is now Washington county, Penna. around 1775. . . . The log house built by Martin and Mary Spohn was unlike the usual log house of that time as it was built with a second story [in one room], which was used as a meetinghouse. [This house is still standing.] The old Brethren or Dunkard Church [erected in 1832] grew out of this log

<sup>1</sup> Blough's history, pages 44 and 45, under the topic, "Washington County," says: "Elder John Wise told me that the Ten Mile congregation was organized about 1759 or 1760." Brother Wise must have meant to say "settled."

<sup>2</sup> Information through two great-great-granddaughters of Martin Spohn, Miss Lola Spohn and Mrs. Opal Spohn Sewell, Maryville, Missouri. This includes data from Mrs. Anna M. Byers, Washington County, Pennsylvania, genealogist; a census record of Marion County, Iowa (1856); Evangelical Lutheran Church (translations), page 377; and Frederick County, Maryland, courthouse record of wills; also a letter from "Aunt Emma Napier," North Bend, Nebraska.

meetinghouse. The bricks in this [Ten Mile] church were made from clay taken from Martin Spohn's farm. Martin's son, John, became a Dunkard minister.<sup>3</sup>

That there were "75 members in the Ten Mile church in 1800," as Howard Miller claimed,<sup>4</sup> can be accepted as very probable, for the erection of Washington County occurred in 1781, and land titles were secured by a great many Brethren families within the next few years, including those named Arnold, Graybill, Leatherman, Moore, Shidler, Spohn, Swihart, Thomas, and Wise (1784 to 1787), followed by others in the 1790's.

That these early settlers were deeply religious is evidenced not only by the building of the Martin Spohn meetinghouse, but by the patent title of George Shidler's estates (three hundred ninety-nine acres, one hundred twelve perch, and allowances) being called Bethlehem. And many of the Brethren were located in East Bethlehem Township and West Bethlehem Township, Washington County.

When Grandfather John Spohn was elected to the ministry is not recorded. But the Ten Mile *Church Book of Names*, at the old brick church, in the list of "members received prior to the year 1838," heads the list with "John Spohn, Sen. (Elder)." According to the census records in Iowa (1856), he moved to that state in 1855. But Brother Spohn could go west with the full assurance that the Ten Mile church would be cared for properly, as John Wise, a young minister with eleven years of experience, was ordained to the eldership the year previous, on October 18, 1854.

Brother Wise, at the age of twenty, had united with the church of his parents in 1842, along with over fifty others (forty-four of their names are still preserved, as baptized members) under the preaching of Evangelist James Quinter, pastor of the adjoining church (Georges Creek) on the east side of the river. John Wise served as pastor for over twenty years, before moving to Armstrong County, Pennsylvania, as pastor at Red Bank. He came back at different times for short periods, before finally settling in the Far West.

Crumrine says that Brother Wise was followed by A. J. Sterling (four years) and J. M. Tombaugh (1882).

A second church, Pigeon Creek, was built about 1858 or 1860 in the north end of the congregation. The District Meeting was held at Pigeon Creek in 1872. But the high tide of member-

<sup>3</sup> See the Spohn family biographies, Part Three of this volume.

<sup>4</sup> Howard Miller's *Record of the Faithful* (1882). Page 15.

ship began to subside with the loss of Elder John Wise and other leaders, who either moved away or died.

Originally the territory of the Ten Mile congregation included Washington and Greene counties, Pennsylvania, and Wetzel County and the northern panhandle counties of West Virginia (then Virginia), with several preaching places. In 1842 the membership in Greene County and the West Virginia section was organized into the Ryerson Station congregation; this action divided the leadership and reduced the total membership.

The *Gospel Messenger* of March 16, 1886, published a letter from Sister Hannah Smith, of the Ten Mile church, as follows:

In October, 1869, I joined the Brethren Church in Ten Mile congregation . . . over sixteen years, . . . seventy have been baptized, eleven expelled, forty-four have died, eighteen received letters, one of whom is back again, . . . ten were reclaimed, twenty went with the Progressives, six joined other denominations, and a number of others moved away. . . .

We number about forty members . . . no resident minister . . . the Brethren of the George's Creek congregation . . . served us faithfully . . . preaching regularly for several years, except when circumstances prevented their coming.

It is a long distance. . . . We have had no preaching for nearly three months. . . .

[Signed] Hannah Smith

Three years after the above article was published, Nelson B. Christner became pastor (1889); he served until 1894. Jerry



Fireplace in Ten Mile Church Kitchen

It was used for over one hundred years to prepare the love feast meal.

Bottorff served from 1897 until his untimely death in 1900. Virgil C. Finnell began in April 1904 and served four years. Samuel W. Bail, who had been elected in 1901, following the death of Brother Bottorff, was installed in 1906. Then in 1909 Brother and Sister Russell T. Idleman came and settled here. They served faithfully until death closed their labors. Brother Idleman preached his last sermon on August 8, 1938.

During this twenty-nine-year pastorate, Earle R. Forrest published a new *History of Washington County* (1926) in three volumes. We quote very briefly from Volume I, page 632:

This church is still used by the congregation every Sunday. In the rear of the audience room the oldfashioned fireplace may still be seen, and on each side are cupboards in which are preserved brass candle sticks used for lights in early times. [They were discontinued in 1863.] The church [building] has not changed any in the past century and it may be seen today just as it was when first built in 1832, except that many of the members of the congregation are gathered in the little graveyard which surrounds the building. . . . This is the last Dunkard Church in the county, and it now has about thirty members. During the last half century this congregation has lost many of its members who have moved away to other sections and many others are scattered in Western Pennsylvania.

Following the death of Brother Idleman, G. Landis Baker became the pastor (1939 to 1942), which included a joint pastorate, for a part of the time, with the Highland Brethren church, only a few miles away. During the last few years, ministers from the Greensburg congregation have been supplying the pulpit.

On December 4, 1856, the members "decided to meet in social services," and in March 1859 the first Sunday school was organized. During the fourth quarter of 1904 the home department of the Sunday school was organized with thirty-three members.

But the reader of these pages must not think that the Ten Mile church has been a failure, for from its large membership of the past one hundred seventy-five years have gone forth many great church leaders, including ministers, deacons, businessmen, and professional men as well as farmers, who have established or assisted in maintaining scores of churches, in the Middle West, the Far West, and the South. The Ten Mile church, like the Narrows, at Cumberland, Maryland, has truly been a "gateway to the West" in the field of religious activity.

—W. J. H., assisted by Rufus Holsopple, Miss Lola Spohn, and Mrs. Opal Spohn Sewell

## CHAPTER 56. THE TIRE HILL CHURCH

*First church erected, 1878*

*Local congregation organized, October 6, 1933*

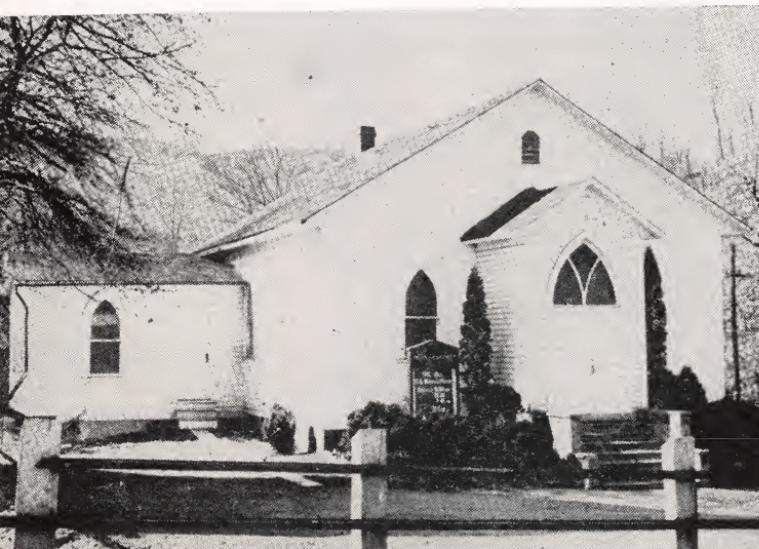
*Present church membership, 198*

The Tire Hill congregation, one of the six churches carved out of the Quemahoning congregation, became a separate group on October 6, 1933.

On land donated by Brother John S. Kaufman, the Tire Hill church was built in 1878 at the foot of Tire Hill on Route 53 between Johnstown and Camp Harmony, about five miles from Johnstown. Elder Joseph Berkey preached the dedicatory sermon.

In 1914 the church was remodeled and improved. Up to this time there were two doors in the front entrance with the pulpit between them. The people were seated facing the front entrance. The women entered from the left; the men, from the right. During the remodeling the pulpit was changed to the other end of the church, an entrance was made in the center, and a vestibule was added.

On January 24, 1915, the church was rededicated by Brethren H. S. Replogle, Jerome E. Blough, and S. P. Zimmerman. In 1936 the church was again remodeled by raising the building and digging out the basement and making it into Sunday-school rooms. This time the dedicatory sermon was preached by Brother John Graham, assisted by Brethren John Ellis and Jerome E. Blough. In 1944 the church auditorium was refinished



Tire Hill  
Church  
Before  
Remodeling

by new walls and ceiling, an enlarged platform, and hardwood floors; also, the basement walls, ceiling, and floor were painted.

In 1942 the church purchased the parsonage, which is one and one-half miles from the church on the Soap Hollow Road. The parsonage was dedicated by Brother J. A. Robinson, assisted by Brethren H. C. Hess and Dorsey E. Rotruck.

In 1947 a room sixteen by eighteen feet was added to the side of the church, which is a ladies' aid room and a classroom. This room can be opened to make it a part of the auditorium.

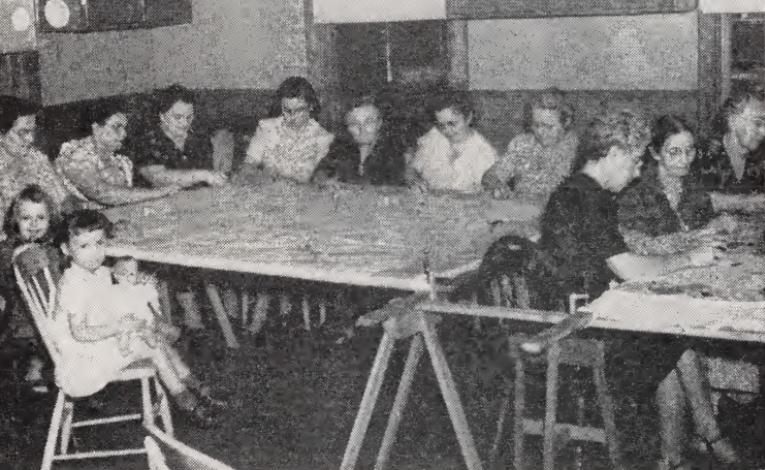
Before the Tire Hill church became a separate congregation, it was served by ministers from the Quemahoning congregation: namely, Emanuel Blough, Jonathan Blough, John Darr, S. P. Zimmerman, P. J. Blough, I. B. Ferguson, N. H. Blough, M. J. Weaver, Charles Blough, W. K. Kulp, William Rummel, Paul Rummel, and Galen Blough. The following have served as part-time pastors: Arthur Rummel, 1931 to 1937; Homer C. Hess, 1937 to 1940; William H. Rummel, 1940 to 1943.

Since 1943, Dorsey E. Rotruck has been serving as full-time pastor. The following have served as elders of this congregation: Charles W. Blough, Arthur Rummel, and H. C. Hess. Brother Kenneth Blough was ordained a minister by this congregation on May 31, 1939.

The present membership of the church is one hundred ninety-eight. The congregation has an active women's work organization, which meets weekly for sewing and quilting. The first aid society was organized on July 20, 1927, with nineteen members. The first president was Mrs. Mahlon Kaufman. They met each week and made quilts, aprons, and bonnets, which they sold. As an active group, they helped with the church finances as well as with community needs. Many of the older members have passed to their reward, but there are those who still carry on the work of the congregation with faithfulness and devotion.

Tire Hill  
Church  
Officials





Women's  
Work  
Group,  
Tire Hill  
Church

In October 1942 a women's work group was organized with elected officers for all departments. The aid society department, with Mrs. John Haughton president, is the most active group. It is still busy making quilts, quilting, and doing other things which make it possible to help with many of the church projects. They installed a sink and a water heater in the church basement and gave over \$2,000.00 for putting a bath in the parsonage and remodeling the church. The society collected clothing, soap, fat, shoes, and other useful things several times a year for relief. Many quilts were made, and sewing was done through the New Windsor relief center. With an average attendance of eight, an average of thirty-two quilts a year were made.

At the time the enclosed picture was taken four of the members who helped to organize the first aid society were present: namely, Mrs. Cloyd Mishler, Mrs. Hiram Kaufman, Mrs. Polly Baumgardner, and Mrs. Archie Heater. Mrs. Emma Blough, aged eighty-one, is the oldest member. She still pieces quilts and helps with the quilting. It is the hope of the Tire Hill aid society to do more and better work in the local church, the district, the community, and the Brotherhood in the years that lie ahead.

The young people are organized and take an active part in local and district work. The men, even though not organized, are active in the local church.

The Sunday school has been organized for many years. In its early days many Mennonites assisted as teachers and superintendents. The following Brethren have served as superintendents of the Sunday school: Levi Blough, Fred Kring, Simon Lint, Henry B. Kaufman, John E. Kaufman, Ralph Fleegle, Jesse Speicher, Harry Strayer, Irvin Kaufman, Kenneth Blough, Fred Bentz, and Arthur McDaniel. The present Sunday-school enrollment is one hundred eighty.

There are nine deacons in the congregation. John E. Kaufman was elected to the office of deacon by the Quemahoning congregation. Five men—Frank Croyle, Walter Blough, Harry Kaufman, Harry Strayer, and Irvin Kaufman—were installed as deacons by the Tire Hill church on May 13, 1934. Charles Rummel, Ernest Blough, and Clarence Miller were installed as deacons on April 25, 1948.

Brother John E. Kaufman, who is eighty-six years old, is the oldest member of the Tire Hill church. He, with the late Josiah Blough, supported the church for many years, when only a few attended the services, which were held every two weeks in the morning and seldom in the evening. Brethren Kaufman and Blough were usually there helping in whatever way they could. The visiting ministers were usually entertained in one of these two homes.

Blueprints have been made for a new addition to the church. This new addition, to be added to the front of the present building, will be fourteen by thirty-four feet in size, and will have a center entrance, two rooms in the basement, two rooms on the first floor, with folding doors to be opened into the auditorium, and a balcony with three rooms, with folding doors that can also be opened into the auditorium.

The future of the Tire Hill church looks encouraging. Located in a growing community, it is respected and appreciated by the business concerns and the citizens of the community.

—Irvin Kaufman

## CHAPTER 57. THE UNIONTOWN CHURCH

*Sunday school organized, June 1885*

*Robinson Street church dedicated, February 15, 1903*

*Present church membership, 576*

The Uniontown church, located in Fayette County, was, until 1931, a part of the Georges Creek congregation. The early history of this church has been compiled from information found in the

Uniontown  
Church,  
Built  
in 1903



record books of the German Baptist Brethren church, Georges Creek congregation, which included, at various times, the Grove, Fairview, Uniontown, Mt. Union, and Fairchance churches.

The Uniontown church is first mentioned in the minutes of April 25, 1885, when a bill was presented for three dollars and sixty cents for forty pounds of meat purchased for the Uniontown love feast, November 7, 1884. Then, in May 1885, mention is made about money raised for the Uniontown church, which was located on Morgantown Street.

The June 1885 minutes record the election of officers for the Sunday school, as follows: John L. Johnson, superintendent; Andrew Moser, assistant; Helen Carroll, secretary; Dora Fleigel, assistant; Marling Maust, treasurer; Lida N. Johnson, chorister.

Interference on the part of the Progressives and the resultant dissension among some of the members over a period of several years could not be brought to a satisfactory reconciliation by an Annual Meeting committee. This resulted in a division of the church in 1901.

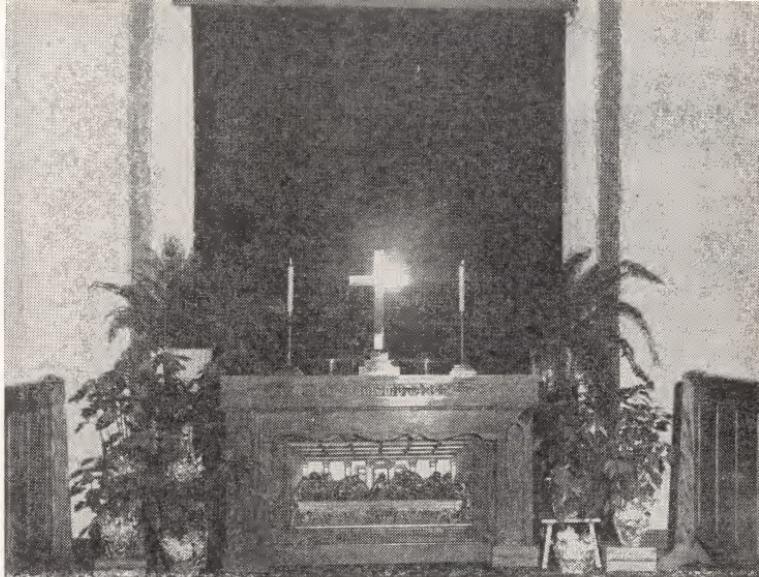
The new church building, a brick structure forty by sixty feet, erected at the present site on Robinson Street, was dedicated February 15, 1903, with H. C. Early in charge of the services. The first council meeting was held in this new building on February 25 of the same year. From that time until 1931, when this church withdrew from the Georges Creek congregation and became a separate organization, the quarterly councils of the congregation were held alternately between the Uniontown and Fairview churches.

Jasper Barnthouse was the first resident pastor, having moved to Uniontown in 1903, where he served as pastor and elder until ill-health forced him to retire in 1918.



Remodeled  
Chancel,  
1950

Dossal Cloth  
and Altar  
With  
Carved  
Picture  
of the  
Lord's  
Supper



Carl S. Driver served as minister in 1919, until the coming of J. A. Buffenmyer, who was pastor from 1920 to 1922. At this time the present church parsonage was built.

Joseph E. Whitacre came to Uniontown in September 1922. He was the shepherd of this congregation for seven years, during which time the church building was remodeled and enlarged. The dedication services were held August 7, 1927, with H. K. Ober as speaker. The young people's group was first organized as a mission-study class in 1925.

C. C. Sollenberger was pastor of the church from 1929 until 1941. During these years there came into existence the church choir, the junior league, and the women's and men's work organizations. Three hundred thirty-one souls were added to the church by baptism.

Nevin H. Zuck was called to the pastorate in 1942; under his guidance the church progressed for almost three years. Our present minister is M. Guy West, who has been the shepherd of this congregation since 1945.

The following deacons have faithfully served the church during the years: Samuel C. Johnson (1884), Andrew J. Moser (1905), H. H. Glover (1905), Alfred Johnson (1905), Owen Goodwin (1905), D. F. Lepley (1910), George Freeman (1910), Josiah Thomas (1913), James Fearer (1915), James Fike (1917), Clyde Cunningham (1917), Charles Collier (1924), Quinter Barnthouse (1924), Alex Moore (1932), Harry Sumey (1932), Orie Lowdermilk (1940), Jonas Conaway (1940), and C. H. Baker (1940).

In addition to the regular ministers, a number of home ministers have, during the years, given abundantly of their time and ability in services to this congregation when needed. These include B. B. Ludwick, D. F. Lepley, S. W. Fike, H. H. Glover, and George Wright.

A mission project of the Georges Creek congregation was the

starting and conducting of a Sunday school and church services at Fairchance. Uniontown assumed the care of this mission in 1927, until the District Mission Board took charge at a later date. A definite interest in missions has resulted in the Uniontown congregation assuming the support of Drs. A. Raymond and Laura Cottrell on the India mission field since 1944.

The church has called to the ministry the following brethren: B. B. Ludwick, D. F. Lepley, H. H. Glover, G. W. Wright, Harold Byerly, Edgar DeBolt, and Clyde Shallenberger.

At the present time, the church is again in the midst of a remodeling program. The interior of the sanctuary is being entirely renovated. The chancel, now completed, has added a more sacred atmosphere to the worship services. The architect's plans have been approved for the remaining changes, and we hope to have the work completed in the near future.

Our church membership is five hundred seventy-six. The church organizations include men's work, women's work, CBYF, eighteen Sunday-school classes, a nursery having the services of a trained nurse during the church services, a junior choir, a young people's choir, and an adult volunteer choir with a professional choir director.

It would be impossible to mention all the many faithful laymen who have contributed much service in time and hard work to the church. We will mention only a few of these who have, in most cases, devoted many years to some definite task:

George Wright was Sunday-school superintendent of the Uniontown church for the twenty-year period from 1922 to 1942. After his election to the ministry he and Mrs. Wright devoted much of their time ministering in the Fairchance church. They



Architect's  
Design  
for  
Remodeled  
Church  
Edifice  
on  
Robinson  
Street

were always ready and willing to perform any services demanded of them.

In 1946 Brother and Sister Josiah Thomas resigned as janitor and janitress of the church. Sister Thomas began in 1919, and then later both of them worked faithfully at this task for twenty-seven years, until failing health compelled them to pass the work on to others.

In addition to serving in many other capacities, Quinter Barnthouse has been church clerk for the past twenty-seven years, being first elected to that office in 1922.

Florence Morris Newcomer for the past nineteen years has been doing a splendid work with our children, as primary superintendent. It was she who first organized the young people's group in 1925, with J. E. Whitacre as advisor.

The church demands much time and work from its treasurer. This task was faithfully performed by Harry Sumey from 1931 to 1941, and since that time the work has been carried on by Orie Lowdermilk.

A church history would be incomplete without mentioning a few of the many Sunday-school teachers who have devoted their services through the years in an effort to teach others the Word. The following people have taught classes for twenty years—many of them much longer: Amanda Johnson, one of our retired teachers, who will celebrate her one-hundredth birthday February 21, 1950, Mary Fearer, Thelma Cunningham, Grace Hager, Quinter Barnthouse, Florence Newcomer, and Orpha Collier.

—Thelma Cunningham

**EDITOR'S NOTE:** For the first one hundred years' history (1784 to November 7, 1884) concerning the Brethren in and near Uniontown ("town of Union") the reader is referred to page 243.

#### The Building Committee

*Left to right:* Orie A. Lowdermilk, Harry D. Sumey, Harold R. Cunningham, Murray Guy West (pastor), James Fearer, Quinter Barnthouse, C. H. Baker



## CHAPTER 58. WALNUT GROVE CHURCH

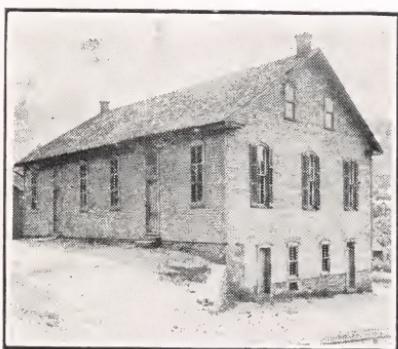
*Sunday school organized, 1886*

*Present church dedicated, April 30, 1916*

*Present church membership, 969*

The history of the Brethren began in this region with the migration of Elder Peter Maugen (Morgan) from Hagerstown, Maryland, in 1797. He bought a tract of land containing one hundred twenty acres from Ludwig Wissinger. At that time it was in Quemahoning Township, Somerset County. It later became the Jacob Wertz farm above Walnut Grove (Mrs. Jacob Wertz was the granddaughter of Elder Morgan). At present, part of it is in Stonycreek Township, Cambria County, and part in the city of Johnstown. The farm of Simon T. Blough is located on part of the original tract.

The church of which Walnut Grove is a part was organized



Old Walnut Grove Church,  
Built in 1884

in 1810. It was known as the Conemaugh church, taking its name from the river. It included the Shade Creek congregation until 1846. Shade Creek has since been divided into Shade Creek proper, Scalp Level, Rummel, and Windber. Conemaugh and Johnstown were subsequently divided. The old Conemaugh congregation was divided again on August 7, 1879, and on August 25 of that year the Johnstown congregation was organized. The

membership then was over three hundred. After the division of the Progressives and the Conservatives, the Conservatives built a new house of worship at Walnut Grove in 1884.

The ministers who remained with the congregation took turns in serving the church, and though the division had caused considerable discouragement, they went faithfully on, striving to carry on the work. The church at Walnut Grove was then only one of the preaching places in the entire church territory. The other places were Horners, which was the large house of the old original Conemaugh congregation—now taken in with the Johnstown congregation; Giffin Hill, Benshoff Hill, and Hedricks. In the course of time, other points were selected where preaching was done, and these finally grew into regular places for meetings; houses of worship were built at Roxbury, Yoder Hill (now Westmont), Morrellville, Moxham, and Maple Grove.

In 1898 it was decided to divide the congregation into the Johnstown and West Johnstown congregations. The Roxbury church, which already had been built in 1892, was the largest one in West Johnstown. The others were: Viewmont, Morrellville, and Benshoff Hill (Pleasant Hill). The churches comprising the Johnstown congregation were: Walnut Grove, Moxham, Locust Grove (Giffin Hill), Maple Grove, and Conemaugh. In time, each of these churches became a separate congregation: Moxham, January 3, 1918; Locust Grove, March 15, 1921; Conemaugh, February 8, 1926; Maple Grove, March 31, 1929.

Ministers who carried on the early work of the church deserve much credit for its progress. They gave of their time and services freely without compensation. As the work grew and duties became greater, it was decided to secure a pastor who would devote his full time to the Lord's work. As a result of this decision, William M. Howe was called to the pastorate on May 1, 1907. This marked the beginning of a new era of growth and development. For three years he served the entire congregation; the remaining four years he confined his efforts to Walnut Grove.

During the pastorate of Brother Howe, the workers felt that the present house of worship was inadequate to carry on the work of the church fully in all departments. There followed much talk concerning a new building. Interest in the idea kept growing until, at a special council on April 11, 1912, a committee was appointed to investigate cost, location, and other related concerns. Finally, at a general council on August 27, 1914, plans for a new church and a parsonage were presented and adopted. The location was changed to a near-by site. The membership favored going forward with the work at once; ground was

Walnut Grove  
Church



broken on May 19, and the cornerstone was laid on August 22, 1915.

In the meantime, William M. Howe resigned as pastor in September 1914 and M. Clyde Horst was secured to take up the work and be the spiritual leader.

The building of the new church went steadily forward until, on April 30, 1916, the great day had arrived—the new house was “dedicated with joy”! A great congregation assembled to hear the inspiring messages of Dr. C. C. Ellis of Juniata College and Dr. M. G. Brumbaugh, then governor of Pennsylvania. The seating capacity, which is nearly one thousand including Sunday-school rooms, was inadequate to accommodate the crowd. J. H. Cassady and William M. Howe each had a part in the dedicatory program. A well-organized choir, under the efficient leadership of J. Lloyd Jones, rendered most appropriate and appreciated music. The total cost of the building and lot was \$42,000.00.

The church was redecorated in 1927, in 1938, and again in April 1946. Part of the second floor was remodeled in 1940. Some changes have been made in the basement also.

A revival, conducted by George W. Flory, followed immediately after the dedication. The result of this revival was the addition of one hundred nine new members. The ministers of the congregation at that time were: M. Clyde Horst (pastor), Samuel W. Pearce, David Shumaker, Peter C. Strayer, Lori B. Harshberger, Cornelius W. Harshberger, Joseph S. Burkhart, and Louis G. Shaffer.

In later years, the church was much pleased to have a few others answer the call to the ministry. Stanley B. Noffsinger was elected while at Juniata College. Mrs. W. D. Keller, George Detweiler and Lois Detweiler (Mrs. Glen Norris) were licensed in December 1922, and Paul M. Robinson in September 1932. George Detweiler and Paul Robinson were later ordained as elders. Robert Blough was licensed to preach on August 6, 1946. Kenneth McDowell and Donald Robinson were licensed on May 18, 1947. After completing his work at Bethany Biblical Seminary, Kenneth McDowell was ordained June 1, 1949.

With the new building and increased facilities for work, the people assumed their responsibilities with zeal and enthusiasm. Elder Howe had a very strong influence over the congregation and the district because of his rich and dynamic personality, capable preaching, and interesting and forceful Bible teaching. Under the efficient leadership of Brother Horst and the succeeding pastors, the church has experienced a steady growth until the membership numbers around eleven hundred, including the Arbutus mission. When Brother Horst resigned his pastorate in 1921, it was taken over by W. D. Keller, who continued until 1925. Galen K. Walker then came to assume the leadership,

which place he held until August 1929. The church was fortunate to secure John A. Robinson, December 1, 1929; he continues as pastor at this time. It so happened the C. C. Sollenberger, who had just resigned as pastor at Morrellville, was available to serve during the months from August to December 1929.

The church recognizes the fact that a good board of deacons is essential in a growing church, and from time to time has called these men to this important office: Simon T. Blough, William H. Stuver, and Jacob W. Harshberger, March 30, 1916; Curtis Wissinger, March 27, 1917; Foster Berkebile, Earl Berkebile, W. L. Brougher, and Anderson Wertz, October 4, 1917; Harry McDowell and Clyde Altemus, April 20, 1919; Chester Strayer and Clarence Horner, December 7, 1933; Roger Berkey, John Roudabush, Louis Bopp, Edward Yost, Merle Mineely, and Harry Albert, March 4, 1942. Thomas Lear, Quinter Wegley, William King, Elmer Lohr and Raymond Stutzman came as deacons from other congregations. Dean Musser, Lowell B. Berkebile, Paul Wegley, and Olin Brougher were elected on June 3, 1948. They were finally installed on September 25, 1949.

Good music is known to be an important factor in the church program. After the congregation moved into the new building, a well-organized choir supplemented the congregational singing. A piano, which proved to be a great help, was placed in the auditorium. It was the desire to secure efficient choir leaders for this part of the program. The following are some who served in that capacity: J. Lloyd Jones, Chester M. Strayer, Ernest Hess, Edward Byers, Sandom Searle, and Marvin Eshelman. After ten years of service, Mr. Eshelman resigned and was succeeded by Ray Berkebile.

There are musical organizations, other than the choir, that have added inspiration to the church program. The Gideon Chorus is a men's group, and the Deborah Singers is a women's group. They both include a few members of other denominations in the community. Both groups have taken charge of services during the pastor's absence, and have rendered well-prepared programs at other times. They assist the choir during revivals and special occasions, and are greatly appreciated. An orchestra and a junior choir have been active at times.

The Juniata College Choir has appeared in the church for a Sunday evening program each year for a number of years. The Iroquois Quartette has also assisted in the music at different times.

In 1935 the church had a pleasant surprise in the form of a gift of a Hammond organ from Brother and Sister W. L. Brougher. This organ is a great asset to the musical program, and the Broughers will always be kindly remembered for their generous gift. Mrs. Leslie Paxson has been the organist for

the most part since the organ was installed, with Mrs. Clair Musser assisting. After Mrs. Paxson's resignation, Mrs. Musser succeeded her as organist.

In order to give more dignity to the appearance of the choir, the members of it asked permission to secure robes. This permission was granted by the council in May 1938; the sisters' veil is used as headdress by the women. The robes were not secured until some time later.

Being interested in home missions as a means of spreading the gospel, this congregation took its place among the others in giving for that purpose. When the Scandinavian mission was begun in 1876, small sums were given for that, mostly by a few members. From this, the interest became more general as publicity was given through addresses and discussions. A number of members belonged to the Brotherhood Missionary Reading Circle (1893). This fact had its influence in creating interest and doubtless in helping to get the congregation into the active work for foreign missions. One of the ministers and his wife, S. S. and Mary Wertz Blough, were called to establish the first city home mission point of the district in 1900, in Pittsburgh.

As the interest in foreign missions in the Church of the Brethren had been growing, Walnut Grove desired to have a part in this great work. In July 1918 the church assumed the support of Samuel Bowman in the China field. When Brother Bowman discontinued his services in 1927, Byron Flory became the representative of the church there. The church continued this support until Brother Flory returned to the States in 1933. The support of Mary Gauntz was assumed in 1936 and continued until she affiliated with another denomination. The church then did not specify any particular person to whom this support should go, but instead contributed that extra amount to the General Mission Board. However, in August 1944, the General Mission Board recommended that the church take over the support of Anna Lichy in India. This was done. The church now supports Clarence Heckman in Nigeria.

In 1929 the church had the additional privilege of assuming the support of their own Lois Detweiler Norris in Sweden. That was continued until she returned from that field of service in 1934. Both the Good Samaritan class and the young people's department contributed to the support of Anna Hutchison in China. Since her retirement, they have supported Velva Dick in Nigeria. The junior and primary departments of the Sunday school support a missionary's child.

For some years the church maintained a scholarship in Juniata College for the benefit of one who was preparing for the ministry or

for missionary work. This was discontinued in 1925. Later a fund was created for support of individuals who were preparing for ministerial or missionary work. Offerings were taken quarterly. Boxes of clothing and supplies for the mission have been sent to the Greene County Industrial Home, Virginia, and to Ida C. Shumaker for the work in India.

Throughout the years, the church has also endeavored to do some home mission work. The work at Moxham was begun as a mission point. There was some mission work done at South Fork, but no church resulted from the effort, and the work was discontinued. Nanty Glo was thought to be a fruitful field, and the council in January 1922 approved of opening a mission there. Later the work was turned over to the District Mission Board. The latest work of this kind was the opening of the Arbutus mission in 1935. The work continues there under the supervision of the Walnut Grove church.

Among the evangelists in earlier years were: Howard Miller in 1886; John H. Myers and John M. Mohler in 1889; I. D. Parker, I. N. H. Beahm, Peter Stuckman, William M. Howe, and S. S. Blough in 1912. I. J. Rosenberger, being called to counteract an influence which the Seventh Day Adventists had over some of the members, held a debate in a tent in Meadowvale. The result was effective.

The Walnut Grove church has entertained the district Sunday-school and ministerial conventions, and also the District Meeting at various times. The dates are not all available, but in recent years these meetings have been held here as follows: Sunday-school and ministerial convention—1916, 1921, 1925, 1930; District Meeting—1934, 1938, 1943, 1945, 1947. The Cambria County Sunday-school convention was entertained here in 1944.

In the recent years, the Walnut Grove Church of the Brethren and the Homestead Avenue United Brethren church conducted union services during Passion Week and special Good Friday services. It is felt that this fellowship with neighboring churches enriches Christian life.

The east-end churches also unite in the Thanksgiving service, the Week of Prayer, and the World Day of Prayer. These churches enjoyed the special privilege in 1945 of uniting their prayers in thanksgiving for the victorious close of the war. Two meetings were held in the United Brethren church for this special prayer service.

The fiftieth anniversary of the founding of the Johnstown church was commemorated the week of October 22-27, 1929. The first meeting, on Tuesday, October 22, was community church night, at which time the seven pastors of the east-end churches had part in the program. On another night, the Brethren pastors and choirs had charge of the service. Our former pastors, W. D. Keller and M. Clyde Horst, each delivered a fitting sermon. C. C. Sollenberger, the acting pastor, T. F. Henry, the Roxbury pastor, and the pastors of the surrounding Church of the Brethren congregations all contributed to the program of the week. On Sunday afternoon, a number of the older members gave

reminiscent talks. The climax of the meeting was the following Sunday evening when a sermon was given by J. A. Robinson, who was to be the new pastor.

In September 1927 a Bible institute was conducted with Dr. C. C. Ellis of Juniata College as the instructor. A Bible institute under the auspices of the Johnstown Bible conference was held in 1937.

The twentieth anniversary of the dedication of the new church was observed May 5, 1936, at which time Dr. Ellis gave one of his inspiring messages. On Anniversary Day in April 1945, Dr. Rufus D. Bowman of Bethany Biblical Seminary gave both morning and evening messages. On the thirtieth anniversary of the dedication of our church, Sunday, April 28, 1946, we were happy to welcome back home as our guest speaker George L. Detweiler, now pastor of the Waynesboro, Pennsylvania, church. His message in the morning was on the subject, *The House of God*, and, in the evening, on *Building the Future Church*. W. Clay Wertz offered the rededication prayer at the morning services; and the choir sang the anthem, *River of Life*, by Lacey, which had been rendered by the choir on Dedication Sunday, and has been repeated at many of the anniversary services. Dr. C. C. Ellis was the anniversary speaker in April 1948, and T. F. Henry in 1949. It has been the practice for the past few years to have moving pictures taken on our anniversary day.

In November 1938 this church joined with the churches of the city in launching, under the direction of Dr. Kernahan, a house-to-house canvass with the hope of bringing individuals into fellowship with Christ and the church. A very small increase in membership resulted from this effort.

Our church also entered into the Gypsy Smith city-wide evangelistic campaign in 1940. A great deal of interest and enthusiasm was manifested throughout the city in these meetings. It was a new experience to many, and people were church conscious for a time at least.

M. R. Zigler, recently returned from the European area, gave a report of his findings there on April 20, 1947, in the Johnstown Central high school. After a later return in 1950, Brother Zigler met in a rally meeting at the Walnut Grove church, February 12, 1950.

On April 4, 1948, Leland Brubaker gave a challenging message on missions to the churches of the Western District of Pennsylvania, in the Johnstown Central high school.

The sisters' aid society at this place was one of the first in the

Brotherhood to be organized (January 24, 1895).<sup>1</sup> The year 1945 marked the fiftieth anniversary. A special meeting was held at the church in the afternoon of the church's anniversary day in April. At that time, Dr. Rufus D. Bowman gave a timely message and Mrs. Waldo Strayer read an interesting history of the organization.

For some time, there had been considerable pressure for a Boy Scout troop; and, in accordance with this request, the council approved of the movement, May 11, 1942. However, the boys have been at a considerable disadvantage in not having a suitable place in which to meet. The church granted permission for them to use the Gideon classroom in the basement for the time being, with the hope that soon a more suitable place could be found.

The gymnasium at the Maple Park school was secured for a time for recreation for the young people once a week during the school year. A short devotional period was conducted by one of the ministers at each meeting.

The church has had a recreational center in mind for some time. In the August 29, 1949, council meeting, plans were approved to canvass the entire membership to raise funds for a new building, either a parsonage or a parish house. The aim is to raise \$20,000.00 for this project.

In council meeting September 8, 1948, a committee was named to investigate the advisability of maintaining a full-time assistant pastor. E. Eugene Ankeny was elected as the assistant pastor.

Before the coming of the first pastor in 1907, some Bible-study classes were held. The most prominent one was taught by H. S. Repleglo, who was then a teacher in the city's public schools. Since then, the pastors have been conducting the weekly Bible-study and prayer meeting.

The first daily vacation Bible school was held in 1920 during Brother Horst's pastorate. Carson Custer, Sunday-school superintendent at the time, was very enthusiastic in the undertaking. Brother Horst, Lois Detweiler, and Elda Wertz were the teachers. They outlined the courses to be taught, and the response was quite satisfactory. With the possible exception of two years, a school has been conducted each year since. In most cases, the pastor or the pastor's wife directed the school.

In the spring of 1946, the school of religion for churches in this district met in our church each Monday evening for eleven weeks. A course in the Old Testament prophets was taught by Dr. T. F. Henry, pastor of the Stone church at Huntingdon, and the class in the history of the Church of the Brethren was taught by Professor H. H. Nye of Juniata College.

This church has tried to do its part in the relief work during and following the war. An offering has been taken once a month for relief and Brethren service. The Sunday school and the church responded generously to the heifer project. A number of blankets were contributed

<sup>1</sup> The *Conemaughers*, by E. H. Detweiler, page 15, says it was in 1893.

by different classes and groups. The women's work knotted a number of comforts, and collected, cleaned, and mended a great deal of clothing. The BYPD made soap, and the kindergarten presented thirty-three pairs of new mittens and stockings at their Christmas party in 1945.

On July 10, 1948, the men's work, in co-operation with the women's work, sponsored an auction sale for relief. Eight hundred seventy-five dollars was realized from the sale. The work continues and will likely do so as long as the need is so great.

Among the early ministers of the congregation were: George Hanawalt, John M. Harshberger, and David Hilderbrand; Joseph S. Burkhardt moved into the congregation in 1888, and George S. Rairigh in 1891. The following ministers were elected later: Ananias W. Myers and Solomon E. Dorer in 1883; Abraham Fyock and Norman W. Berkley in 1887; John F. Dietz and John C. Harrison in 1893; Silas S. Blough and Albert U. Berkley in 1894; Samuel H. Fyock in 1899; Samuel W. Pearce and Cornelius W. Harshberger in 1900; David Riblett and W. Clay Wertz in 1904; John W. Mills, Peter C. Strayer, and James W. Fyock in 1905; David F. Shumaker and Lori B. Harshberger in 1910; William Kinsey in 1908.

The following brought their letters from other congregations: E. F. Clark, 1896; Samuel A. Beeghly, 1899; D. S. Clapper, 1906; Louis G. Shaffer, 1913. C. F. Detweiler and George Hanawalt also moved in.

The deacons were: Stephen Stutzman, Jacob Berkey, Jacob Wertz, Samuel Knavel, L. R. Brallier, Daniel Stutzman, Archibald Wissinger, and Jesse Berkebile. Later, the following were elected: Abraham Fyock and Jacob Mineely, 1883; George Wissinger, David Fyock, and Jerry E. Long, 1887; Ephraim Strayer, Cornelius W. Harshberger, and Benjamin Stewart, 1894. Clayton Berkley and G. W. Zimmerman, both deacons, moved into the congregation in 1884.

Milton Metzger and William Harrison were elected in 1899; Vincent E. Mineely, David Riblett, Peter C. Strayer, and Samuel Brallier, 1904; Lori B. Harshberger, Noah Beeghly, Orlando Harshberger, Michael Kyle, and John Berkebile, 1906; James Wilson, 1907; William Keiper, Samuel Varner, Harvey Shumaker, Harvey Berkebile, and Solomon Harrison, 1910. George B. Wertz, George C. Schmucker, Joseph E. Reininger, and John Hoover, 1913; Logan Gossard and Samuel Gossard, 1914.

The following deacons moved in: John Eckles, Aaron Blough, David F. Shumaker, Joseph Shank, and S. S. Lint. The last two have moved out. Charles Cable, Carson C. Custer, and Gilbert Shumaker were elected in 1915; Frank F. Fyock, William G. Wilson, and William C. Berkebile in 1915. Abram Varner and O. D. Rhodes also served.

The June council of 1930 approved the board's recommendation to adopt the envelope system of offerings for the Sunday school.

Owing to the lack of room for groups to hold certain programs and serve refreshments, the council granted the use of the basement in 1931. Sunday-school workers and mothers and daughters organizations were grateful for this permission.

The board of Christian education is responsible for the printing of a monthly paper, *The Walnut Grove Visitor*. Its first appearance was in April 1944. Although it was designed especially for the servicemen, it is being sent to all the members, and seems to be much appreciated.

A gift in the form of a number of Bibles was presented by Mr. and Mrs. Merle Mineely for use in the prayer-meeting room, in honor of their son, Glenn, who gave his life in the service of his country, February 4, 1945. Glenn was an active Sunday-school and church worker, and this gift in his memory is much appreciated.

The board of Christian education sponsored a friendship banquet for returned servicemen and servicewomen, January 17, 1946. About seventy people were present. It is hoped that this experience will help create a desire for Sunday school and church on the part of these men and women.

Late in 1945, the men's Bible classes sponsored the placing of several billboards in different parts of the city as a means of church advertising. It was hoped that these would help to develop a church-going habit.

In the fall of 1948, amplifiers were placed in the auditorium. To many, this additional equipment has proved a great benefit.

Following each revival during recent years, the church has held a fellowship church night, at which time new members are welcomed and the church people have social contacts by eating together and participating in the program of the evening. It was recently decided that each new convert should be given a Bible.

In September 1935, the council approved of the opening of the Arbutus mission. The first service was held October 6, 1935. Sunday school was conducted before the division in 1881. After services were begun at Walnut Grove and the house of worship was built and dedicated, Sunday school during the summer months was conducted at least as early as 1886, and was a prominent feature of the church interest of the years. After the regular church services began in this newly built church, a full-year school was conducted, which added to the interest of the church.

In its own work of Christian education, this congregation has held a prominent place, having advanced its interests and efficiency as Sunday-school work made progress. Its pastors were active in promoting this work in the district. Its delegates brought home from the district conventions ideas which were put into action, so that the attendance increased and had its part in promoting the work of the congregation. The Sunday-school co-operates with the church in

financial obligations as well as in educational development. Each year, the Sunday school pays part of the tuition of all campers who attend the Camp Harmony training school. A daily vacation Bible school is held each year, sponsored by the Sunday school, under the direction of the board of Christian education.

The following persons have served as superintendents: Joseph Reighard in 1891, J. C. Harrison in 1892, Frank Berkebile and Jacob Mineely prior to 1892, Ephraim Strayer, Samuel Fyock, Clay Wertz, P. C. Strayer, Roy Wertz, J. A. Wertz, L. B. Harshberger, V. E. Mineely, Chester Strayer, Harvey Berkebile, W. L. Brougher (ten years), Carson Custer, Harry McDowell, Russell Custer, Lowell B. Berkebile, R. G. Williams, Paul Wegley, and Olin Brougher.

According to early records, the average attendance was sixty-seven; it has steadily increased until it has reached over the five-hundred mark.

—*Mrs. Elizabeth Wertz Howe*

## CHAPTER 59. THE WESTMONT CHURCH

*Sunday school organized, 1875*

*Local congregation organized, 1915*

*Present church membership, 120*

The history of the Westmont Church of the Brethren, located on Menoher Boulevard, Westmont Borough, Johnstown, dates back to 1875, and even beyond, possibly as far as 1845. Originally it was known as the Yoder Hill church, later as the



Westmont  
Church

Viewmont Church of the Brethren. As the limits of the borough were extended it became known as the Westmont Church of the Brethren. Services were first held in homes, barns, and the Stutzman school, then in a one-room frame building. The preaching was done by local ministers of the congregation.

In 1896, when the need of a definite place of worship was recognized, the present building was erected at an approximate cost of \$2,800.00. The contractors were William Berkey and Harry Gardner. The ground was donated by Crispin Dorer, a lay member and the father of Solomon Dorer. The preaching by the local ministry was continued. Some who served in this capacity were J. F. Dietz, A. W. Meyers, Frank Meyers, Norman Berkley, Albert Berkley, Elmer Blue, Calvin Boehm, H. Q. Rhodes, J. F. Ream, C. A. McDowell, and J. E. Blough. The church was part of the Johnstown congregation until 1899, when it became part of the West Johnstown congregation. In 1908 John H. Cassady became the first pastor of the West Johnstown congregation, which was composed of four churches, and served for more than six years.

Improvements were made in the sanctuary in 1909 and again in 1915 when the building was raised. Ladies'-aid and additional Sunday-school rooms were added and a heating system was installed in the basement.

In 1915 the church became a separate congregation. William H. Rummel served as part-time pastor until April 1917, when D. L. Little became the first pastor of the congregation. At this time the official board was composed of the following: elder, N. W. Berkley; pastor, D. L. Little; minister, W. L. Rummel; deacons, Henry Hofecker and J. E. Long. In the fall of 1918 D. L. Little resigned and the pulpit was supplied by the pastoral board until January 1, 1920, when L. B. Harshberger took over the duties as pastor of the church, which he fulfilled until August 1930, having served the church for a period of ten years and eight months. During this time, A. L. Rummel was called to the ministry and installed and William H. Rummel was ordained to the eldership.

After the resignation of Pastor Harshberger, the pastoral board again supplied the pulpit until August 1931 when A. C. Miller accepted the pastorate; Brother Miller continued in this capacity until 1935, when he was succeeded by Charles W. Blough. After seven years, Brother Blough resigned to accept another charge. He was followed by S. Boyd Dickey, who served for two years. Following Brother Dickey, the services were conducted by Harold Bomberger, John Brumbaugh, and John Hopkins until Charles W. Blough returned in the spring of 1946, as supply pastor, in which capacity he served until David H. Markey,

then of Reading, Pennsylvania, was elected pastor. He took over his duties on September 1, 1948, and is currently serving in this capacity.

In January 1945 the church purchased a plot of ground immediately adjoining the present church site with plans to move the church building back from the highway and enlarge it.

On July 29, 1945, in a special Sunday morning service conducted by C. W. Blough of the District Ministerial Board, John Hopkins was ordained to the full ministry and Paul Alwine was called to the ministry and licensed to preach.

On October 13, 1946, the church observed its fiftieth anniversary, at which time Dr. C. C. Ellis, who had delivered the address at the original dedication services of the church, was the speaker of the day.

From time to time, improvements had been made and equipment added that might help in the worship services. In April 1947 an electric organ, with chimes, was purchased and installed.

Recognizing the need of a parsonage, in February 1948 the church purchased a home at 158 State Street at a cost of \$13,000.00.

The present membership of the church is approximately one hundred twenty, with active men's work, women's work, and young people's groups.

Time has made marked changes in the community surrounding the church. From a definitely rural section, it has grown into a popular residential area, which is still growing.

The Westmont Sunday school is now seventy-five years old, having been organized in 1875, under the leadership of William Ramberger.

—*Florence E. Head*

## CHAPTER 60. THE WINDBER CHURCH

*Sunday school organized, July 14, 1901*

*Present church dedicated, 1923*

*Present church membership, 366*

The Windber church, like Scalp Level, Rummel, and the present Shade Creek, was a part of the original Shade Creek congregation, and was one of the early German Baptist congrega-

gations of the area. It was the parent religious organization of the Shade-Paint Creek Valley, as Fred C. Doyle<sup>1</sup> says. It was therefore the oldest of all denominations of the immediate area and was originally an outgrowth of the Conemaugh, Brothers-valley and Morrison's Cove organizations.

Before taking up the story of the development of the congregation in its modern church plant, it might add interest and understanding if some observations were made about the general conditions and early experiences of the congregation.

The town of Windber itself took on a rapid mushroom growth. It was the result of the development by the Berwind White Coal Mining Company of rich coal deposits of the area, and the lumber operations of the Babcock Lumber Company. The former, especially, had a direct bearing since the town and its major interests were established by the coal company in 1897. The lumber activities added indirectly to the growth of the community at about the same time. The story of this growth cannot be told here. It has been well told in regular and special issues of the *Windber Era*, the *Pittsburgh Post-Gazette*, and also in the writer's thesis<sup>2</sup> and the above-mentioned booklet.

The church here was given more than usual impetus through the activity of certain Brethren moving in from surrounding areas. This renewed movement from Morrison's Cove (or partly so) was carried on by people with such names as Dilling, Parks, Claar, Himes, Schultz, and Long. They were soon to be strongly supported by a limited number of local workers who had been busy with their older, rather self-centered organization. The new church movement was given more than usual publicity through a member, Amos Claar, editor of the local weekly, the *Windber Era*.

<sup>1</sup> Doyle, Fred C., *Fiftieth Anniversary of Windber, 1948*.

<sup>2</sup> Faust, Alvin G., *Cultural Patterns and Social Adjustments in the Church of the Brethren, with Special Reference to an Allegheny Tableland Community*. A Ph.D. thesis, University of Pittsburgh, 1942.

Windber

Church



The Shade Creek church leadership was slow to purchase a building lot and to provide a place of worship. W. C. Hanawalt claims to have urged the early purchase of building lots but Elder Musselman with others felt that the newcomers could worship at the established centers. However, surrounding leaders made more and more serious contacts with the town and were urged on, continuously, by the members residing in and about town. The church council did authorize and pay hall rental for the Sunday school. It also authorized the payment of Sunday-school workers if the town members could raise the funds. A few of the younger local church leaders took a greater than ordinary interest in establishing and supporting the new Sunday-school and church movement. Among these were M. J. Weaver and L. J. Lehman.

To understand the development and organization, the reader is referred to the histories of the Shade Creek and Scalp Level congregations. Windber developed from Scalp Level, which in turn grew out of Shade Creek. Scalp Level was formed on February 10, 1912. Windber, in turn, was formed from Scalp Level in 1922. There was a feeling that greater activity and more efficient development could be accomplished by separate organizations. The division seemed mutually agreeable for the best interest of the work.

After a preliminary decision on November 9, 1921, toward division of Windber and Scalp Level the vote was formally taken on December 3, 1921. Accordingly, the Windber church met in council on December 20, 1921, with A. J. Beeghly, pastor of the Rummel church, presiding in the organization of the new congregation.

H. D. Jones, then a local minister, served temporarily as pastor until his removal from the Windber congregation about March 1, 1922. Council emphasized that the deacons be responsible for the needy of the congregation who were worthy of support. A building committee of thirteen members was elected on April 3, 1922, and the new congregation was on its way with unusual vigor and enthusiasm.

The story of the Windber congregation proper begins with the construction of a large new church home. The problem of this new building had been discussed for some time since the Sunday school in particular had outgrown its quarters. The matter of building the present new church will long stand out as one of the high lights of the history of the congregation and its development in the district. It is an important development because of the long-anticipated need for more room for a growing Sunday school and because of the resulting fine, commodious structure.

The story of the building of this imposing church plant can wait while the story of the growth of the Sunday school and church, which made the building necessary, is taken up.

There was a small nucleus of church membership developed from the surrounding area which was greatly increased by Brethren members and others of Brethren leanings moving in as early town settlers. However, there are perhaps few Brethren churches whose growth was so fully dependent upon the Sunday school as the case at hand; therefore, the story of the growth of that organization will receive deserved emphasis in this congregational history. According to the council minutes written by Elder W. H. Fry, then church secretary, as of July 2, 1901, T. N. Parks, J. H. Dilling, and M. J. Weaver were appointed by the Shade Creek council at the Berkey church "to see after starting a Sunday school at Windber, and to get a place to hold it in." We quote a part of this minute because some think the Sunday school here was organized earlier. The Windber Sunday school, according to John H. Dilling, was organized at the Scalp Level house of the Shade Creek congregation with the following reported results: J. H. Dilling, superintendent; George Reber, assistant superintendent; Amos Claar, treasurer. The teachers were Mrs. William Jordan, Mrs. Lizzie Weimer, Thomas Long, and Amos Claar.

The first Sunday school was held July 14, 1901, with twenty-four present. Ministers present were M. J. Weaver and L. J. Lehman. Brother Weaver preached the first sermon. The largest number present the first year was thirty-six and the smallest number was twelve. The average attendance was twenty-five. The meeting place was in the Pheasant Hall for two months. This proved a very undesirable place. The Sunday school was then moved to the Arcanum Hall. This also proved unsatisfactory, as there was a livery stable on the lower floor. After two years at the Arcanum Hall the Sunday school and the preaching services were held in the Firemen's Hall until August 1905.

The church work in the new coal town was not an assured success from the start, nor were efforts here made without doubts and misgivings. Financial aid in small quantities was voted by church council at Berkey from time to time. In October 1902, council voted to continue activities "for another year." The work was materially hindered by the disfellowshipping of members in the mother congregation, which members then joined or inclined to join other less restricted Brethren congregations or the "Progressive" Brethren, who had started a church in the western end of the town; that work was discontinued and the building was sold about 1906.

The problem of a church home and building was ever a major one. The first building was patterned after that of the Rummel house, upon which the construction of the Windber house had to wait. It was a plain one-room brick building, thirty-eight by fifty feet, with a vestibule. The request to install Sunday-school rooms was stricken out by council.



Old Windber Church, After Basement Was Added

The first location seriously considered was that at Graham Avenue and Twenty-second Street. The building was finally located on part of the present site near Nineteenth Street and Graham Avenue. It was completed by October 10, 1905, at a cost of \$2,964.70, with an indebtedness of \$1,378.00. This debt was reduced by four hundred dollars by June 1906. The building was raised and five Sunday-school rooms were installed in 1913. This first church was dedicated on August 6, 1905. M. C. Swigart preached the dedicatory sermon. He also held a meeting of two weeks' duration. Two were baptized. All the services in the first few years were held in the afternoon until October 10, 1905, when the Shade Creek council authorized the change to morning preaching.

There was a steady, healthy growth in the Sunday school for the first quarter of a century. In 1901 the average attendance was twenty-five; in 1910, seventy-nine; by 1915 it had increased to one hundred sixty-nine; in 1920, two hundred twenty-three; in 1925, three hundred four.

Superintendents over these years included J. H. Dilling, C. E. Shuldt, Jacob Fox, D. J. Custer, Harry Allison, Harvey Knavel, Ira Ream, Calvin Blough, and L. C. Penrod. A number of these continued through succeeding years, and other persons—among them B. F. Hechler, Franklin S. Weaver, Carl Lawhead, and Kenneth Koontz—were added to the roster of faithful superintendents.

One active agent, perhaps above all others, having been referred to previously should be emphasized here. M. J. Weaver was especially active in the early years in teaching, in the Y. M. C. A., in preaching, and in the general church work of the community. He later was largely instrumental both in establishing a large congregation and in holding practically the entire Sunday school for the church services. However, many of the ministers, and especially the faithful Sunday-school teachers, share the credit for this steadily growing church center. Ministers were urged by local Sunday-school leaders to keep sermons brief and within range of thought so as to hold the attendance of this varied Sunday-school mass.<sup>3</sup> By this method and with the aid of earnest teaching, the school soon became the nucleus of a live and growing church. A new settler of the town more recently remarked, "The Brethren church really does take an interest in and cares for our children." This it did from the start.

The building committee elected by council in 1922 was to make plans and to erect a new church on the old site, the lot adjoining having been purchased nearly a year previously. William Gahagen was elected chairman of this committee, and through a generous donation by him and his wife of some \$40,000.00 to the building fund, a very large and commodious edifice was made possible.

It is needless to say that this building committee represented the vital center of the working body of the Windber church at that time. The picture of the group is found near by with proper identification. Albert C. Berkey, N. S. Berkey (later), and a few other leading families might be added to this group of workers. Most of these are deserving, if space permitted, of biographical sketches. Through the united and untiring efforts of the building committee and others the plans progressed so rapidly that the corner-stone laying took place September 3, 1922. This program was in charge of A. J. Beeghly, the principal address being delivered by M. J. Brougher. At that time the following facts were emphasized:

The (Sunday) school is now divided into five separate departments, the Beginners, Primary, Junior, Intermediate and Adult Departments, each with its own Superintendent, Secretary, Treasurer, Chorister and Teachers, and each having its own opening service of worship, but all assembling into the Church Auditorium for the closing service. The Sunday school started with four classes. It now numbers 24, including seven organized Bible classes. The

<sup>3</sup>This church was so crowded for church services that the Sunday-school children sat around the steps of the pulpit, often two rows deep, and the aisles were filled with chairs. The benches were crowded.

**Building Committee for New Church**

*Front row, left to right:* Elmer L. Penner, Lewis C. Penrod, John H. Dilling, William H. Gagen (chairman)  
*Back row, left to right:* W. Yarnell, Harry Allison, Benjamin F. Hechler, Walter L. Berkey,  
Calvin T. Blough, Charles F. Schmidt, Daniel J. Custer, Harvey Knavel, Avery E. Stoner



Friendship Bible Class was the first to organize; which was done in 1911. In addition to this, there is a Home Department of forty members, and through the earnest efforts of our Cradle Roll Superintendent, Mrs. D. J. Custer, (now deceased) that Department now has an enrollment of seventy members.

In 1915, an Aid Society was organized, which has gradually increased in number, making it possible to do a great work for the Church.

Through the Grace of God, and the united efforts of our co-workers, we are, within a year, permitted to enjoy a new house of worship, which, we believe, has been so planned that a far greater work for the Master is possible than had been with our former facilities.

With implicit faith in Him, we are looking forward to the greatest prosperity our Church has ever known.<sup>4</sup>

From the *Souvenir of Dedication* we quote further:

The new church is a beautiful structure of modified Gothic architectural design, being 110 feet long and 77 feet wide. Its foundation walls are built of native sand stone and the main structure of dark red Persian Brick. The main tower at the southwest corner adds greatly to its dignity and enhances its beauty.

The entire structure is well planned and equipped with modern conveniences. It is a credit to the architect, the builders, and to the Church of the Brethren as a whole and we believe it is a much appreciated contribution to the community.

The main auditorium seats about five hundred persons, while the Bible school auditorium in the rear, separated by an elevating partition, seats about two hundred people. When folding doors and rolling partitions are opened to the side Sunday-school rooms and rear, approximately eleven hundred persons are brought within seeing and hearing distance of the pulpit, which is located diagonally across the auditorium from the main entrance. This provides one of the most commodious and most used auditoriums in the town. There are some thirty Sunday-school rooms, most of which have access to the main auditorium. The church is also provided with a choir loft, a baptistry, office rooms, and, more recently, an electric organ.

The basement of halicomp floor is provided with an auditorium and a modern kitchen which has been recently splendidly reconditioned. There is also a sewing room, a nursery, and a boys' activity room. The basement auditorium will seat about six hundred people. It is used for communion purposes and is frequently used by church and community organizations for dinners, more formal banquets, and civic affairs.

A part of the rear of the building has recently been taken in, rearranged, and furnished for a parsonage, a church office, and a library.

As previously stated, the Windber organization was originally a part of the Shade Creek congregation and the pulpit was filled by an unpaid ministry, serving in turn and residing within the congregation. The first regularly employed pastors were J. J. Shaffer, called March 2,

<sup>4</sup> *Souvenir of Dedication*, printed June 10, 1923. This booklet, though much remained unsaid, was the source of much valuable information. It provided a number of useful cuts, also.

1907, and D. M. Adams, October 1909. These served Shade Creek as a whole, and H. S. Replogle and H. D. Jones served while Windber was still a part of the Scalp Level congregation.

The regularly employed pastors of the Windber church proper were O. L. Minnich, October 11, 1922 (two years); M. C. Horst, June 1, 1924 (four years); A. C. Miller, October 12, 1928, to August 1930; E. M. Hertzler, January 11, 1935, to June 30, 1940 (five and one-half years). Newton Cosner was employed January 16, 1941; I. Clifford Paul, January 13, 1944; and C. H. Gehman, who serves to the present.

Those elected to the ministry in the congregation were Lawrence Bianchi, Eugene Ankeny, and Byron Berkey.

The church had the special challenge of unifying the interests of Brethren who came together here from various areas and with varying cultural backgrounds. An even greater problem was that of adapting its program to the large group of people of non-Brethren background who came to worship with them. There were also the usual problems of adapting this cosmopolitan group and its cultural pattern to the trends in Brethren forms and patterns—or was it partly the reverse?

L. C. Penrod served on a number of district boards in addition to many local offices.

B. F. Hechler sponsored the Service Coal Company, among many other services to the church. It was a unique church corporation which liquidated the church debt during the last number of years.

The church program has been constructively aided by the men's work and women's work, and the ladies' aid has stood out as a contributing force over the years. Sister William Gahagen was leader and president of the aid in 1925 when it was organized. She was greatly aided in the earlier years by Sisters D. J. Custer, Elizabeth Murphy Faust, Ella Himes, Rilla (Grush) Shaffer-Toomy, former wife of Daniel Shaffer, Mrs. John H. Dilling, Maude Johns Faust, Roxie Johns Penrod, Elizabeth Dilling Blough, and others.

The Boy Scout troop was apparently the first sponsored anywhere in the Church of the Brethren. It was organized early in 1927 and is still active. The first scoutmaster and assistant were Robert Yarnell and Calvin Blough, respectively. Among the boys who were charter members, now widely scattered, were: Paul Berkey, Nile E. Faust, Charles McCleary, Clair Penrod, Chester Toomy, George Toomy, Thomas Williams, and Robert Yarnell. George Toomy has been a faithful leader over the years. At present Carl Lawhead is active in this work. The troop committee felt than an orchestra would be more fitting for the boys than the usual martial fife and drum corps. The troop is church centered.

Music is an important part of this as of any other church program. Ira Ream and his family have aided much in the church music. His father, J. F. Ream, was a leader and teacher of music. Harry Howells has given commendable help.

It was almost hazardous to organize the first church choir here, as in many other places. The church dedication committee called Alvin G. Faust, then a student at Juniata College, to train and lead a group to sing special anthems on that occasion. Later, the same leader was called in to head the music program. This program is taken now as a matter of course.

All the above and other church organizations move forward under the quiet-mannered but capable and devout leadership of Pastor C. H. Gehman. The social and spiritual leadership of the church and its contacts with the community remain strong. This in itself is a story that should, if space permitted it, be continued in more detail.

—Alvin G. Faust

## CHAPTER 61. THE WOODDALE CHURCH

*Sunday school organized in a hall*

*Church house dedicated, 1922*

*Present church membership, 93*

Before any organization of the Church of the Brethren existed in Wooddale, those who were already members were

Group of  
Members and  
Pastor  
J. Lloyd Nedrow,  
at Corner  
of Wooddale  
Church



enrolled in the Mt. Joy congregation. B. B. Ludwick, then pastor at Mount Joy, organized a Sunday school and held preaching services every Sunday afternoon at the lodge hall near here. Services in this community proved successful and S. S. Ullery donated ground for a church.

At a council meeting on May 7, 1921, at Mount Joy, the petition for a church at Wooddale was presented and the privilege of soliciting for funds to build a church was granted to Mrs. Ullery.

The Baptist church building at West Overton was bought and rebuilt on the site during that year. It was dedicated November 19, 1922, L. S. Knepper preaching the sermon on the occasion. This did not become an organized congregation until 1924, when it was separated from the Mount Joy congregation.

These are the charter members, including those who have died: Mr. and Mrs. London Flack, Mrs. Bertha Smith, Albert Echard, Mrs. S. S. Ullery, Mrs. Elizabeth Davis, Mrs. Bowser, Mrs. Myrl Wilson, Mrs. Laura Stout, Mrs. Annie Bittner, Mr. and Mrs. Edward Shaffer, Mr. and Mrs. J. Ewing Jones, Mrs. Abe Myers.

The elders in rotation were: R. T. Hull, M. J. Brougher, I. R. Pletcher, W. K. Kulp, R. E. Shober, J. Ewing Jones, E. E. Holsopple, and, at present, W. F. Berkebile.

Pastors were: R. T. Hull, I. R. Pletcher, J. E. Jones, Harry Meredith, E. E. Holsopple, Walter Cramlin, James Boitnott, and, at present, J. Lloyd Nedrow.

—*Alverta Eutsey*

#### EDITOR'S NOTES:

1. Since the chapters in Parts One and Two have been closed, and set in type, the editors and H. Austin Cooper have continued their research, which cannot be included in this volume.

Brother Cooper, especially, has made several startling discoveries about other "forgotten churches and early settlers," which will have to be disclosed later.

2. According to the research of Brother Cooper, there are strong indications that the Annual Meeting was held within the district on three additional occasions, as follows: 1774 and 1790 in the Rhoades meetinghouse in the "Glades," and in 1791 at Michael Beeghley's near Beachdale. (See pages 26-29, Part One.)

## CHAPTER 62. LOST CONGREGATIONS

*Belle Vernon, Fayette County, 1921-1927*

*Brush Valley, Armstrong County, 1881-1892*

*Chess Creek, Clearfield County, 1868-1927*

*Clarion church, Clarion, Butler, Lawrence, Mercer, Crawford, Venango, and Erie counties, 1847-1905*

*Cowanshannock, Armstrong County, 1830-1948*

*Dunnings Creek, Bedford County, 1841-1916*

*Fayette, Fayette County, 1858-1897*

*Mount Union (Morgantown), Monongalia County, West Virginia, 1844-1936*

*Ryerson Station (Littleton), Greene County, Pennsylvania, and Wetzel and Marshall counties, West Virginia, 1842-1913*

*Shemokin, Jefferson County, 1878-1895*

*Somerset (Trent), Somerset County, 1880-1883*

*Stony Creek, Somerset County, 1880-1889*

*Trout Run, Fayette County, 1875-1920*

The foregoing sixty-one chapters have dealt with the seventy-five churches of our Western District, but territorially they are serving only about one fourth of the field in which our forefathers established the Brethren faith. Many churches and missions within this field are no longer ministering to their communities as they did in former years, while some have intensified their service programs.

A few of these churches are mentioned in various congregational histories, but many have not been included. Although it makes the heart ache to consider these abandoned or neglected fields, our history would not be complete without this chapter. Space will not permit a complete or detailed account, but we shall mention a few of these lost congregations. First, we notice some churches or missions within our organized territory.

### CENTRAL CITY MISSION<sup>1</sup>

The Central City Sunday school was organized in 1922 in the schoolhouse with an enrollment of about 40 with J. M. Foster elected as superintendent and O. L. Minnich elected as pastor in charge.

Through the revival effort of the pastor and others the Sunday school and church appeared to grow as a mushroom so that many were received into the church by Christian baptism. In 1924 Brother Kensinger of Martinsburg conducted an evangelistic meeting with much success.

After the resignation of Brother Minnich the Shade Creek congregation secured Sister Eva Wolford to care for the work at Central City with the assistance of the other ministers, and later a call was extended for volunteer leadership. Guy Johns and Ross Callahan took charge of the work until the schoolhouse was needed for public school again and it was decided to close the Sunday school until some future time. Some of the members have been attending the Berkey and Windber churches since that time.—B. N. Lehman, Clair Varner, J. L. Weaver, Committee.

<sup>1</sup> Reprinted from *The District Herald*, July 1931, page 21.

NOTE: The Shade Creek historian has referred to this closed mission.—*Editor.*

### COKEVILLE MISSION<sup>2</sup>

A mission was opened at Cokeville [about 1886], which at one time numbered thirty members. Several love feasts were held and an effort was made to build a meetinghouse. When Elder Hanawalt's age and strength no longer permitted him to make his visits to Cokeville, the District took it up, but afterwards neglected the charge, and the members died and moved away, until finally it was lost.

### DAWSON, FAYETTE COUNTY

The District Mission Board records reveal that mission work was conducted here in 1914. This field was between the old Jacobs Creek stone church and Connellsville.

### DERRY MISSION

This field was between Robinson and Greensburg. Several members had moved into the territory, and mission work was supported by the Mission Board in 1919. Work was still considered in the early 1920's.

### FAYETTE CHURCH

In the year 1858 there was recorded in the Uniontown courthouse (Volume 11, page 461) a deed conveying one half acre of land in Tyrone Township, Fayette County, from Lewis Snyder and wife to the "Trustees of the Fayette German Baptist Church."

This "Fayette Church" was reported through our church publications at various times, and in 1889 the District Meeting added the name *Fayette* to the list of churches. (The name *Fayette* was dropped from the list of churches in 1897.)

The deed referred to above would indicate that this church was the same as the one more commonly called "Jacobs Creek," from the name of the near-by stream.

### INDIANA MISSION

Sister Jacoby longed for a Brethren church in her home town for almost half a century. At one time a mission was maintained in this county seat. The Mission Board supported the work in 1919. Brother Irwin, pastor of the Plum Creek church, shared his time with the mission in the early 1920's. Finally, the work was given up, although the town of Indiana has gone on to greater things.

### LOCKPORT

Mission support was given to this field in 1919, but no record of the work is available to the writer.

### MELCROFT MISSION

This coal town in the Indian Creek Valley was established about

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<sup>2</sup> Blough's history. Page 121.

the beginning of World War I. No religious influence was provided. The fieldworker made a survey and found that our denomination would be accepted. We had two deacons with their families near by, and other members. A Sunday school was organized in the schoolhouse, the Mission Board sent Brother Kenneth Bechtel into the field as pastor, and the future seemed promising. Then came the slump in our district giving to home missions, and pastoral support was withdrawn. Local young people, led by Sister Lohr, carried on the Sunday school for a number of years, to the great credit of our denomination. Finally, the mission came to an end.

### ROSE BUD, SUNNYSIDE, AND WILD CAT

Space fails us to tell of the work for many years at Rose Bud and Sunnyside in Clearfield County. The holding of services at Wild Cat, in the Bolivar congregation, dates back to 1876. After a generation or so the work was discontinued.

### WHITE ROCK MISSION

This appointment in Fayette County belonged to the Jacobs Creek congregation, but was never developed into a strong local church.

### ORGANIZED CHURCHES

Of the thirteen organized congregations which have been lost to this district in the past century, three have been ceded to other districts: Dunning's Creek to Middle Pennsylvania in 1916 (today it is a congregation with three hundred fifty members); Mount Union (Morgantown) to the First District of West Virginia in 1936 (it has only one hundred twenty-one members in 1950); Ryerson Station (Littleton) to the Second District of West Virginia in 1913 (it is no longer listed in



Baptismal Scene, Ryerson Station Congregation, West Virginia,  
August 23, 1914

the Yearbook). Five of these former congregations constituted what was then known as Northwestern Pennsylvania. We quote from the *Christian Family Companion* of October 13, 1868:

Dear Brother Holsinger:

Forasmuch as many desired me to give a report of our visit of love through Northwestern Pa., I will do so through the Companion. Bro. John W. Brumbaugh and myself left home on the 26th August last and had meeting at the following places. That evening at No. 10, Blair County.

27th, evening, Belsano, Cambria County. 28th, Rarich's school house, Montgomery Branch, Indiana County, and in the evening. 29th, afternoon and evening in Gettisburg; three added by baptism. 30th, forenoon and evening, same place; three added by baptism. 31st, went to Cowanshanoc branch, Armstrong County. September 1st, afternoon and evening Lovefeast in that church. 2nd, forenoon at the same place; went to Red Bank branch in the afternoon. 3rd, Red Bank church in the evening.

4th, went to Clarion Branch. 5th, met in council at Brother Distler's, Venango County, in the forenoon, afternoon, and evening held Lovefeast in the Methodist church, near by. 6th, forenoon at the same place. 7th, in Ninevah school house, Clarion County. 11th, at the house of Brother E. French, Armstrong County.

The writer was Leonard Furry, of New Enterprise, Pennsylvania, and he continues telling of their work at Glade Run, John's settlement, the Shoemaker meetinghouse, Jacob Bear's schoolhouse, the Plum Creek branch, George Shafer's in Indiana County, the Manor church, Belsano, Horner's church, Benshoff's church, and the Methodist church at the Stone Pike.

The year before this (1867), John Goodman, our traveling evangelist from the Clarion congregation, was living in Erie, according to our church periodicals. Doubtless, as was customary in that generation, he had a "church in his house" at Erie, even if they might not have erected a church house there. We are glad that the District Mission Board is interested in providing pastoral care for our members in and around Erie today. Brother Blough's history (1916), page 48 says: "About the time that the Clarion and Cowanshannock congregations were prosperous and active, we had scattered members in nearly all of the northern and western counties of the District. Now there are fifteen counties without an organized church."

Today there is a nonresident membership in twelve of these counties, with Beaver County heading the list. Aliquippa is rapidly becoming a prospective mission field, with Brethren families from both the Western and the Middle District. May the Brethren of this and future generations feel the challenge of rebuilding the church in these white harvest fields.

## PART THREE

### Biographies

#### INTRODUCTION TO PART THREE

As we worked on the compilation and writing of these pages many poignant facts were brought to light, many of which cannot be included herewith for reasons of space or expediency. Some things should be mentioned here, however. The length of a sketch does not in any way indicate the importance of a man's life or work in its relationship to the church. God alone can judge that. In many instances data was insufficient by reason of the remoteness of time, or because of the neglect of churches or individuals to furnish it adequately. For the same reasons many persons may have been unwittingly omitted. We deeply regret this. The committee had requested the churches to include outstanding lay people. They were hesitant to do it, with the result that very few are included. We are appreciative of the co-operation of numberless individuals in all parts of the Brotherhood and in other denominations who have assisted in this venture. Much of the material has been gleaned from other church histories (see bibliography), from correspondence, and through personal interviews. Individuals and churches have also freely contributed.

All geographical names are those of places located within the state of Pennsylvania unless otherwise stated, large cities—and also educational institutions—familiar to all excepted. Unlike the data in Part Two, the dateline of which coincides with the ending of 1950, the historical data in Part Three includes for the most part all of 1951 and even some of 1952. This accounts for any apparent differences in time or fact.

Knowing full well the sacrifice, patience, and helpful waiting of others in the homes of the members of your Historical Committee, without which the work could not have been completed, it occurs to me that beside each leader herein mentioned there

were also those who waited. There were those who stayed by the home, working hard and waiting patiently as a dear one made his way through a wilderness that the church could be established at some outpost. There are still those who work and wait in years when travel is no less dangerous by reason of modern transportation methods. These will never achieve much public acclaim, but their works will surely be recorded by the Master Historian of the Ages. Remembering that Historian's definition of greatness, perhaps beside each one of our great leaders there was an even greater one sending him out to serve. To their honor these pages are dedicated.

—Ruth B. Statler

**EDITOR'S NOTE:** We deeply regret that, for the sake of brevity and lack of space, many submitted biographies had to be shortened and condensed, or re-written. This necessitated the omitting of the names of the original contributors.

Very often the most interesting features and characteristics of the individual's life were omitted, and the remaining "sketch" is more like the data for an educational "blue book" than the very heart-throbs of great Christian leaders, through whose lives and progeny the work of the church moves on to future generations. We would have preferred to make them real biographies instead of brief sketches.

In like manner, we would have preferred to give the spiritual pulsations of churches and congregations, instead of recording their material and physical improvements, which usually were the results of dynamic developments due to great piety, consecration, and spiritual leadership.

—W. J. H.

JOHN ACHE (?-1808), according to Blough's history, "was born in Germany, but was of French descent. In 1728 he first settled in Lancaster County, where he married Elizabeth Venerlich. Here he also united with the church and was elected to the ministry." According to the Census of 1790 he was still living in Cocalico Township, Lancaster County, then. Later he moved to Fayette County with his family, with the possible exception of his son Henry, who received his portion of the estate in 1787. The story of his land holdings is given in the history of the Georges Creek congregation. One son, Samuel, became a trustee of the Fairview and Grove churches. Brother Blough thought that meetings were held in the Ache home for a number of years, and that after the Brethren quit holding the love feasts in their dwellings they usually held them in the Ache barn.

"DAVID ALBAUGH [1787-1867], a minister, moved into the Conemaugh congregation from Blair County when he was well advanced in years. He had been a useful and influential member of the Frankstown church. He was a brother of excellent character, was kind hearted, and labored in the Conemaugh congregation until his death. Solomon Benshoff, William Byers, and Stephen Hildebrand conducted the funeral services, and his body was laid to rest in the Angus cemetery, near the old Horner meetinghouse."—*Taken from the Blough history*

"FRANK ANKENEY [1889—] was born at Elderton, Armstrong County, into the home of Jacob (a deacon) and Elizabeth Ankeney, of the Plum Creek church. Frank attended Juniata College, and was elected to the ministry by the Huntingdon church in 1911. He was educational secretary in the Central Y. M. C. A. of Pittsburgh in 1914-15. During the term of 1915-16 he was principal of the Elderton High School."—*Taken from the Blough history*

E. EUGENE ANKENY (May 25, 1928—) is the oldest son of Howard M. and Minnie (Dick) Ankeny. In Windber, when yet a small boy, Eugene began to plan for a life of service for the Lord. He was baptized on March 21, 1937. In April 1944 the Windber church licensed him to preach. After being graduated from high school, Eugene attended Juniata College for two terms. Finding it impossible to continue, he found employment as an announcer for a Johnstown radio station, where he worked until October 1, 1948, when he became assistant pastor at the Walnut Grove church in the same city. He was installed into the full ministry November 21, 1948. Brother Ankeny served in this capacity until September 1, 1950, when he re-entered Juniata to complete his studies there. He has also been serving the Bellwood church in Middle Pennsylvania as pastor since September 1, 1950. Earlier in his ministry he had preached weekly at the James Creek church during the 1946-1947 school year and was the summer pastor at the Bethel church during 1946. On August 19, 1950, he was married to O. Ruth Widdowson, the daughter of Mr. and Mrs. Harry O. Widdowson.

FREDERICK DORSEY ANTHONY (1873-1949) was born at Hagerstown, Maryland, the son of David and Nancy Anthony. He took his high school training at the Western High School, Hagerstown, and received the

degree of Bachelor of English from Juniata College. He united with the church in November 1890 at the Long Meadow church, Maryland. He was elected to the ministry in October 1893 and ordained to the eldership on October 10, 1915, at Baltimore. He was pastor of the Grand Rapids, Michigan, church for about two years, and did much evangelistic work among churches in Maryland, Pennsylvania, Virginia, and West Virginia. He served as pastor of the Plum Creek and Glade Run churches, 1897-1899; Belle Vernon, 1921-1923; and Hooversville, 1923-1926.

HARVEY E. ARNOLD (November 5, 1889—) was born near Eglon, West Virginia. After preparing himself for teaching school, he taught four terms, having among other pupils Mrs. E. K. Ziegler, missionary to India; Foster M. Bittinger, pastor at Union, Ohio; and Dr. D. W. Bittinger, former Africa missionary, former editor of the *Gospel Messenger*, and at present president of McPherson College. Harvey loved the church and served in every way possible—in the Sunday school, the music department, the young people's department, and the ministry. On June 14, 1911, he was married to Malinda Vought of Salisbury. To this union were born five daughters and one son (deceased). In 1916 the Arnolds moved to Old Fields, West Virginia, where he was called to the ministry in 1918. The next year they moved to Keyser, West Virginia, where he was ordained to the eldership in 1928, serving that congregation as elder until moving in 1932 to Meyersdale, where he still resides. At present he is the associate elder of the Meyersdale church, chairman of the official board and of the nominating committee, member of the church workers' planning board and of the church improvement and repair committee, and assistant teacher for the two adult classes.

SOLOMON J. BAER (December 31, 1827-March 5, 1885), the son of John Baer, was born on a farm near Sipesville. In 1850 he was united in marriage to Agnes Cober, daughter of John P. Cober. They became the parents of ten sons and one daughter, Rosie, who perished in the first Johnstown flood. In 1856 Brother Baer was called to the ministry by the Quemahoning congregation. His preaching was in the German language. In 1866 he moved his family to a farm five miles east of Somerset. When the Berlin congregation was divided in 1880, Brother Baer was one of the ministers of the new Somerset congregation. Mrs. Baer lived until 1915. Mrs. Fern Baer Jamison, an ardent worker for temperance, is a granddaughter of Elder and Sister Baer. A son, Israel, moved to Nebraska in 1884. The first church services in that area, out of which grew a flourishing congregation, were held in his sod house.

SAMUEL W. BAIL was a native of Washington County. While we do not have the date of his birth, or the date of his death at Arcadia, Florida, a history of this district would not be complete without his biography. The Blough history, page 571, says, "His ancestors were members of the Ten Mile Church of the Brethren. Samuel, himself, for many years worshipped there, and in 1901 he was called to the ministry. In 1906 he was installed. He spent some time in Dr. King's School of Oratory, and did considerable traveling. He filled the pulpit in the Pittsburgh church for a time, and moved to Arcadia, Florida, in 1914."

For many years he returned during the summer to his dairy farm, and usually attended our district and circuit Sunday-school conventions. Earl R. Forrest in *The History of Washington County* (1926), Volume I, page 632, says, "Among the old time Dunkards left in the county is Rev. Samuel W. Bail, who is frequently seen in Washington, dressed in the conventional black with long coat and wide felt hat. He is a tall man and makes a striking appearance."

GLEN M. BAIRD is the son of Joseph M. and Alice Baird of Marion, Ohio. He was baptized in 1926, called to the ministry in 1935, and ordained as an elder in 1941. He received his education at Bethany Training School and Biblical Seminary, Drake University College of the Bible, Drake University, and Oberlin Graduate School of Theology. His pastorates have been in the following churches: Des Moines Valley, Elkhart, Iowa; Hartville, Ohio; Morrellyville, Johnstown, Pennsylvania; Arcadia, Marion, and at present Flora, Indiana, since 1951. He served as peace director in two districts, and also was secretary of the Board of Christian Education here. His wife was Agnes Tice. They have one son.

GEORGE LANDIS BAKER (December 2, 1898—) got his early training in the home of his parents, John W. and Iva (Replogle) Baker, and in the New Enterprise church, where he was baptized at the age of twelve. He was graduated from Juniata College in 1924, called to the ministry June 11, 1928, and ordained as an elder June 25, 1933. He has held pastorates in Middle Pennsylvania and in Maryland. In 1938 he accepted the work with the Ten Mile congregation and the following year began a joint pastorate with the Highland Brethren. He resigned in 1942 to enter the teaching profession, which he had followed intermittently throughout the years. At present he is living within the Dunnings Creek congregation, where he works as needed while earning a livelihood as a salesman. He was married to Honor Snyder, a daughter of Elder Adam A. and Catharine Snyder of Everett, on June 2, 1931. A son, John S., blessed this home.

WILLIAM E. BARNES (December 4, 1887—), a son of John and Mary Elizabeth Knopsnyder Barnes, was born at Dunbar, Fayette County. His mother passed away when he was five months old, and he was reared in the home of his grandparents, Ahimas and Martha Knopsnider. Brother Barnes accepted Christ as his Savior at a camp meeting conducted by E. G. Sawyer of Scottdale, and united with the Indian Creek church on November 20, 1904, being baptized by Robert A. Nedrow. He was united in marriage to Trissa Ritenour, daughter of Henry and Martha Berger Ritenour, on April 14, 1908, by Elder William Knopsnyder. Brother Barnes was elected a deacon by the County Line church on October 7, 1911. He was elected to the ministry in 1928 by the Elbethel church, and served as their pastor for a number of years.

Sister Barnes was born March 11, 1888, and was also active in Sunday-school and church work. They were given one son and eight daughters, all of whom united with the church at an early age. After thirty-one years of happy married life, Sister Barnes was called away, July 19, 1939. Brother Barnes united in a second marriage with Chris-

tina Baker Sanner, February 15, 1945, with Elder M. J. Brougher performing the ceremony. He now resides in the Greensburg congregation.

JASPER BARNHOUSE (October 7, 1861-1924), grandson of Jacob and Mary Fike, was a son of William and Polly (Fike) Barnhouse, who resided in Garrett County, Maryland. He was a farmer and school-teacher. He married Mary Catharine Umbel, a daughter of Isaac Umbel and a niece of Samuel C. Umbel, the long-time elder of the Markleysburg congregation. Brother Barnhouse was baptized in December 1878. The Markleysburg congregation called him to the ministry on June 11, 1884, and advanced him to the second degree in 1885. He was ordained as an elder on July 11, 1896. He became one of the most active ministers in the district in his time. He held innumerable evangelistic meetings over a wide area and was moderator of District Meeting eleven times. At different times he had been in charge of the Markleysburg, Georges Creek, Indian Creek, and Ten Mile congregations in our district. He also served the Bear Creek, Maryland, and Mount Union, West Virginia, congregations.

Jasper Barnhouse and Wife

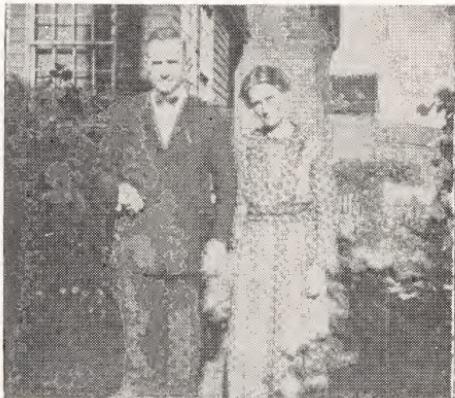


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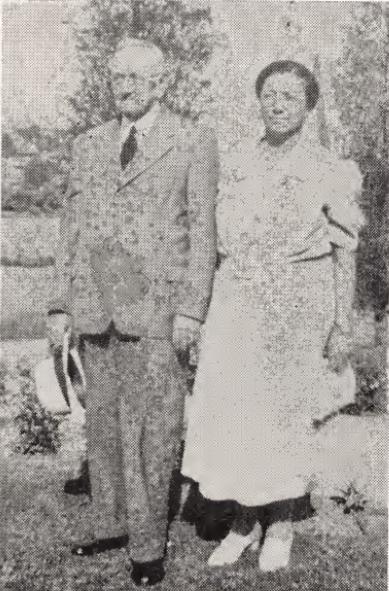
STEPHEN H. BASHOR (August 15, 1852-?) was born in Washington County, Tennessee. While he was not a resident of our district, his great work as an evangelist in our churches entitles him to space in this book. Henry R. Holsinger, in his *History of the Tunkers and the Brethren Church*, page 642, said of him: "He was called to the ministry at the age of twenty-two years [1874], and almost immediately entered the evangelistic field, meeting with signal success from the start. He traveled through the entire Brotherhood from the Atlantic to the Pacific, and preached in nearly every congregation. It has been estimated that ten thousand persons were brought into the church through his ministry." Daniel Crofford reported in November 1876: "Brother S. H. Bashor held a meeting at Benshoff Hill, Conemaugh congregation, with 92 baptized, 5 reclaimed, one by certificate, making 98 in all. Then he went to the Horner church, where seven were baptized, with more waiting." This experience was duplicated in many churches of the district. On January 19, 1878, he was married to Miss Corda Weller. Brother Bashor also served as an editor on the *Brethren*

*at Work*, the *Gospel Preacher*, and the *Progressive Christian*. He published several small books, one of which was *The Gospel Hammer*. He was influential in the organization of the Brethren Church.

(1) J. CHARLES BEAHM (December 20, 1864—) is the son of Elder H. A. and Ann (Showalter) Beahm, who lived in Virginia. Six of their seven sons became ministers, four having passed on; George and



Upper: J. Charles Beahm and First Wife

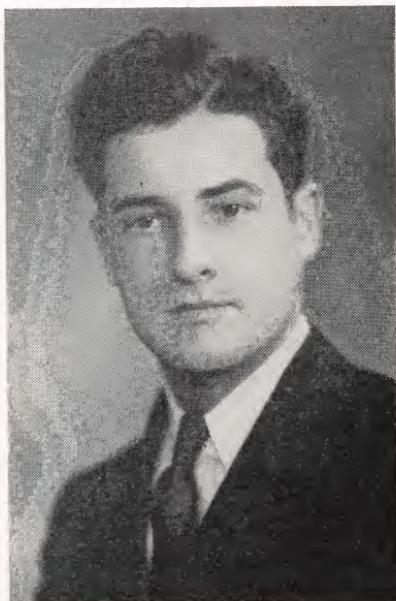


Right: J. Charles Beahm and Second Wife

J. C. are still living. Born in Rockingham County, Virginia, Brother Beahm received his education at Bridgewater College, Virginia, and Oskaloosa College, Iowa. He taught in the schools of Virginia, Maryland, and Pennsylvania for more than forty years and was a gifted teacher. He married Emma Shockley, daughter of a Methodist minister, in 1896. She died from a fall in 1937, after forty-one years as a devoted Christian wife and mother. Brother and Sister Beahm were the parents of nine children, all now living. He was pastor of the County Line church, Fayette County, from 1921 to 1931. He served as pastor of the Maple Grove church at Grantsville, Maryland, for three years, and later was pastor at Summit Mills for six years. He is now retired from active pastoral work, and at present he and his wife live at Grantsville. His wife is the former Anabel Bowser, daughter of the late Perry Bowser, who was a zealous deacon. Worthy of note is the fact that Brother Beahm has four children and two grandsons in the ministry. Wilbur is principal of the Mount Joy High School; Russel is a minister and businessman; Ruth Whitacre is a licensed minister and her son, Charles, is also a minister (for more about these persons see the biography of Jesse W. Whitacre). His youngest son, James H., is in full-time pastoral work. Other children are: Estella Rittenhouse, wife of a minister; Lucile Barkley; Edith Lohr; May Rittenhouse; and Charles Beahm.



Wilbur I. Beahm



James H. Beahm

(2) JAMES H. BEAHM (January 3, 1917—) was born at Salisbury. The Greencastle church elected him to the ministry in 1934. He was ordained as an elder in 1945. He attended Elizabethtown College and was graduated from Bethany Biblical Seminary in 1941. Marie Bendsen of Chicago became his wife in 1940. They are the parents of three children. He has held summer pastorates in Maryland, Ohio, and Montana. The Marion and Bremen churches in Indiana, and the Brookville church in Ohio, were served by him as full-time pastor. The First church, Chicago, called him to the pastorate on September 1, 1951. Brother Beahm was the reader at Annual Conference once, has served on Standing Committee, and has worked on many district boards.

(1) CHRISTOPHER ISAIAH BEAM (December 28, 1817-May 9, 1868) was a descendant of Scotch ancestry, his immediate ancestor being Jacob Beam. When Christopher was eight years of age, his mother died. When twenty-six years old, he went to Somerset County, to visit relatives. There he met Catherine, oldest daughter of Joseph Meyers, whom he married about 1845. He united with the German Baptist Church in 1847, and was elected to the ministry in 1854, being the first English preacher in the Quemahoning congregation. Nine children were born to the Beams, six of whom grew to maturity. At least ten of Brother Beam's posterity have been called to the ministry. Among these are Elders Charles and Galen R. Blough and a son, Joseph Beam.

(2) JOSEPH BEAM (May 22, 1848-January 12, 1915), oldest son of Isaiah and Catherine (Meyers) Beam, was born in Jenner Township, Somerset County. He was a good student and became proficient in

many fields. He taught for almost ten years. Later, however, he farmed, did much surveying, and served as a mail carrier. About 1868 he was married to Sarah Ream, who died in 1875. Charles, Pierce, Samuel, and Mrs. Dorsey Keefer survived their mother. On March 28, 1879, he took as his wife Mary Ellen Shaulis. Four children, Robert, James, William, and Mrs. Anna Swank, were born to them. Brother Beam was baptized in 1867. The Quemahoning congregation called him to the ministry on June 27, 1882, which congregation he served faithfully until a new line between congregations placed him with the Middle Creek church.

J. C. W. BEAM (January 29, 1869-1926) was the son of John and Nancy Jane (Fisher) Beam of Franklin Borough, Cambria County. He was educated in the schools of Millville Borough until the age of fourteen, when he went to work for the Cambria Steel Company, by whom he was employed for a great number of years. Brother Beam was wed to Caroline Mishler and they became the parents of six children; all were members of their parents' church. Brother Beam united with the Brethren Church at the age of sixteen, but later became a member of the Church of the Brethren, through rebaptism. About 1903 the family moved within the area of the Roxbury church. There he was engaged in working with the Sunday school as teacher or as superintendent. On December 12, 1911, the West Johnstown congregation, of which the Roxbury church was then a part, called him to the ministry.

### Beeghly Family

(Buechley, Beachley, Beeghley)

(1) MICHAEL JOSHUA BUECHLEY (February 2, 1739-August 12, 1812) is, in all probability, the ancestor of all the Beeghlys in Western Pennsylvania. For the following interesting account of his early youth we are indebted to Wilbert Beeghly. "Michael J. Buechley was born in Etlingen, Province of Boden, now Germany. . . . His father was a nobleman, and his mother was the morganatic wife of this nobleman. Upon this nobleman's inheritance of his castle, he sent his wife and his son, Michael, to America. They came to Germantown, Pennsylvania, when the boy was eleven years old. After being here a short time, the mother received word that she had fallen heir to an inheritance, but she would have to return to Boden to claim it. On the return trip the ship on which they were traveling was boarded by sea pirates, by whom the mother was killed. The son was taken captive. About two years later, in Philadelphia Harbor, Michael escaped and made his way back to Germantown, where he was reared by a family whose identity is unknown."

In 1762 Michael was married to Barro Inkin from Bucks County. They became the parents of four sons and six daughters. In 1773 they migrated westward across the Allegheny Mountains and settled near the present site of Beachdale, Somerset County. He was then of the Amish faith. Through the influence of John Keagy and others, he united with the German Baptist Brethren and became a minister. Soon

afterward he was ordained as an elder. His wife died January 20, 1789. In 1791 Barbara Zuck became the wife and mother in the home. Michael, Jr., was their son. Michael Buechley's children were: Jacob, John, Joseph, Abraham, Elizabeth, Susanna, Maria, Catherine, Barbara, and the above-named Michael, Jr. From this family have come many outstanding church leaders. Their influence has been felt in every phase of church activity. It is impossible to trace all the leadership which has resulted from the piracy on the high seas in the middle of the eighteenth century. But God's hand does work in wondrous ways.

(2) Maria became the wife of Bishop Michael Moyer (Meyers). For more about her descendants read the history of the Meyers family.

(2) Susanna was married to Bishop John Forney. His story can be found elsewhere in this book.

(2) Elizabeth's husband was Joseph Flory. Among their descendants of whom we have record are: Ezra Flory; Charles L. Flory; Mrs. J. Homer Bright, late of the China mission field; and her son, J. Calvin Bright, also just returned from China after having served on the mission field.

(2) Barbara, wife of Christian Meyers, was the progenitor of such leaders in our district as Joseph Beam and Charles W., Galen R., and Kenneth Blough.

(2) Hannah Beeghley became the wife of John Cover, a son of Peter and Margaretté Cover. This family must have moved from Somerset County, since there are no records in the courthouse concerning them. It has been impossible to trace them. It is possible that they moved to Fayette County and became the ancestors of the Covers there.

(2) Catherine was united in marriage to Jacob Horner, a son of Abraham Horner, about 1799. Abraham Horner settled near Mt. Pleasant about 1790. Jacob and Catherine moved to a large farm about one mile east of Mt. Pleasant. They reared a large family of six sons and four daughters. Among their descendants are many whose names are prominent in county and church history in that area, and in other places. Cyrus Meyers and Glenn H. Bowlby are among the ministers.

(2) John Beeghly (June 26, 1768-October 10, 1844) was the second son of the first Michael Buechley. His wife was Susanna Flory. Of their progeny Ralph Shober and his son, Emil, are among the ministers.

(2) Abraham and Elizabeth (Keagy) Beeghley have given us many leaders of prominence in the Brotherhood. Their son, Elias Keagy Beeghley (December 9, 1812-April 20, 1893) became an elder and was highly esteemed over the Brotherhood in his day. He moved to Waterloo, Iowa. Another descendant was Emanuel Beeghley Hoff, co-founder of Bethany Biblical Seminary; also his son, Ernest G. Hoff, who is well known for his work on our church publications. Anna V. Blough, Eliza, Sadie, and Arthur S. B. Miller all served on the foreign mission field.

(2) Michael Beeghly, Jr., the youngest of his father's sons, was the ancestor of Elder John W. Beeghly of Ohio.

(2) Joseph Beeghley, who married Maria Keagy, had a son, Josiah (May 1821-July 22, 1898), who became a minister. Josiah and Sarah (Horner) Beeghley moved to Sabetha, Kansas. Others in Joseph's family will appear later.

(2) JACOB BEEGHLY, SR. (December 10, 1766-July 2, 1834) was the oldest son of Michael and Barro Buechley. He was married to Mary Hendricks. The church selected him to be a minister and an elder. Not much is now known of his ministry. Through a daughter of Jacob Beeghley these splendid men have been given to us: Lester E., Oscar R., and Clarence B. Fike.

(3) BENJAMIN BEEGHLY (March 26, 1821-?) was Jacob's son. His wife was Leah Horner. After her death he married Mary Musser. He moved to Waterloo, Iowa. He was a minister and an elder.

(3) JACOB BEEGHLY, JR. (July 18, 1808-January 9, 1892) followed his father as a minister and an elder. His service to the church was rendered in the Markleysburg congregation in Fayette County, and also in the state of West Virginia. His wife was Justina Horner. Of their descendants a son, Jeremiah, became an elder.

(4) JEREMIAH BEEGHLEY (February 26, 1834-March 29, 1920) was born near Meyersdale. Four years after his birth the family moved to Maryland. He was called to the ministry in 1858 and was ordained as an elder in 1878. His work was largely with the church in Maryland. His wife was Anna Harden. A son, James W., became an elder in the Oakland congregation, Maryland. Elders Samuel A. Beeghley and Harvey R. Hostetler are grandsons. The later lives of Elder and Sister Jeremiah Beeghley were spent with a daughter in the Markleysburg congregation, Fayette County.

(4) ANANIAS J. BEEGHLY (May 30, 1872—), a grandson of Joseph and Marie (Keagy) Beeghly and a son of Daniel and Mary (Schrock) Beeghly, was born near the old Trent meetinghouse. On February



Ananias J. Beeghly and Wife

22, 1894, he was married to Cora M. Gnagy, the youngest daughter of Christian and A. Margaret (Shaffer) Gnagy, and niece of Elder Joel Gnagy. Their home was established near the Sipesville church. During 1906 the family moved to Richland County, Illinois, where, in 1908, the Walnut Grove church called him to the ministry. Returning in 1909 the family settled on a farm in the Brothersvalley congregation and he shared in the church work there. He was ordained to the

eldership in 1916. In the fall of 1919 he began pastoral work at the Rummel church, serving until May 1923, when he moved to the Mt. Pleasant church. Here he worked until about 1928. From 1929 until 1933 he was the pastor of the Westernport church in Maryland, serving concurrently the church in Frostburg. The family moved back to Somerset, where later, from 1941 until the spring of 1950, Elder Beeghly preached at the Fairview-Sculton, Pike Run, and Center churches, retiring finally at the age of seventy-eight. He held many evangelistic

meetings over a wide area through the years. Ten children were born into this home: Floyd F.; Owen M.; Merritt G.; Glenn K.; Lester R.; Mrs. Verda Ross; Mrs. Ollie Lehman; Mrs. Ruth B. Statler, of whom more appears elsewhere; Mrs. Gladys Klotz; and Elsie, who died in infancy. Sister Beeghly was called home on April 19, 1948.

(5) GLADYS BEEGHLY KLOTZ (February 17, 1915—) is the ninth child in her father's family. While attending Bethany Training School she met Lyle Klotz from Fredericksburg, Iowa. They were married June 25, 1942. They have two children. At present she is assisting her husband in the pastorate of the Stony Creek church, Ohio. She was elected to the ministry in the Somerset church, July 7, 1942.

(5) FLOYD F. BEEGHLY (January 20, 1897—) is the oldest son of the preceding family. He was elected to the ministry in the Brothers-valley congregation on August 20, 1920. April May Walker, the youngest daughter of Elder D. H. Walker, became his wife in May 1919. They are the parents of four children. Brother Beeghly has served in many offices in the church and Sunday school in places where they have lived—the Moxham church in Johnstown and the Geiger church. At present they are at home in Latrobe and are members of the Greensburg church, where he directs the choir and preaches as he is needed.

JOSEPH WAMPLER BEER (March 26, 1838—?) was born in Armstrong County, the son of Jacob and Catherine Wampler Beer. Brother and Sister Jacob Beer had three sons elected to the ministry—Solomon, Joseph, and Jacob; and two of their sons-in-law, Thomas Graham and John B. Wampler, were chosen to the same office. Joseph W. was converted and baptized in 1859 and elected to the ministry in 1861. The same year he and Sister Hannah Elizabeth Henegan, daughter of Dr. William Henegan, were married by Elder Lewis Kimmel. Brother Beer was ordained to the eldership in 1881 in Armstrong County. He served successfully in our district and in different states until about 1892, when he became afflicted with epilepsy. Brother H. R. Holsinger, in speaking of this great leader, says: "In the prime of his manhood Brother Beer was one of the most logical and forcible public speakers of my acquaintance. Being possessed of a tall and erect form, and a full, strong voice, with a pleasing address, he could hold a large audience at his own will."—*History of the Tunkers and the Brethren Church*, pages 650, 651



Joseph Wampler Beer

"will."—*History of the Tunkers and the Brethren Church*, pages 650, 651

(1) PETER BEER (June 23, 1829-June 23, 1892) was a native of Armstrong County. From the beginning of life he learned to overcome the most difficult obstacles. He earned his living at the building trade. Brother Beer was baptized in 1859 and was elected to the ministry the following year. In 1885 he was ordained to the eldership. He was the first minister and elder of the Rockton congregation. Many preaching points were established in that area. The Blough history gives us the following: "At this meeting [District Meeting in Johnstown] a question came up for discussion, on which a difference of opinion was plainly manifest, and remarks were made with some warmth. Elder Beer got to the floor, and in his characteristic, cool manner said: 'Brethren, if you cannot agree together, some of you come out with us, and spend your extra energies in giving the Gospel to the hungry souls, that live on the frontier, and I can find work for all of you, so isolated that you need not fall over one another.'" In 1855 Peter Beer was married to Caroline Brilhart. Seven children came into their home. One, J. Harvey Beer, became a minister and elder.

(2) J. HARVEY BEER was a son of Elder Peter Beer. He was called to the ministry in the Rockton congregation in 1885 and ordained to the eldership in 1892; he moved to the Eastern Shore of Maryland in 1905. At the time Brother Blough published his history (1916) Brother Beer was still active.

WILLIAM A. BEERY (?-1890) was the only representative of another race among the ministers of our district, and one of the very few Negroes ever to affiliate with our church, a fact which, as Moderator Desmond Bittinger said in his address to the 1951 Annual Meeting at San Jose, California, "makes it hard for the Church of the Brethren to pray, 'Our Father who art in heaven.'" Brother Beery was elected to the ministry in 1888 in the Ligonier Valley congregation. He moved to Johnstown the same year. No record is available of any church work done in the latter place.

JAMES M. BENNETT was elected to the ministry in 1857 by the Markleysburg-Sandy Creek congregation. How long he served there and when he moved across the Youghogheny River into the Indian Creek congregation is not a matter of record, but in 1879 he and Amos Christner of the Indian Creek congregation preached at Connellsville, or near there. The Blough history says he "was a minister in the Indian Creek congregation for a number of years, but went with the Brethren in the division."

ELI BENSHOFF (October 21, 1805-April 24, 1855) was the son of Paul and Barbara Benshoff, from whom also was taken the name for Benshoff Hill near Johnstown. On November 15, 1825, he was married to Elizabeth Strayer, the daughter of Peter and Catherine Strayer. Three children came into this home. Brother Benshoff was a miller by occupation, spending his life within the old Conemaugh congregation near his place of birth. He became a minister about 1850 and served his Lord admirably in this capacity.

SOLOMON BENSHOFF (March 5, 1812-March 31, 1894) was a brother of Eli Benshoff. He was elected a deacon in the Conemaugh congregation on October 11, 1846, to the ministry on May 20, 1855, and later to the eldership. Brother Holsinger wrote of him: "Elder Benshoff was one of the staunch men of his county, and was an energetic member of the church. When the division occurred, Brother Benshoff stood in with the progressives, and was the only ordained elder in that part of the state who became a charter member of the Brethren Church. He raised a family of twelve children, all of whom belong to the church of their father."

"JOSEPH BERGER [July 20, 1805-?] . . . was reared near Meyersdale. He married Mary Hess, and they were among the first members of the Jacobs Creek congregation. He was a deacon in 1849, and shortly after that was called to the ministry, and later to the eldership. His family consisted of six sons and two daughters. His preaching was principally in his home congregation, and usually in the German language. After he had preached a sermon in the German, he would make an announcement for one in the future to be conducted by some English-speaking preachers. He continued to serve the church as elder until a few years prior to his death."—*Taken from the Blough history*

WALTER F. BERKEBILE (December 8, 1902—) is the son of Ira J. and Annie (Mintmier) Berkebile of the Locust Grove congregation. He was baptized October 29, 1915, elected deacon in 1921, licensed to

preach in 1924, installed as a minister in 1925, and ordained as an elder in 1932. On July 1, 1924, he was united in marriage to Daisy R. Reese of the County Line congregation. A son, Paul Ernest, is a student minister at Juniata College. Daisy Belle, an adopted daughter, is a permanently licensed minister. She is the wife of Elder James C. Boitnott, pastor of the Brookville congregation, Ohio. Elder Berkebile became the pastor of the Middle Creek-



Walter F. Berkebile and Wife

Rockwood congregations July 1, 1926, and has continued to serve as their

pastor to the present. Three times he has served on the Standing Committee and currently he is serving a five-year term on the District Ministerial Board. At present he is serving ten congregations of the district as their presiding elder.

### **Three Berkebile Brothers**

Aaron, David and Richard K. Berkebile, sons of George and Susan Custer Berkebile, were all ministers in the Church of the Brethren. According to Blough's history, all were born and reared, or partly reared, in the Conemaugh congregation, Johnstown, and all moved west, while their parents died and are buried at Locust Grove.

**AARON BERKEBILE** was called to the ministry at Conemaugh, and moved to Delta, Ohio, where some of his family were born. He later moved to Du Boise, Nebraska, then later returned and died in his native county. He was the father of Stephen Berkebile, minister and missionary to India.

**DAVID BERKEBILE** married Sarah Stutzman, daughter of Abraham Stutzman, and granddaughter of Jacob Stutzman of Johnstown, and his brother Jonathan married Catherine Stutzman. David and Jonathan with their wives, their father-in-law, Abraham Stutzman, and the other Berkebile brothers (Laban, Aaron, and Richard K.) moved to Delta, Ohio, where the Stutzmans and some of the Berkebiles died and are buried in the Green Lawn cemetery.

**RICHARD K. BERKEBILE**, third brother referred to above, was called to the ministry in the West, and "was the promoter of the work in St. Louis Mission years ago," according to the Blough history, page 572.

**JOSEPH BERKEY** (December 10, 1822-April 29, 1909) was the eleventh of a dozen children born into the home of Peter and Elizabeth (Fyock) Berkey, who were loyal members of the Seventh Day Baptist Church. From the Blough history I quote the following excerpts: "The educational advantages of those days were few, yet he learned to read both German and English languages. From his father he learned cabinet-making, painting, and milling, as well as farming. He married Miss Mary Berkebile. They were the happy parents of the following children: Elizabeth Gordon, Hannah Shaffer, Hiram J., Daniel J., Caroline Shaffer, Mary Ann Pebley, Frank, and Ellen Wertz. . . . Not many years after his marriage he united with the Church of the Brethren. . . . Brother Berkey was called to the ministry in the Shade Creek congregation in 1851 or 1852. . . . Brother Berkey was early in his ministerial life called to the eldership and he soon distinguished himself as a pillar in the church, filling many pulpits, assisting in elections and ordinations, doing committee work and organizing churches. Besides having the oversight of a growing, prosperous home congregation, at different times he had charge of neighboring churches. Regarding ordinances of the church he readily became an authority, and his helpful counsel and judicious advice were much in demand. He was a faithful Bible student and a forceful preacher. His sermons were impressive, argumentative, and strongly doctrinal. They were delivered with such a spirit that the listener could not help but conclude that he was deeply

interested in his subject. He had little use for a timepiece, but preached as he was led by the Spirit, regardless of the length of the sermon. During the fifty-seven years of his ministry, Elder Berkey traveled many miles on foot and horseback, through the wilds of the Allegheny Mountains, through all kinds of weather, to do the bidding of his Master. Besides his labors in his own congregation and District, he traveled through many of the States of the East and Middle West. He was often selected to represent his church as delegate at Annual and District Conferences. In 1872 he was elected a member of the First Home Mission Board of the District, being elected for a term of three years. Twice he was Moderator of District Meeting and three times his District elected him delegate on the Standing Committee." He was so thoroughly familiar with his Bible that his blindness proved no great handicap to preaching in his later years. After the death of his first wife he was married to Mrs. Catherine Custer. She also preceded him in death.

(1) PETER BERKEY (1795-1862) lived in Paint Township, Somerset County. He married Sarah Wolford. He was reared as a Mennonite, she as a Presbyterian. Both became faithful members of the Church of the Brethren in the early days of the church at Shade Creek. Brother Berkey was called to the ministry and served well in that capacity. His services were in German. The Berkeys reared a fine family who were useful church workers. One daughter, Susan, was married to Lewis Cobaugh, who was a fine speaker for a number of years; Rachel married Stephen Stutzman, a prominent deacon in the Conemaugh congregation. Hannah married Jacob Knavel, and Elizabeth became the wife of Elder Christian Lehman. Brother Berkey and his son, Samuel, were elected to the ministry on the same day.

(2) SAMUEL BERKEY (August 29, 1825-January 29, 1852) in his short span of life made notable contributions to the church. Mary Stutzman, daughter of Elder Jacob Stutzman, became his wife on October 6, 1846. He was an unusually gifted teacher, being the first to teach grammar in this part of the state. In days when older men were called to do the church work, he was called to the ministry when very young. Of Samuel Berkey, Brother Blough wrote, "In his teaching he was thorough, in his preaching, eloquent, and in his defense of the New Testament doctrines, uncompromising. He preached in the English language."

(1) D. R. BERKEY (June 9, 1871-1923) was born in Clearfield County. At the age of four years he was left homeless and was brought up mostly among strangers, with very little religious training, in the Montgomery congregation, Indiana County. He was called to the ministry in the same congregation on November 10, 1907, and was advanced to the second degree one year later. In 1912 he moved to the Manor congregation. He also preached for the Chess Creek congregation under the direction of the Mission Board of Western Pennsylvania.

(3) LILA BERKEY PECKOVER, granddaughter of Elder D. R. Berkey, with her husband has been doing work in Castañer, Puerto Rico.

BYRON BERKEY, son of Walter and Lizzie (Statler) Berkey and nephew of Foster B. Statler, was reared in the Windber church. He

served in civilian public service camps during World War II. A graduate of Manchester College, he is, at this writing, a second-year student at Bethany Biblical Seminary. Having served for five years as a licensed minister, Brother Berkey was installed into the full ministry in December 1951 in the Windber church. His wife was Kathryn Arbaugh of Westminster, Maryland.

### Berkley Family

(1) JOHN BERKLEY, SR., was among those who came to live in the southern part of what is now Somerset County, during the latter part of the eighteenth century. He was a poet and a hymn writer. Although his writings have long since been lost to posterity, he gave to the church of his choice a heritage which has been imprinted deeply in her growth over a wide area of the district. Many of the churches of the past century and a half have been enriched by a loyal line of succeeding generations. Three sons, Jonathan, John, Jr., and Samuel, were ministers. Five grandsons followed into the pulpit. They were David D. Horner, Ephraim Cover, and Cornelius, Peter, and Josiah Berkley. Eight great-grandsons also served in the same office; viz., William Schrock, S. U. Shober, J. T. Myers, T. T. Myers, and Norman W., Albert U., and Samuel J. Berkley; also Harvey Eikenberry. The procession grows with each generation. Only those who bear the Berkley name will follow in this family grouping. Others who lived in this district will appear elsewhere.

(2) JONATHAN BERKLEY (December 17, 1793-November 17, 1856) was born on his father's farm near Berkley's Mills, Somerset County. He was married to Elizabeth Lichty. They established their home near Sipesville. Fifteen children were born to them, ten of whom grew to maturity. Brother Berkley was a farmer, but he was also proficient as a coppersmith and a bookmaker. This family was among the charter members of the Quemahoning congregation. Meetings were held in their home regularly. As a minister and an elder, he traveled on horseback over the entire area of the congregation to serve the church. His wife lived until October 24, 1889.

(2) JOHN BERKLEY, JR. (1798-February 2, 1865), was born at the same place as his brother, Jonathan. He married Susan Miller and they made their home within the bounds of the Elk Lick congregation. Their children were: Levi, who died young; Eliza, the wife of Tobias Myers; Susan, the wife of Abraham Lichty; and Cornelius, Peter, and Josiah, of whom more is written. Brother Berkley was called to the ministry in 1847. He became the bishop of the Elk Lick church upon the division of the district in 1849. He was a man of rare attainments, both in his personal relationship with others and in his work for the Lord. This interesting excerpt was found in the Blough history: "One of the citizens of Meyer's Mills, belonging to the Lutheran Church, when on his way to hear old Berkley preach, and being asked why he went to his church, replied that though he did not understand one word that Bishop Berkley preached, yet he received more inspiration from his sermons than any man he had ever heard. His life, his con-

duct, his expressions of face were ever an inspiration to all with whom he came in contact, whether in or out of the pulpit." The Standing Committee profited from his presence five times. He was keenly interested in education, having given the first twenty-five dollars to build a public school in Meyersdale.

(2) SAMUEL BERKLEY (October 1, 1810-May 9, 1859) was the third of the elder John Berkley's sons to become a minister. His labors for the church were in his native territory of Meyersdale. He was married to Katherine Hauger. They were the parents of six children.

(3) CORNELIUS BERKLEY (December 29, 1824-January 30, 1888), a son of Bishop John Berkley, began his life near Meyersdale. For more of his life and work, read the history of the Somerset church. He was laid to rest near the Middle Creek church, where most of his life was lived.

(3) PETER BERKLEY (January 27, 1833-October 17, 1865) was a brother to Cornelius. He was a talented and devoted young minister in the Elk Lick church when he was called home, leaving a wife, Sallie (Meyers) Berkley, and three young sons.

(3) JOSIAH BERKLEY (1835-July 2, 1917), the youngest of the sons of Bishop John Berkley, chose Westmoreland County as his home. He was called to the ministry in the Indian Creek congregation in 1861. Later, however, he moved within the Middle Creek congregation, where he was ordained as an elder in 1877. He became the elder-in-charge upon the death of Elder Adam F. Snyder. In 1858 he was married to Anna Miller, a daughter of Jacob L. Miller. She died December 26, 1902.

(4) NORMAN WILLIAM BERKLEY (August 19, 1860-May 1920) was a great-grandson of the first John Berkley, his grandfather having been Jacob Berkley, and his parents Israel and Annie (Lint) Berkley. There were thirteen children in Israel's family, three of whom were ministers. After acquiring a good education he taught in the public schools and was also the principal of the Roxbury school in Johnstown for a while. Later he was employed by the Lorain Steel Company. Laura Belle Davis became his wife in March 1883. Brother Berkley was installed into the ministry on January 26, 1899, and on May 4, 1915, he was ordained as an elder. He served as elder-in-charge of the West Johnstown congregation. His wife lived until 1939.

(4) ALBERT U. BERKLEY (February 11, 1862-October 5, 1919), a brother of the above, went with his parents to live near Johnstown when only four. He was wed to Lovina Hershberger on April 11, 1886. One daughter, Mrs. Mabel Lambert, is a loyal member of the Roxbury church. Her sister, Ivy, who was the wife of Brother John P. Coleman of the same church, passed away May 9, 1950. A son, John M., also lives in Johnstown. Brother Albert Berkley was baptized at the age of sixteen. His ministry began on June 18, 1894, and he was ordained to the eldership on May 4, 1915. He was the first superintendent of the Roxbury Sunday school. Many church buildings echoed with his fiery sermons during protracted meetings. Sister Berkley passed away January 1, 1917.

(4) SAMUEL J. BERKLEY (March 7, 1877-?) was the youngest preacher in the Israel Berkley home. After finishing his public school work, he attended Juniata College one year. He served as principal of the Eighth Ward School in Johnstown for a while, after which he became employed by the Cambria Steel Company. He chose as his wife Lizzie M. Lichty. They established their home on June 30, 1901, in Johnstown. Later they moved to the Summit Mills church, where he was elected to the ministry on September 22, 1912.

LAWRENCE BIANCHI (December 8, 1885-August 7, 1948) was born in northern Italy of Roman Catholic parentage. As a youth, Lawrence sought personal contact with his Lord while he learned and plied



Back row: Lawrence Bianchi, Anne Di Muzio, Sister Bianchi  
Front row: Olga D'Amico, Mary Scaglioni, Esther Di Muzio

his trade of stonemason in his own and several other countries. He finally came to America as a young man, to seek greater freedom and fortune. Here he met and married Minnie Fisher, who became, in every sense of the word, a helpmeet, to stand by in prosperity and adversity, and played no small part in making it possible for her husband to carry on his work. America offered opportunities in various ways, of many of which Brother Lawrence was not proud. On the street of St. Joseph, Missouri, he finally experienced what he so much desired as a young man in Italy; a new life began to unfold for our brother, and he began telling the story of "Jesus' love that sought him." He worked with the Salvation Army for some years; then he broke with the Army, feeling that in so doing he would be more free to follow the leading of the Holy Spirit. Brother Bianchi and his accordion be-

came known over a large section of Pennsylvania and Maryland. At last through devoted friends he was led of the Spirit into the fellowship of the Church of the Brethren through baptism at Windber. Very soon after this he was commissioned by the Windber church to continue his ambassadorship to his Italian brethren and wheresoever his Lord should direct. Going to the mission at Cumberland, Maryland, for three days and staying thirty days, with fifty-seven converts, he became a much-loved evangelist in the Church of the Brethren. Many hours spent in prayer seemed to be the secret of his power.

GALEN M. BITTNER (February 13, 1905—) is the son of William E. and Cora Bittner of Milford Township, Somerset County. He was graduated from Juniata College and received a Master of Arts degree from Pennsylvania State College in 1940. The Middle Creek congregation elected him to the ministry while he was attending college. He was united in marriage with Valma Barnhart on December 18, 1931. After teaching school a few years, he entered the insurance business in Greensburg. He is a member of the church there and serves in various ways, preaching when he is needed.

### Blough Family

(1) CHRISTIAN and HANS (JOHN) BLOUGH (BLAUCH or BLEICH) were two brothers who, with their families, emigrated to America from Switzerland in 1750 on the ship *Brotherhood*. They settled in Lebanon County. In 1767, (2) Christian and (2) Jacob Blough, sons of the first Christian Blough, crossed the Allegheny Mountains and settled among the Indians and wild animals in what is now Somerset County. Jacob, the younger, chose a homestead in Conemaugh County, near Quemahoning. More about his family will appear elsewhere. Christian hewed out a home in the wilderness about one and one-half mile from where Berlin now stands. For the following one hundred thirty years members of his family farmed it, selling it finally to S. F. Rieman. When Christian came here with his wife, Magdalene (Bender) Blough, only a few others had preceded them, such as the Philip Wagerlines (Wegheleys) and the Abraham A. Kimmels. Later, Christian purchased an adjoining improvement from a man named Matthias, increasing his tract to three hundred thirty acres. Christian died in 1777 at the age of thirty-four, leaving his young wife with the following children: Jacob, Christian, John, Peter, Henry, Magdalene, and David. The 1796 census carried only the names of Jacob and John.

(3) JACOB BLOUGH, the oldest son of Christian Blough, became the owner of the farm. He married Magdalena Gnagey. They were the parents of a large family. Elder Jacob Blough was one of their sons; he died in 1832. From this first Christian Blough have descended many outstanding church leaders in various denominations. Many were of the Mennonite faith. The Church of the Brethren has been greatly blessed through him. Some not mentioned hereinafter are: Uriah Blough, Illinois; A. P. Blough, Iowa, served on the General Mission Board for many years; Warren Blough, ordained elder here, going to Nebraska later; Anna Blough, missionary to China; Homer Blough,

former pastor of the Roxbury church; Nettie Blough, who married Dr. J. E. Miller, assisting him in his work as minister, educator, and author. The list is long and impressive.

(4) JACOB BLOUGH (November 30, 1805-June 27, 1886) was the third and last Blough to till the soil of the first homestead. He married Barbara Saylor on June 18, 1826. Jacob's heritage of faith was United Brethren; his wife's was Mennonite. After studying the Scriptures together, they chose to unite with the German Baptist Church. He was first a deacon; about 1851 he was elected to the ministry and was ordained as an elder in 1868. He was not eloquent in speech, but possessed a fine Christian spirit. He also loved music and was talented in singing, which gift was bestowed upon many in succeeding generations. In addition to being a preacher and a farmer, he was a fine mechanic, manufacturing threshing machines with the help of his older sons. Jacob fathered eleven sons and daughters. Valentine and Emanuel were elders; John a deacon. Eleven grandsons were ministers.

(5) VALENTINE BLOUGH (February 14, 1828-July 13, 1898), the oldest son of Elder Jacob Blough, possessed a keen mind. He qualified himself to teach, which he did for nine years. He was a promoter of the first church papers in this section. Through some of those first papers which he saved, including the *Gospel Visitor*, which are still in the possession of his descendants, much material was secured for this history. He married Catharine Cober on November 30, 1851. They lived on a farm in Somerset Township near the Geiger church. A daughter, Tillie, married Elder W. M. Wine, of Delaware. A grandson, Rufus Casebeer, was elected to the ministry. Valentine was called to the ministry in 1867, and later was ordained as an elder. He was used in these offices over a wide area in local churches, holding numerous offices in the district also. His preaching was in either German or English.

(5) EMANUEL J. BLOUGH (November 6, 1830-August 29, 1910), like his brother Valentine, took every opportunity to increase his store of knowledge. He taught school two years. On October 16, 1853, he was married to Caroline Landis, who died in 1856. She left a small daughter, Amy, who later became the wife of A. C. Beam. On October 2, 1859, Sarah Barndt became Emanuel's wife. She gave him four notable sons, all elders in the church: Jerome E., Silas S., Elijah E., Jacob M., and also a daughter, Jemima, wife of Elder J. F. Dietz (see biography). Except for a few years of prospecting through the West, Emanuel's family lived in Conemaugh Township until 1872, when he moved to a farm in Jenner Township near Stanton Mills. He united with the church before his marriage. The Quemahoning church called him to the ministry in 1865. On January 1, 1882, he was ordained as an elder. Elder Blough was a man of deep consecration and devotion, putting the work of the church first in every instance. Traveling long distances to assist individuals and to hold meetings, he was widely known over the Brotherhood. He helped to organize the first Sunday school in the congregation at the old Pine Grove house. He was a good student and read much, being a constant reader of the *Gospel Visitor* and at times contributing to its pages. His greatest contribution to the church, how-



Jerome E., Silas S., Elijah E., and Jacob M. Blough

ever, was made through his fine family, to whom he gave every educational advantage possible at the time, and who used these advantages well in the service of the Kingdom.

(6) JEROME E. BLOUGH (August 22, 1861-August 21, 1937) was the oldest son of Elder Emanuel J. Blough. This district as well as the Brotherhood will forever be indebted to his genius as a historian. He, with the aid of Joseph Holsopple, M. J. Weaver, J. F. Dietz, and Samuel C. Johnson, compiled the first district history, *History of the Church of the Brethren of Western Pennsylvania*. Brother Blough did the writing and the editing almost exclusively. After preparation in normal schools here and in Virginia, Brother Blough began teaching in 1880, continuing for twenty successive terms. In addition, at other times he was engaged in the varied professions of carpentering, contracting, undertaking, farming, bookselling, and clerking. He gave his heart to God on March 26, 1877. The Shade Creek congregation called him to the ministry July 10, 1887. He was advanced by the Midland congregation, Virginia, on May 13, 1893, while residing there. The West Johnstown congregation ordained him as an elder on May 4, 1915. Brother Blough was interested in Sunday school, being an officer in the one at Pine Grove from the beginning, and subsequently in others he attended, such as Scalp Level and Roxbury. He, like his ancestors, loved music and taught singing, also was a song leader for thirty-five years. He was active in many phases of district work and was a



Jerome E. Blough and Wife

contributor to church periodicals. Brother Blough was married to Mollie Dietz, a sister of Elder J. F. Dietz, on December 22, 1881. She passed away November 15, 1942. Their declining years were spent near the Roxbury church. Three daughters live to honor their memories: Bertha A. Keim, Clara M. Paden, and Cora L. Keim.

(6) SILAS S. BLOUGH (April 27, 1868—), a brother to Jerome E., is among those great leaders whose mental and spiritual power through



Silas S. Blough and Wife

the years never knows decline. He was graduated from Juniata College in 1893 and in 1896 with the Bachelor of English and the Master of English degree respectively. He served as the head of the Bible de-

partment at Manchester College from 1911 to 1918, receiving from that institution a Bachelor of Arts degree in 1915. He received a Bachelor of Divinity degree from Bethany Biblical Seminary in 1917 and has since studied at Dr. White's Bible School, New York, and the Divinity School of the University of Chicago. Brother Blough united with the Quemahoning congregation June 12, 1886. Elected to the ministry in the Johnstown congregation June 28, 1894, he was advanced March 28, 1895, and ordained as an elder May 27, 1902. He has been active in many phases of Sunday-school work, having served three years as our first district Sunday-school secretary. He has served on numerous other district boards here and elsewhere. On the Brotherhood level, he was a member of the General Sunday School Board five years, and of the General Ministerial Board four years, having brought the original report from a committee for its inception. His pastoral work began in 1900 with the mission church in Pittsburgh, which he founded and nourished for seven years. This work he continued for more than forty years with churches in Pennsylvania, Indiana, and Illinois, closing it with the Pleasant Valley church, Ohio, when he retired at the age of eighty. He was the author of many leaflets and booklets, contributing much to church periodicals. The book, *Studies in Doctrine and Devotion*, still in use, was co-authored by him. Brother Blough was married to Mary A. Wertz on June 17, 1894. She has been an inspiration and helper through the years. Their two oldest sons, Carmon and Roy, are among those listed in *Who's Who in America* each year. J. Glen, another son, a minister and chemist, is an active worker in the Cincinnati church.

(6) ELIJAH E. BLOUGH (April 21, 1871-?), the third son in Emanuel Blough's home, was educated in Juniata College and Bridgewater College. He was baptized in the Quemahoning congregation in 1886. On December 22 of that year he married Mary Alice Conner, a daughter of Elder Abraham Conner. Since 1893 they have lived at Manassas, Virginia. He was elected to the ministry on October 28, 1905, and ordained to the eldership on November 5, 1911. He was active in local and district work, was a teacher and trustee of the old Hebron Seminary, and did a considerable amount of evangelistic work. In addition to the above, he was a successful dairy farmer.

(6) JACOB M. BLOUGH, youngest of six children of Elder Emanuel J. and Sarah (Barndt) Blough, was born near Stanton's Mills, Jenner Township, Somerset County, on December 12, 1876. His grandfather, of Swiss-German ancestry, was Elder Jacob Blough of the Brothers-valley congregation. He was reared on a farm and attended the Walter school, graduating from common school in 1892. After a short normal course he began teaching in 1894, teaching three years in Jenner Township and one year in Hooversville. After this he attended Juniata College, graduating from the Bachelor of English course in 1899 and from the Bachelor of Arts course in 1903. During his four years of regular college work he was an assistant teacher in Latin, English, and mathematics, and was also in charge of a hall in the dormitories.

During a series of meetings held by Elder George S. Rairigh in the Pine Grove house of the Quemahoning congregation he was converted



Jacob M. Blough

and baptized in the Quemahoning Creek on February 8, 1892, by Elder S. P. Zimmerman. The following summer he taught a Sunday-school class in the Maple Spring church. In 1894 he led his first Bible class. On September 4, 1897, he was elected to the ministry, with P. J. Blough, in the Pine Grove house; exactly one year later he was advanced to the second degree. Along with I. S. Long he was ordained to the eldership at Bulsar, India, in January 1907 by Elders S. N. McCann and W. B. Stover.

While in college he took an active part in all religious activities. In 1889 he helped in the organization of the Student Volunteer Band.

For several years he was the teacher of the

mission-study class. In 1902 he was sent to the Student Volunteer Convention at Toronto, Canada. While he was president of the Young People's Missionary and Temperance Society at the college its members decided to send a missionary of their own number, and in the election held in February 1903 he was chosen to be their representative. Having a college debt, he did not see his way clear to accept; however, the members of the society assumed the debt and so made it possible for him to accept and go as their missionary the same year. At the Annual Conference held at Bellefontaine, Ohio, he was appointed to India. On June 26, 1903, he was married to Anna Z. Detweiler, and together they sailed for India on October 13 of that year.

On the mission field the first task was to learn the Gujarati language. Being apt in language study, he soon began to speak it. After four months he began to teach a Sunday-school class of boys, and after six months he began to preach. After eleven months he was put in charge of the boys' orphanage at Bulsar, which work he continued for six years. During his long service on the mission field he was engaged in many different kinds of work. He was the first editor of the *Gujarati Sunday School Quarterly*, for several years he was editor of our monthly church paper, for some years he was the literature missionary for the whole Gujarati language area for all churches, as such becoming the first editor of the united monthly magazine, *Khristi Bandhu*, and also edited new tracts and books for the Book and Tract Society. In 1913 he was chosen to open our Bible School at Bulsar and at three different times was the principal of it. For twenty-five years he had charge either of a boys' orphanage or a boarding school, and at the same time carried on the evangelistic work of a station.

Beside the regular work, there were many extra duties which came to him both inside and outside of the mission. For many years he was the chairman of the mission conference; sixteen times he served as moderator of the District Meeting; one year he was president of the Bombay Representative Christian Council; twice he was the chairman of the Union Hymnal Committee and was chairman of the Gujarati Bible Revision Committee; and besides these there were always mission committees on which he was asked to serve,

and always a church or churches of which he was the presiding elder. To all these responsibilities he gave careful attention.

He had four furloughs to America, during which he traveled extensively doing deputation work among the churches. During his second furlough he took seminary work at Juniata College leading to the Bachelor of Divinity degree in 1920. On his third furlough he spent the school year in the Kennedy School of Missions at Hartford, Connecticut, taking the Master of Arts degree in 1929. He took one month of his first furlough on his way back to India to visit Palestine and Egypt. This he found most helpful in his work, especially in the Bible School.

Seven times he represented his district on the Standing Committee, and at the Conference held at St. Joseph, Missouri, in 1911 he served also as writing clerk. Three times he gave the missionary address at the Annual Conference.

For forty-six years the people on College Hill, both in Juniata College and the Huntingdon church, supported him on the field. He retired from the field in April 1949, since which time he has been engaged in deputation work among the churches, mostly in Pennsylvania. A longer biography of Brother Blough appears in the recently published book, *Brethren Builders in Our Century*.

On June 15, 1952, he was married to Miss Amy Manges of Windber. They will reside in Windber.

ANNA D. BLOUGH, the third of seven children of Christian F. and Salome (Zook) Detweiler, was born at Knoxville, Tennessee, on December 1, 1872. Her parents were of Amish-Mennonite stock who



Anna D. Blough

had lived in Mifflin County, Pennsylvania, until about 1872, when they moved with a colony to Tennessee. Here they joined the Church of the Brethren, in which denomination her father later became a minister. In 1880 the family moved to Ohio, and, later, to Indiana, where her mother died at Summitville. The father with the seven children returned to Pennsylvania, and the children were put out among the relatives near Belleville in Mifflin County. Later, the father married again and made a home for the children at Johnstown. Here Anna was baptized in 1886 by Elder Jacob Holsopple before she was fourteen years old.

Having lost her mother when she was ten and her father when she was sixteen, Anna was thrown upon her own resources early in life, and her opportunities for an education were meager. Through the kindness of Elder and Mrs. J. B. Brumbaugh it became possible for her to go to Huntingdon and attend Juniata College. By working for her board in the Brumbaugh home or in the college she was able to pursue her education for several years. Three summers she worked as a waitress in a hotel at the seashore; one year she worked in Philadelphia; two years, in a paper factory in Huntingdon; and three years, in Juniata College either as a kitchen or dining-room matron.

During 1892 and 1893 she was matron of the Orphans' Home in Huntingdon. These various vocations gave her a wide experience and prepared her for her lifework, but it was a long, hard road to secure an education. Often the burden seemed heavy.

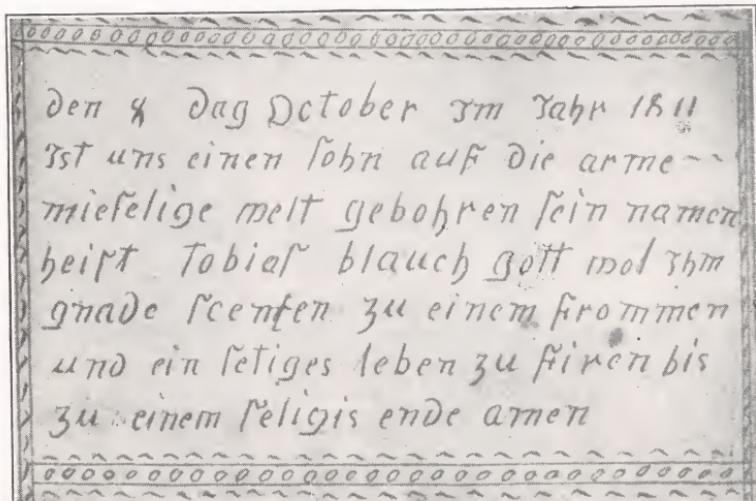
She always took an active part in the religious activities of the church and the college. She attended the special Bible terms a number of years. She was the organizer of the Girls' Whatsoever Band in the church and was an active member of the Girls' Christian Band in the college. In 1900 she became a volunteer and joined the Student Volunteer group in the college, attending the mission-study classes for the students and passing the teachers' training studies in the Sunday school. She used every opportunity to advance in both secular and Biblical studies in order to do Christian work. In 1902 she was sent by the Girls' Christian Band in the college to the Student Volunteer Convention at Toronto, Canada.

In 1903, when at the Annual Conference held at Bellefontaine, Ohio, she was appointed missionary to India, her support was taken up by the Shade Creek congregation of Western Pennsylvania. On June 26, 1903, she was married to Jacob M. Blough, and together they sailed for India on October 13, the same year.

On the mission field she was first of all a homemaker. Her home was always open to all; everyone was welcome. It was her privilege to cater to many young missionaries who lived in her home while they were studying the language, and also to some others at various other times.

For forty-six years she served India's people and gave the last ounce of her strength for the welfare of others. Through all these years the Shade Creek church and the three churches—Scalp Level, Windber, and Rummel—formed out of Shade Creek had supported her. During this time she had four furloughs to America. She was scarcely ever sick, but in 1948 she began to fail because of high blood pressure. In 1949 on the ship on the way home she had a light stroke, but it did not paralyze her and she was able to visit her friends and various churches in America. On March 22, 1950, she had a hard stroke which left her helpless. She fell asleep in Jesus at Martinsburg, on December 2, 1950, at the age of seventy-eight, and was buried in the Maple Springs cemetery.

(4) TOBIAS BLOUGH (October 8, 1811–November 21, 1884) was a great-grandson of the first Christian Blough, a first cousin of Elder Jacob Blough, and a son of John and Christena (Miller) Blough. Born and reared on the farm in Quemahoning Township where he lived his entire life, he adopted the Amish faith. After his marriage to Miss Maria Blough they united with the German Baptists. He was the first minister elected in the Quemahoning congregation, being called in 1851. Six years later he was ordained as an elder and for the next twenty-five years was the only elder in the congregation. He was a staunch Christian, firm in his convictions, and an untiring worker in the church. A "horseback" preacher, he was constantly



Blough Prayer Prophecy

traveling to fulfill the demands of the community. There were ten children in this home, two of whom died young. His descendants are scattered the breadth of the continent.

(6) JONATHAN W. BLOUGH (November 8, 1825–October 16, 1912) was born in a small log cabin near Hooversville, a son of Peter C. and Christiana Blough, his grandfather having been a son of the first Christian Blough in the county. Always a good student and a deep thinker, he was one of the earliest patrons of the Huntingdon Normal School. A son, P. J., was a student, and his oldest daughter, Mary, was the first cook at the institution. His wife, whom he married February 22, 1852, was Susanna Boger, a granddaughter of Elder John Boger. They lived together for fifty-nine years, rearing two sons and four daughters. In June 1856 he was elected to the ministry and was the first to be installed in the Pine Grove house, built the previous year. Like others of his contemporaries, Brother Blough traveled many miles, mostly on his faithful horse, to help to plant the church firmly in that area. He saw the church grow from a small nucleus to almost four hundred members, and a Sunday school, in which he took a keen interest, established at each meetinghouse.

(7) PERRY J. BLOUGH (March 23, 1859–March 21, 1920) was the son of the above. After his marriage to Emma Shaffer, on November 30, 1884, he entered the mercantile business in Hooversville, later organizing and heading banks there and in Johnstown. Having been baptized while a student at Juniata College, he was elected to the ministry September 4, 1897, advanced the following year, and ordained as an elder September 3, 1904. Brother Blough, the first of his faith to live in Hooversville, outfitted a room at his own expense and organized the Sunday school, and was instrumental in having preaching, others having moved into the town also by then. A sup-



Perry J. Blough and Wife

porter of the temperance cause, he was a member of the first General Temperance Committee and the editor of the *Temperance Bulletin*. He was a member of the District Home Mission Board from 1895 through the following twenty-one years. He was elder-in-charge of many churches and preached numerous evangelistic meetings. The Bloughs were the parents of a daughter and three sons. E. McGary,

E. Grant, and E. Percy were graduates of Juniata College. More about the latter follows. Sister Blough having died June 17, 1912, Elder Blough married Elizabeth Rosenberger in 1919. She was dean of women at Blue Ridge and Bridgewater colleges, taught at Juniata, and was well-known throughout the Brotherhood as a writer. Her death occurred in 1951.



E. Percy Blough

(8) E. PERCY BLOUGH (September 29, 1891—) was baptized at the age of ten. In 1918 he accepted the call to the ministry. He has served as needed in the Quemahoning congregation and also has given some time to the Wilmington mission, Delaware. He is at present active in the Roxbury church, is president of the board of trustees of the Old Folks Home, a trustee of Juniata College,

and national president of the Juniata Alumni Association, and is active in community affairs. Since 1920 he has been in the automobile business in Johnstown. That same year Mazie S. Cassel of Philadelphia became his wife. They have a son, E. Percy. Mrs. Blough's death occurred in 1945. In 1947 he was married to Lois Coolbaugh.

(1) CHARLES WILBUR BLOUGH (November 8, 1889-April 5, 1952) was a descendant of Jacob Blough, who came to this country with his father, Christian, and later settled in Conemaugh Township.

Charles W.  
Blough and  
Second Wife



Jacob was the first bishop of the Mennonite Church in Somerset County. Many of his progeny were prominent in that faith. The Blough family evidently had had deep religious inclinations and convictions for centuries; a Bible brought with them had been in the family since 1543. Just how many generations intervened between this Jacob Blough and the subject of this sketch has not been ascertained, but his immediate paternal ancestor was Simon D., and his maternal ancestor, Agnes (Beam) Blough, daughter of Elder Isaiah Beam. Both parents, with many succeeding generations, were faithful members of the Church of the Brethren. Charles W., the oldest, was fifteen years of age, and Galen R., whose story appears later, was the youngest in a family of seven when the father died. Charles assumed a large part of the responsibility for helping to care for the family. He was baptized May 22, 1900, elected to the ministry November 2, 1910, and later ordained as an elder. Although he was denied many school privileges, the education he achieved by study at home, added to his native ability as a speaker and administrator, made him a capable leader in the church. He served the district as treasurer for nine years, and was on the Ministerial Board. His pas-

toral work was with the Sipesville, Westmont, and Mount Joy churches, to which he gave his full time; also he served as part-time pastor of the Quemahoning congregation, and as interim pastor at Tire Hill, Morrellville, Moxham, and Windber. He married Amanda Kaufman on November 25, 1909. They had a daughter, Anna, wife of Ralph Lohr, and a son, Kenneth, a minister. Sister Blough died November 28, 1935. Sophy Anstead became his wife on April 7, 1937. She has been a real inspiration and help to him during these late years of sickness. Brother Blough terminated active service when he became ill in 1945; in 1950 he suffered a second stroke, which paralyzed him.



**Kenneth R. Blough and Family**

(2) KENNETH R. BLOUGH attended Juniata College. He was licensed to the ministry in the Windber church, installed into the full ministry at the Tire Hill church on March 31, 1931, and ordained as an elder.

in October 1945. He assumed the pastorate of the Hooversville church October 2, 1942, and the Geiger church, July 1, 1947, and has been serving both to the present. His wife was Neva Rose, a daughter of W. H. and Lydia (Harrison) Rose. They have three sons.

GALEN R. BLOUGH (August 24, 1898—), a brother to Elder Charles W. Blough, was reared through his youth by Elder Samuel P. Zimmerman, who married his widowed mother, Sister Agnes (Beam) Blough, a few years after the death of Galen's father, Simon D. Blough. Galen was baptized November 1, 1909. In 1917 he was married to Amelia Thomas, oldest daughter of David I. and Alice Thomas. They purchased a farm, intending to make farming their life's work; but God had other seed for them to sow. On May 15, 1920, the Quemahoning congregation called him to the ministry, which he accepted expecting to remain in that church; but that was not God's plan. After a year of trial and testing, they sold the farm and he entered Juniata College. After nine years, and through the sacrifice of both himself and Mrs. Blough, he was graduated, having taken the academy course, a year of Bible, and the college course. During his college years he pastored the Beech Run church, and for six years served the Bellwood church. He



Galen R. Blough  
and Wife

was ordained as an elder in 1925. In 1930 he came to the Rummel church, resigning in 1937 to accept a call to the Ephrata church. The Somerset church has been his field of service since January 1941. He has served the district as moderator three times, as camp trustee, and as a member of the Mission Board, and is at present on the Ministerial Board. It is characteristic of both Brother and Sister Blough to take upon themselves the joys and the burdens of their people. The problems and concerns of the parish are shared so deeply and unselfishly

that at times their own welfare suffers. That was the way of our Lord. The Bloughs have three children: Virgil; Oma, wife of Glenn Hostetler; and Homer David.

NORMAN H. BLOUGH (January 24, 1875—) son of Hiram and Eliza (Fry) Blough, is descended from the emigrant ancestor, Jacob Blough. His entire life has been lived within the bounds of the Quemahoning congregation, where he was baptized in January 1889, called to the

Norman H. Blough  
and Wife



ministry on June 2, 1909, and ordained to the eldership in June 1920. He is active in his home church and Sunday school and has held evangelistic meetings in many states. He taught eight terms in the public schools and engaged in threshing and sawmill work, which latter occupation caused him the loss of an arm. Since then he has been in the feed business and at present sells automobile accessories. On March 11, 1903, Brother Blough was married to Grace Hershberger of Virginia. She was a devoted wife and a faithful and consistent Christian until her death.

ELMER D. BLUE (March 20, 1880-March 14, 1949) came into the home of Irish parents, David and Margaret (Swan) Blue, in Indiana County. He was married to Laura A. Rhodes on October 15, 1901. This union resulted in eleven children, among whom is Vesta, the wife of Elder H. C. Hess of Johnstown. He was baptized on June 5, 1903, and was elected to the ministry on December 12, 1911. When the Pleasant Hill church was organized in February 1915, he and his brother-in-law, H. Q. Rhodes, were the only ministers.

JOHN BOGER (1773-1852), brother-in-law of Dr. John P. Cober of Berlin, was a deacon in the church when he moved from Somerset County to near Markleysburg in 1818. Six years later this Fayette County church elected him to the ministry, along with Samuel Hazlett. Little is known of his church work in earlier years, but "during the last eight or nine years of his life he gave himself wholly to the study of the prophetic books of the Bible."<sup>1</sup>

<sup>1</sup> Susie M. Thomas, *History of the Sandy Creek Congregation*. Page 30.

"The walls of at least one room in his house were covered with his calculations concerning those prophecies which related to the millennium. The result appeared in 'The Coming of Jesus Christ,' written 'with a trembling hand in my seventy-third year.' This booklet, written in German, was published by Jonathan Rau of Somerset, Pa., and came out in 1846. It contained 24 pages, four by six inches in size."<sup>2</sup>

To Brother Boger belongs the honor of being the first long-time resident of our district to become an author. He is buried on the Boger farm near Brandonyville, West Virginia, just a few miles south of the Markleysburg church.

LAURA (SHAFFER) BOPP (August 19, 1898—) is the daughter of Harry E. and Mary (Fyock) Shaffer. She accepted Christ on May 14,

1914, in the Walnut Grove church. Her marriage to Louis Bopp occurred on September 18, 1924. Mrs. Bopp has been a faithful member of her church, having served well as Sunday-school secretary, as superintendent of the primary and junior departments, as local women's work president, as a teacher in the vacation Bible school, and also as a deacon's wife. Since October 1947 she has been the president of the District Women's Work Organization and has been rendering effective service in that office.



Laura (Shaffer) Bopp

DAVID A. BORDER (July 26, 1906—) is the son of H. Edward Border (deacon) and Vio Greenawalt Border of the Yellow Creek congregation, Middle Pennsylvania. He joined the church at Bethel, Yellow Creek congregation, where he attended church and Sunday school. In 1937 he united with the

Church of the Brethren in Cumberland, where he has served in many capacities: church treasurer, member of the building committee, Sunday-school superintendent, deacon, and now a minister. He was united in marriage with S. Agnes Rowe. To this union have been given four children: Donald William (who gave one year of volunteer service), James Edward, Ella Rebecca, and David Ronald.

S. AGNES ROWE BORDER (July 31, 1908—) was born at Frostburg, Maryland. Her parents were James T. Rowe and Ella Pepple Rowe. She attended the St. John's Lutheran church, becoming a member in 1921. In 1928 she united with the Church of the Brethren by baptism at

<sup>2</sup> O. F. Morton, *History of Preston County*. Page 324.

Cumberland. The same year she became a Sunday-school teacher, and on January 13, 1937, was called into the office of deaconess, along with her husband. Sister Border was licensed to the ministry on December 19, 1938, and was granted a permanent license on April 2, 1940. During 1946 she served as part-time pastor of the Wiley Ford Church of the Brethren, West Virginia, and from January 1, 1948, to September 1, 1949, as the full-time pastor of that church. She also served as the peace director for the First District of West Virginia during 1948. At present she is a Sunday-school teacher in the Living Stone church at Cumberland and preaches as needed.

GLENN H. BOWLBY (April 2, 1918—) is the only son of William H. and Kathryn (Horner) Bowlby. The family moved from Meyersdale to the vicinity of Rockwood when Glenn was quite young. At the age of eleven he was baptized, and when he was twenty-one he was elected to the ministry in the Middle Creek congregation. In December 1939 he was installed into the full ministry. Brother Bowlby graduated from Juniata College in 1941, and from Bethany Biblical Seminary in May 1944 with a Bachelor of Divinity degree. He received a Master of Arts degree from West Virginia University in June 1947. He has also studied at the Oberlin Graduate School of Theology. He has served as summer pastor at Wichita, Kansas, and also at the Waynesboro church in this state. His full-time pastoral work began with the Morgantown church, West Virginia, on June 16, 1944. On July 7, 1947, he went to the Canton church, Ohio. In September 1951 he began pastoral work in this district in the Pittsburgh church. He was united in marriage to Helen S. Hackman of the Chiques congregation, Eastern Pennsylvania, on August 5, 1944. They are the parents of three children.



Glenn H. Bowlby

CLARENCE RUFUS BOWMAN (September 19, 1903—) began life in a log cabin in Franklin County, Virginia, in the home of Joseph and Mary (Barnhart) Bowman. In the fall of 1916 he accepted Christ. In 1920 the Bowman family moved to a farm near Union Bridge, Maryland. There, Clarence returned to school, this time to the academy at Blue Ridge College. The course was completed in three years and he continued in the college two more years. The last two years of college were spent at Bridgewater, where he was graduated in 1929. In May 1932 he was graduated from Bethany Biblical Seminary with a Bachelor of Divinity degree. In 1927 he accepted a call to the ministry and was

Clarence  
Rufus  
Bowman  
and  
Wife



licensed January 1, 1928. He held a summer pastorate jointly at the Crab Run and Damascus churches in Virginia during 1929. From January 1, 1933, to August 31, 1936, he served the Myersville church, Maryland. Moving to Christiansburg, Virginia, he worked there until February 28, 1938. While he was there he was ordained as an elder. He was pastor next at the Pleasant View church, Ohio, where he served until coming to the Roxbury church, Johnstown, on December 1, 1945, where he is now working. Brother Bowman was married to Mary Idell Cover, a daughter of Elder S. L. Cover, on May 22, 1932. She is talented in many fields, especially in music and in working with children. Her training in these fields and her early years spent in parsonages make her a great asset to the work. They have three children: Robert C., born December 2, 1934, who has recently been licensed to preach; Beverly Ann; and John David. Both of Brother Bowman's grandfathers, his father, four uncles, two brothers, and a son are ministers. This is a creditable record. Brother Clarence has contributed much, aside from pastoral duties, to district work and camp projects.

J. L. BOWMAN (March 1, 1866–March 7, 1950) was born near Jones Mills, Westmoreland County. His parents were Daniel and Agnes (Lohr) Bowman, members of the Baptist Church. He graduated from Southwestern State Normal School, California, Pennsylvania, and the theological department of Juniata College, which training gave him success in both the teaching profession and the Christian ministry. He was united in marriage to Miss Martha Logan, daughter of William and Sarah Logan, who stood by him in all his labors. Much of his success in the ministry was due to her untiring labors. Brother Bowman was one of those fine leaders who could serve equally acceptably to either the Brethren Church or the Church of the Brethren. He was pastor of

the Brethren Church at Vinco seven years; Berlin, four years; and Louisville, Ohio, one year. Likewise, he served as pastor in the Church of the Brethren, including the Red Bank and County Line congregations.

S. LOREN BOWMAN (October 7, 1912—) was born in Callaway, Virginia, a son of Deacon and Mrs. C. D. Bowman, and a nephew of four Elder Bowmans. He was licensed to the ministry in 1931, installed in 1933 at Pipe Creek, Maryland, and ordained as an elder in 1942 in Virginia. Bachelor of Arts and Bachelor of Divinity degrees were received from Bridgewater College and Bethany Biblical Seminary in 1934 and 1940 respectively, and graduate work was done at the University of Pittsburgh in 1947. He has served as pastor of the Melvin Hill and Mill Creek churches, North Carolina; West Marion, Indiana; Mount Vernon and White Hall, Virginia; Meyersdale, 1945-1948; and Wenatchee, Washington, his present charge. He has been a highly valued member of many boards, including the Board of Christian Education in this district, under which the present history project was begun, and of the Hymnal Committee for *The Brethren Hymnal*. The church membership manual, *Choosing the Christian Way*, was written by Brother Bowman in 1951. He married Claire M. Andrews in 1935. They have two daughters, Barbara J. and Carol S.

STANLEY K. BOWSER (March 12, 1903—) was a son of John A. and Elizabeth Arminah Bowser of Armstrong County. He was baptized at the age of twelve. On June 29, 1927, he was licensed to the ministry and was ordained on December 6, 1928. On October 23, 1946, he was ordained to the eldership. He attended Moody Bible Institute and Bethany Bible School. He was married to Miss Alice Mary Painter on June 21, 1928. To this union three children were born: Rebecca J., Vivian L., and Stanley K., Jr. Brother Bowser's first church work was done in the Natrona Heights church. There, in the summer of 1928, he began to preach in an old schoolhouse where Sister Effie Hetrick, several years prior to that time, had started a Sunday school. It was a source of encouragement and great helpfulness to be associated with Sister Hetrick, who is still active at this writing and a loyal worker in the Natrona Heights church. Brother Bowser did supply preaching in his home congregation, Center Hill, in the Robinson church, the Cowanshannock church, and other churches in the district. In December 1940 he accepted a call to move into the Natrona Heights congregation,



Stanley K. Bowser

where he preached until June 1943, when he moved to Kittanning. In January 1946 he accepted a call to the Oakdale church, where he has since served.

SAMUEL BRALLIER (September 2, 1824-October 1, 1894) was a native of Morrisons Cove. At the age of ten he came with his parents to live in Cambria County. There he grew to manhood. In 1851 he was united in marriage with Susannah Good. Soon after their marriage they both united with the church. His daughter wrote of him thus in the Blough history: "This was the beginning of an epoch of concentrated thought and effort which signalized the trend of my father's entire afterlife. . . . In regular succession he rose from one official position to another, until he wielded the supreme authority of the bishopric. . . . Perhaps few men have traveled a rougher or thornier path—partly by making other men's disasters his own personal calamities; partly by other men making his calamities their exceeding joy." Brother Brallier was the bishop of the church in the Conemaugh Valley, living near the old Horner church, when the division occurred. That was, perhaps, responsible for most of his troubles. He was the father of fourteen children.

URIAS D. BRAUCHER (April 9, 1847-December 6, 1907) was the son of Daniel and Lydia (Hersh) Braucher. His father died before Urias's birth, and Urias spent many youthful years in the home of William Hay. He was a musician of note, having studied under excellent instructors. He conducted many classes in singing in our own denomination and in other denominations. On January 9, 1868, he was married to Barbara Hostetler. After his marriage he united with the church. About 1877 he was elected to the ministry in the Meyersdale church, which congregation, with Middle Creek, profited by his labors. He did much work in the Sunday school while with the former church. For many years they lived on the farm on which the old Fairview church stood, a few miles north of Somerset.

MAHLON J. BROUGHER (October 27, 1885—), the son of Madison and Maggie (Meyers) Brougher, was born in Turkeyfoot Township, Somerset County. He was baptized at the age of ten, called to the ministry on May 19, 1906, advanced on September 22, 1906, and ordained to the eldership in 1913. He acquired a teacher's certificate, and later, professional and state permanent certificates. His religious life was deepened through attendance at many Bible institutes and through constant study and much time spent alone with his Master, upon whom he has depended completely for guidance and power through the years. In all things Brother Brougher can see His guiding hand. In early life, he was led across the mountain to the Waterford church at Ligonier, where he met Mary Wolford, daughter of John A. Wolford, whom he married May 11, 1911. One day later they began work together at the new mission point at Greensburg. Through their efforts the small group grew into a mature church. After forty years, in August 1951 they asked to be retired because of failing health. However, he continues to work until a successor can be found. Brother Brougher is known to the community as the dean of ministers. Sister Brougher and

the Greensburg church have generously shared him with the district and the Brotherhood. He has held innumerable evangelistic meetings;



Mahlon J.  
Brougher  
and  
Wife

served on the General Ministerial Board fifteen years; is in his second term on the General Brotherhood Board; was a member of the Fraternal Relations Committee; has been a trustee of Juniata College, which institution honored him with the degree of Doctor of Divinity in 1939; was missions treasurer of the Sunday School Association for thirty years; was a trustee and also dean of Camp Harmony for twenty-one years; and has served in many other offices. At present he is a member of the District Historical Committee. Through all the years Sister Brougher has been at his side, giving him invaluable assistance in his work. They have a daughter, Gladys E., wife of Ronald, son of Music Professor C. L. and Margaret Rowland and at present a member of the National Men's Work Council. Brother Brougher is a contradiction of the idea that men past middle age must decline in usefulness. Both Sister and Brother Brougher have ever continued to grow and develop new methods and ideas for Christ's church, and years of experience have increased their usefulness to the Kingdom. A longer biography of Brother Brougher appears in the book, *Brethren Builders in Our Century*, published by the Brethren Publishing House in 1952.

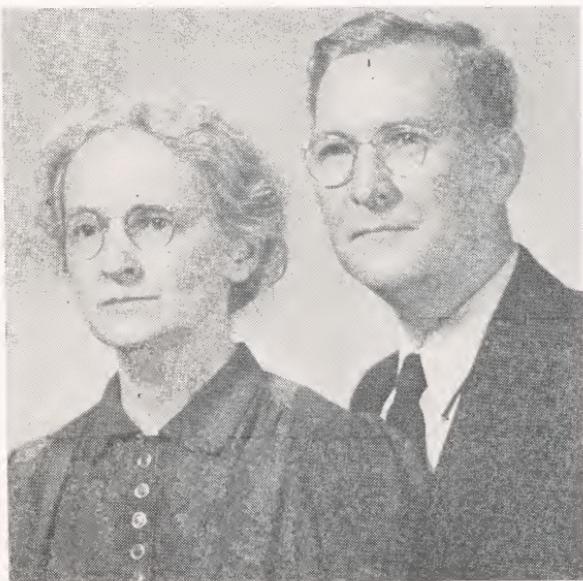
[He passed away in his sleep, June 22, 1952, while at the Annual Conference at Richmond, Virginia. See the Memorial plaque on page 6.—Editor]



Philip J. Brown

PHILIP J. BROWN (October 14, 1827—?) was born in Somerset County. He was elected to the ministry by the Markleysburg congregation in 1850, when he was only twenty-three years of age. In 1858 Brother Brown and Elder John Wise was sent out on an evangelistic tour, supported by three congregations of the district. In 1879 he was ordained to the eldership in Wayne County, Ohio, and the next year (1880) served on the Standing Committee at Lanark, Illinois. Brother H. R. Holsinger credits him as being the "only elder who had served on Standing Committee" who went with the Brethren Church in the division.

JOHN WILLARD BRUMBAUGH (February 18, 1896—) was the second child of Elder Henry H. and Emma (Mohr) Brumbaugh. He was married to Ada J. Foor of Bedford County on January 20, 1917. To this



John Willard  
Brumbaugh  
and Wife

union six children were born: Claude E., Freda Imogene, Norman H., Mary A., Ruby K., and John W. On September 18, 1910, Brother Brumbaugh united with the church at Riddlesburg, where his father served

as elder for a number of years. John has always been studious and has acquired a very practical education. He has been employed by the Bethlehem Steel Company as a machinist for the past twenty-five years. The Riddlesburg church called him to the office of deacon; this office was served faithfully. The family moved to Conemaugh in 1920. This church elected him to the ministry April 8, 1940, and one year later ordained him to the full ministry. He has preached whenever and wherever there was need. At present he is serving the Nanty Glo church as their pastor. All of the Brumbaugh family have been active workers in the Conemaugh congregation, giving of their talents and devotion in many fields of endeavor.

LEWIS HENRY BRUMBAUGH (April 21, 1894—) was the son of Francis and Frances (Gehman) Brumbaugh of Hartville, Ohio. He holds Bachelor of Arts, Master of Arts, Bachelor of Divinity, and Doctor of Philosophy degrees from Mount Morris College, the University of Chicago, Yale University, and the University of Pittsburgh, respectively. He was called to the ministry in 1917 and ordained as an elder about 1930. He served as pastor in Harrisburg two years, coming to Roxbury in 1940 and remaining there five years. Most of his life has been given to educational work; he has taught in the public schools and in Mount Morris, Blue Ridge, and Western Maryland colleges. In 1945 he went to Northland College, Ashland, Wisconsin, as dean and became president of the institution in 1947. Brother Brumbaugh married Amelia H. Johnson of Cambridge, Massachusetts. They are the parents of three daughters. In 1945 the family affiliated with the Congregational-Christian Church.

SOLOMON BUCKLEW (August 25, 1840-1925) was a native of Preston County, Virginia. He united with the church in 1860 and in 1864 he was elected to the ministry. About two years later he was ordained as an elder. When the old Sandy Creek congregation was divided and the Markleysburg congregation was reorganized he was given the oversight of the new congregation. From 1887 until 1914 Elder Bucklew lived in Illinois and in Iowa. During this period his wife, Elizabeth (Strawser) Bucklew, whom he married in 1862, passed away. After again returning to the Markleysburg congregation he was married to Mary C. Sterner, who now resides in Ohio. Elder Bucklew had a magnificent voice which made him one of the outstanding speakers at Annual Meetings. His great-granddaughter, Mrs. Mary (Cover) Bowman, wrote thus of him: "Somehow when I try to think about God and what he is like, my thoughts always get tangled up with Grandpa and Daddy—two of the best men I ever knew, as far as disposition, gentleness, kindness, and love are concerned. . . . He had a great respect for the personality of children and treated them with dignity, always giving them their share of attention with grown-ups. How I loved him! He was so thoroughly and honestly good."

(1) JOHN A. BUFFENMYER (March 27, 1887-July 7, 1943), the son of John C. and Matilda (Adams) Buffenmyer, was reared in the Conestoga congregation, where he was baptized on November 4, 1899. The Elizabethtown church called him to the ministry on May 8, 1919. He

entered pastoral work April 1, 1920, at Uniontown, going to Connellsville April 1, 1922, where he was ordained as an elder May 31, 1923. The Scalp Level church called him November 1, 1927, and he remained there until March 1, 1933. Following these churches he worked with the Alliance, Ohio, congregation, and the Lost Creek and Newville churches. He served on many district committees and held many evangelistic meetings. He was married to Stella Hoffer. Two sons are in the ministry: Luke H. (December 1, 1916) of Newport, and John H., of whom more is written later.



John A. Buffenmyer and Wife

(1) MRS. J. A. BUFFENMYER (October 28, 1888—) was born in Dauphin County. When she was eleven her family moved to Harrisburg, where she had her first contact with the Church of the Brethren. On May 2, 1904, she was baptized. She met John A. Buffenmyer while they were students at Elizabethtown College. They were graduated in June 1907, and on December 24 of that year they were united in marriage. She is a licensed minister, and upon the death of her husband in 1943 she completed his term as pastor of the Newville church. Sister Buffenmyer was the president of the District Aid Societies from 1927 to 1929 while her husband was serving as pastor of the Scalp Level church. She is the mother of six children. Two sons, John and Luke, are ministers. On June 4, 1950, she was married to H. B. Markley, who is elder of the West Conestoga congregation in Eastern Pennsylvania.

(2) JOHN HOFFER BUFFENMYER (November 19, 1908—) attended Juniata and Blue Ridge colleges and took work with the Moody Bible Institute. He was baptized February 20, 1918, licensed to the ministry

December 6, 1925, installed the following year, and ordained as an elder October 25, 1950. For several years he was the pastor of the Hyndman church; about 1951 he moved near Cumberland, Maryland, where he works in a factory and cares for the Glendale church in that state. He was married to Marian Burkett on July 6, 1929. They are the parents of a son and a daughter.

JOSEPH S. BURKHART (December 22, 1829-July 14, 1927) was the son of Ephraim and Catherine (Hildebrand) Burkhardt. Educational facilities were very limited for him, but he acquired a thorough knowledge of the Bible and a love for his Lord by reading the Scriptures to his aged grandmother, whose eyesight had failed her. But since only grown folks belonged to the church then, Joseph had to wait until he grew up to be baptized. The church almost lost an excellent preacher, for he was thirty-seven when he united with the church. One year later, in 1867, he was elected to the ministry. Catherine Sproul, the daughter of Andrew and Mary (Ripple) Sproul, became his wife on December 21, 1854. They resided in Adams Township, Cambria County, until 1914, when they moved to Walnut Grove. Sister Burkhardt passed away in her ninety-second year. Of the six children born into this home, four grew to maturity. Jennie became the wife of Elder Cornelius W. Harshberger and the mother of Lori B. Harshberger. John and Ephraim lived in Johnstown. Flora Trout lived in Virginia.

F. J. BYER (May 21, 1884—) was born in Lancaster County. He was baptized on January 28, 1904, in the Middle Creek congregation, Lancaster County. In 1911 he was united in marriage with Elizabeth

F. J. Byer  
and Wife



M. Eby of Lancaster. He attended Elizabethtown College, Mount Morris College, and Bethany Biblical Seminary, graduating from the last two institutions with Bachelor of Arts and Bachelor of Divinity degrees respectively. He is also a graduate of the Columbia College of Expression in Chicago, and in 1926 he graduated from Columbia University in New York with a Master of Arts degree. During the course of his

studies at Bethany, he taught expression there for six years on half time. On October 10, 1909, Brother Byer was ordained to the ministry. On April 13, 1913, he was advanced to the second degree of the ministry, and on September 12, 1915, was ordained to the eldership in the Batavia church, Illinois. For a number of years he taught public speaking, Bible, and English in the following colleges: Elizabethtown College; State Teachers College, Springfield, South Dakota; Manchester College; and West Texas State Teachers College. His later years have been given to pastoral work. During nineteen years he has been pastor of the following churches: Batavia, Illinois; Brooklyn, New York; Williamsburg and Hollidaysburg, Pennsylvania; Plum Creek since December 1946. Brother Byer has done some successful evangelistic work, but he has always felt that his field is teaching and expository and devotional preaching.

JOHN H. CASSADY (October 24, 1871-1939) was born in Grant County, West Virginia. After studying at the Fairmont State Normal he spent some time teaching in the public schools and farming. He entered the church on December 25, 1890. On January 25, 1896, he was united in marriage with Meribah Idleman. Being dissatisfied with his education, he moved his family to Huntingdon in 1900 and entered Juniata College. There, six years later, he was graduated with a Bachelor of Arts degree, having first completed the Normal English course. While he was in college, on March 23, 1903, the Huntingdon church elected him to the ministry. After only two years as principal of the Yeagertown schools, he was called to the pastorate of the West Johnstown church in 1908. On September 1, 1914, he left Johnstown to be the pastor of the Huntingdon church. While there he was ordained to the eldership on May 4, 1911. After he closed his pastorate there, the family remained in Huntingdon, and Elder Cassady devoted his time to evangelistic meetings, in which he was more than ordinarily successful. He was in great demand all over the district and the Brotherhood for such services. Elder and Sister Cassady were the parents of seven splendid children. Maynard, now deceased, was elected to the ministry. Sister Cassady, who through the years knew well the joys and the responsibilities of a pastor's and an evangelist's wife, died on December 19, 1950.

D. EDWARD CAUFFIEL (January 25, 1907—) grew up in the home of his parents, Alexander H. and Lucenda (Rhodes) Cauffiel, in Jenner Township, Somerset County. Being at first of the Lutheran faith, he united with the Roxbury Church of the Brethren on January 25, 1928, and was licensed to preach on September 17, 1941. After several years assisting in various pulpits in the Johnstown area, he accepted a part-time pastorate in the Locust Grove church on August 1, 1946, where he is now serving. To supplement his income, he is employed in the steel mills. The Locust Grove church ordained him to the full ministry July 10, 1947. He was ordained as an elder on October 24, 1951. Olive Mosholder became his wife on June 20, 1928. They are the parents of a daughter, Betty Lou.



D. Edward Cauffiel  
and Wife

ANDREW CHAMBERS (December 23, 1858-April 6, 1916) was a native of West Virginia. His first wife was Anna R. Meisenhelder, who died March 25, 1900, leaving two sons and three daughters. Seven years later he married Mrs. L. J. Covalt. He united with the church in March 1882, and on November 13, 1886, he was called to the ministry in the Ryerson Station congregation in Greene County. The second degree of the ministry was conferred upon him on October 17, 1891. Brother Chambers had a fine mind and was an able orator. He found much joy in defending the doctrines of the church in debate. It was with regret that the Ryerson Station church saw him move to Virginia; he had baptized more than forty members in a few years.

NELSON B. CHRISTNER (July 22, 1851-July 1904) was the last son to bless the home of Gabriel and Magdalene (Dickey) Christner before the family moved from Somerset County to Westmoreland County. Mary A. Wissinger became his wife on March 12, 1870, and both were baptized in October



Andrew Chambers

of that year. He was elected to the ministry in the Indian Creek congregation in the 1870's. He labored in many counties in our district, finally going south for his health. Although many children were born into this home, all died when quite young.

(1) DAVID STEELE CLAPPER (September 2, 1846-June 30, 1914) was a son of Elder Henry and Hannah (Steele) Clapper of Bedford County. When he was seventeen years of age, he united with the church. Six years later he married Susanna Teeter. At the age of twenty-five he was elected to the ministry. For forty-three years he served the church faithfully. His daughter, Grace, wrote of him, "He found a pulpit wherever he went and made use of it, whether it was a church, a grove, a schoolhouse, or a barn, the living room or back porch of neighbors and friends." Many new fields were opened for the church, mostly at his own expense. The church at Everett was one such venture. In 1906 he came into this district, locating in the Moxham church. After a short period of service there he contracted pneumonia, which eventuated in tuberculosis and caused his death later. Of his children, V. Grace became a missionary to China. A grandson, Edwin E. Crist, is a minister.

(2) V. GRACE CLAPPER (February 23, 1887—) was born in Bedford County. She prepared for the teaching profession, taking the Normal English course at Juniata College. While Grace was a student at Juniata, the call of the Lord came to her to go to a foreign mission field. After teaching public school for five years, she went to Bethany Bible School in Chicago and acquired a Bachelor of Sacred Literature degree in 1917. In September of the same year she was sent to China. After her first term of service, she again attended Juniata College and received a Bachelor of Arts degree in 1925. The following years, furloughs excepted, were spent in China until World War II interrupted the work. Sister Grace was interned in Pekin, China, from the time of the Pearl Harbor incident in 1941 until the following May, when she was transferred to a Japanese concentration camp in China. In September 1943, because of the serious illness contracted while interned there, she was sent home on the *Gripsholm* with the first exchange of war prisoners. The next



V. Grace Clapper

five years of Grace's life were spent fighting the illness which threatened to end her work on earth. God is good, and through her unfaltering faith she was restored to active service in His Kingdom. At present, she is busy bringing inspiration to the churches at home

and working in summer camps. Through it all, Sister Grace has maintained an unwavering faith in His love and care, growing constantly in patience and in knowledge that He is able to do wondrous things. Her miraculous escapes from dangers, the freedom from fear while imprisoned by unscrupulous men, the funds that descended upon her in answer to her prayers for resources to pay for expenses caused by her illness—all these and many other experiences plus the splendid Christian she has always been, have added up to make a magnificent and triumphant personality.

DAVID K. CLAPPER (November 8, 1864-January 16, 1927) was reared in Bedford County, his parents being Samuel and Nancy (Kagarise) Clapper. He became a Christian on February 16, 1881, at New Enterprise. Rachel Hoover, a daughter of Jonathan Hoover, became his wife on January 25, 1885. After farming a few years he became employed by the Pennsylvania Railroad Company. During this time, at home or in his caboose, he carried his books and educated himself in various lines, including the Bible. He was called to the ministry at Hyndman on September 25, 1890, and ordained as an elder at Meyersdale on May 15, 1915. In 1907 he decided to devote all his time to the Lord's work. The family moved to Meyersdale, where he spent the remainder of his life. He preached many evangelistic meetings, served as pastor at Meyersdale for a year and one-half and served as elder of several churches. For a few years he worked as district evangelist for the District of Middle Maryland. He served our district the first years of its existence as the treasurer of the committee on selection and support of missionaries on the foreign field.



David K. Clapper

JOHN HARVEY CLAWSON was born in Westmoreland County to Brother and Sister John E. Clawson. He was graduated from Juniata College in 1928, from Eastern Baptist Theological Seminary in 1931, and from the University of Pittsburgh in 1939. He has also attended Temple University and Bethany Biblical Seminary. He united with the Greensburg Church of the Brethren in 1925, after having been a member of the Reformed Church since the age of eleven. The Greensburg church licensed him to preach in 1926 and installed him in 1927. He was ordained as an elder in 1933. The following congregations

have been served by Brother Clawson: Robinson, from 1927 to 1929; North Liberty, Indiana, 1929; Calvary, Philadelphia, 1929 to 1932. Since 1932 he has worked with the Robinson church, the Community church at Heshbon, and the Penn Run congregation. In addition, he has taught school for nineteen years. In 1930 he was married to Ruth Betts. Two sons, John and Wayne, bless their home. John has been licensed to the ministry recently.

MABEL GERTRUDE CLAYPOOL (October 19, 1921—) is the daughter of Loyal and Florence (Kimmel) Claypool of Armstrong County and a granddaughter of Elder Lewis Kimmel. She was baptized at the Center Hill church May 13, 1932. In 1944 she received a Bachelor of Science degree from Clarion State Teachers' College. For several years she taught in the public schools and worked in summer church camps. The call of the Master to the foreign mission field came to her in various ways through the years. In the summer of 1948 while in a camp she made her decision to yield to the call. She made further preparation at Bethany Biblical Seminary during the 1949-1950 school year. The following year she studied at Scarritt College, Tennessee. On February 16, 1951, she sailed for India. Mabel lives the Sermon on the Mount wherever she goes. She never hesitates to go that second mile. No task is too menial, nor is any work too hard to be undertaken if it is His will. Her love for all of God's children exemplifies the spirit of her Lord. India will be the richer for her presence and her work.



Mabel Gertrude Claypool

of age, he went to Bedford County, where he was married and lived ten years. In 1879 he returned to Clearfield County with his family



John Harvey Clawson

"GEORGE D. CLEAVER [July 30, 1848-1926] . . . was born . . . in Clearfield County. . . . Here he lived with his parents until 1869. Being now

"GEORGE D. CLEAVER [July 30, 1848-1926] . . . was born . . . in Clearfield County. . . . Here he lived with his parents until 1869. Being now

and has lived there ever since. He became a member of the Church of the Brethren in 1886, was called to the ministry in the Rockton congregation in 1887, and was ordained to the eldership in 1912. As resident elder of the Rockton congregation he succeeded Elder J. H. Beer, who in turn had followed his father, Peter Beer."—*Taken from the Blough history*

LEWIS COBAUGH (September 6, 1833–November 17, 1869) was born to Frederick and Susan (Benshoff) Cobaugh, early settlers in Taylor Township, Cambria County. When Lewis was sixteen his father died; he then assumed the responsibility of the farm, all the while pursuing studies in languages and other fields of knowledge. He chose, as his wife, Susan, the daughter of Brother Peter Berkey of the Old Shade Creek congregation. The Conemaugh congregation called him to the ministry in 1855. He became an eloquent and earnest preacher, and his services were much sought over a wide area of the district. In March 1869 he moved his family into Johnstown, where he was associated with Judge Mahlon W. Keim in operating a store and a tannery. Four children blessed this good home: Peter A., Sarah J., Hannah B., and Paul J.

#### Cober (Cover, Kober) Family

(1) PETER and MARGARETTE COVER emigrated from Germany to America and settled in what is now Somerset County, Pennsylvania, sometime before the Revolutionary War. They were among the first twenty white families to reside in this new territory. In 1775 he secured a patent for land which remained in the Cover family for many years. This first Peter Cover died in 1805. His widow, Margarett, and the following children survived: Elizabeth, wife of Michael Kurtz; Nicolas; Feronscathe, wife of John Boger; Margaret, wife of Christian Wageman; Peter Cover, of whom more is written; John Cover, who married Hannah Beeghly; Catherine and Susannah, who married Bennett brothers; and Mary, whose husband is unknown to the writer.

(2) PETER COBER, JR. (May 24, 1776–October 20, 1854) was born on the new land near what is now Berlin. He married Elizabeth Landis and reared a large family on the same land. Some of the children who were born into this home were: John P., of whom more is written, Samuel, Jonathan, Peter, Jacob, and Mary. Catherine, a daughter of Samuel Cober, became the wife of Valentine Blough. Just when Peter Cober united with the German Baptist Brethren is not known. However, it is recorded that he filled all the offices from deacon to elder. He was elected to the ministry about 1814, and was ordained to the eldership at Berkley's, which later was known as Berkley's Mills. Elder Peter Cober was one of the outstanding ministers in the early church. He traveled throughout Somerset County looking after the interests of the Kingdom.

After the death of Michael Moyer in 1836, Peter Cober, Jr., and John Forney were jointly called to the bishop's office. Upon the death of Bishop Forney in 1846, Jacob Moyer was elected to take his place, and when the Summit Mills meetinghouse was erected in 1849 these

two were the bishops of the Brethren churches in the county, except Shade. After the congregation was divided in the latter part of 1849, plans were made for a house of worship at Berkley's Mills. A deed was recorded in the Somerset County courthouse on April 2, 1851, which follows in part: "Between Jacob Berkley of Summit Township, Somerset county and state of Pennsylvania, and his wife, Rebecca, of the one part, and Peter Kober and Jacob Moyer of Brothersvalley township, John Berkley of Summit township, and Jacob Lichty of Elklick township, all of the county and state aforesaid, Bishops of (now) two churches or congregations (being lately divided) and called the Brethren . . . , this being the same church or congregation that became located in the county aforesaid at its early settlement." Bishop Cober served the church as minister for forty years, and as bishop half of that period.

(3) JOHN P. COBER (March 26, 1803-July 31, 1884) was a son of Bishop Peter Cober. For the following account we are indebted to Jerome Blough: "John P. Cober, son of Elder Peter Cober, was born on the Cober homestead, near Berlin, Somerset County. . . . He received such schooling as was available in his day, which was principally in German. . . . He was married to Miss Rosie Anne Putnam. . . . To Brother and Sister Cober were born six sons and four daughters. Several of the daughters were the wives of officials of the church. Professor Wesley H. Cober (Cover), who was a prominent schoolman in Somerset County, and at one time a promising young minister, was his grandson. . . . Besides being a farmer and minister, Brother Cober was a physician of considerable note. His services were in demand far and wide. It is said of him that he purchased Dr. Fahrney's doctor books, and that after his day's work on the farm was completed and his sermons were prepared, he would study medicine in his own garden. He had two large gardens, side by side—one in which he raised garden vegetables and in the other one his herbs. Brother Cober was doubly helpful to the sick. He could give them medical help and spiritual counsel and encouragement. . . . His ministerial labors were confined principally to his home congregation and several of the neighboring ones. . . . While his education and preaching were in German, he spoke English fluently."

T. RODNEY COFFMAN (June 27, 1873-April 15, 1944) was the son of Samuel and Susan Coffman of Washington County, Maryland. After graduating from Wolf's Business College he taught for three years in the same institution. He was united in marriage to Blanche E. Fahrney on November 4, 1896. The following year both were baptized. On November 25, 1897, he was elected to the ministry in the Manor congregation, Maryland. After his call to the ministry he took some Bible work to prepare himself for better service. He was ordained as an elder on December 10, 1911, in the Parkerford church, which he was serving as pastor at the time. Previous to his nine years in the above-mentioned church, he served the Tyrone church in the Middle District of Pennsylvania. The Pittsburgh church called him on February 2, 1913, and he served there until August 1917, when he took up the pastoral work at the Meyersdale church. Elder Coffman served the



T. Rodney Coffman and Wife

Somerset congregation from October 1, 1929, until his retirement on September 1, 1940. The closing years of his life were spent in Pittsburgh, where he and Sister Coffman made their home with their only daughter, Elizabeth, and her husband, Orville Hittie. Sister Coffman was blinded by an illness seven years ago. She passed away on July 7, 1951. Elder Coffman possessed a splendid library and was an avid reader. He received much enjoyment, especially, in the study of life beyond the bounds of this earth.

JOHN P. COLEMAN (May 17, 1888—), a native of Johnstown, began life in the home of Millard F. and Mary (Gardner) Coleman. When John was only nine years of age his father died. He used all his youthful resources to help his mother to keep the family of six together. At the age of twelve he obtained employment with the Lorain Steel Company. His education was secured, to a great extent, in evening classes. This preparation was rewarded by his advancement to a post of great responsibility with that firm. In 1950 the company recognized his fifty years of service by presenting to him a lovely gift. He was united in marriage with Iva Berkley, a daughter of Elder Albert U. Berkley. They had two sons, John, Jr. and Millard. Sister Coleman passed away on May 9, 1950. Brother Coleman was elected to the ministry on October 7, 1909. He has served in the Roxbury church long and efficiently in various offices. For a period of twenty years the Sunday school profited from his superintendency. He is also an accomplished pianist and gave many years to aid in the music of the church.

H. AUSTIN COOPER (April 20, 1911—), a native of Brunswick, Maryland, is the son of Herbert E. and Lillie (Arrison) Cooper. He was called to the ministry in the Brownsville church, Maryland, on October 3, 1937, installed in 1939, and ordained as an elder in 1942. His education was received at Bridgewater College and at Bethany Biblical Seminary. In 1950 he was awarded a scholarship to the School for Rural Pastors and Rural Leaders at Garrett Biblical Institute, on the campus of Northwestern University, Chicago. As a youth, he was president of the county Epworth League of the Methodist church, was director of the county Boy Scout organization, and was in charge of youth work in the community. For twelve years he directed the youth camp and has been an ardent Boy Scout leader. While in the seminary he served two years as assistant pastor of the Hastings Street mission, and directed the youth fellowship and children's work in the Mennonite south-side mission. For two years he was the part-time pastor of the Salem church, Indiana, going to Stony Creek, Ohio, in 1941, where he was pastor until 1943, when he went to Pleasant View, Maryland. He came to Brothersvalley in 1947, where he now serves the church and is active in community and district work. Brother Cooper is a historian of unusual merit, being able to ferret out records and valuable data from varied and unexpected sources. He has made an invaluable contribution to this historical work through his ability to find footprints of the Brethren from the earliest date in the congregation which he serves. On December 25, 1934, he was married to Virginia O. Younkins. They have two sons.



H. Austin Cooper



Newton D.  
Cosner

NEWTON D. COSNER (June 27, 1894–February 23, 1950) was born near Mt. Storm, West Virginia. At the age of thirteen he united with the Church of the Brethren. He was elected to the ministry at the age of seventeen and advanced to the eldership at the age of nineteen in the Allegheny congregation, West Virginia. He attended summer school at Egdon, West Virginia, and taught five years in the public schools of that state before going to Bridgewater College in the fall of 1918. The next fall he went to Juniata College, where in 1925 he received a Bachelor of Arts degree. In 1925 he was united in marriage to Jessie Kimmel of Shelocta. To this union were born three children, two of whom died in infancy. He was sum-

mer pastor at Rockwood and Middle Creek in 1922 and at Cumberland, 1923 and 1924; in 1925 he assumed the pastorate of the Markleysburg congregation, later holding pastorates at Sipesville, Pennsylvania, Westernport-Frostburg, Maryland, and Akron, Ohio. While he was serving the Markleysburg church, the new house of worship was built. The church at Westernport was remodeled and the debt on the entire property was paid off while he served there. During his pastorate with the Frostburg church, a church building was bought from the Southern Methodists. During his pastorate at Akron the interior of the church was remodeled at a cost of about \$20,000.00. All of these churches made considerable gains under his leadership. He was always interested in the young people of the church. He taught in the church camps and was one of those instrumental in purchasing Camp Galilee, Terra Alta, West Virginia. At the time of his death he was a member of the council of the Akron Ministerial Association, treasurer of the District of Northeastern Ohio, and elder of the East Nimishillen church. Brother Cosner loved the church and tried to live true to her doctrines and ideals, believing we should continue to keep faith with these principles.

JOSEPH I. COVER (January 25, 1834–October 28, 1889) was born in Fayette County. His parents were members of the German Baptist Church. He followed teaching, dentistry, and farming. In 1857 he married Eliza S. Miller of Somerset, daughter of Elder Jacob D. Miller, and the same year united with the church by baptism. The Georges Creek congregation elected him to the ministry in 1858, and ordained him to the eldership in 1870. After twenty-four years of faithful service in this church, he moved to Ohio in 1882 and identified

himself with the Old Order part of the church. The next year, at the death of Samuel Kinsey, the editorship of the *Vindicator* was bequeathed to him, in which he continued while he lived.—*Information from the Hollsinger history, page 460*

S. L. COVER (March 30, 1885–August 3, 1950), son of John and Mary (Bucklew) Cover of near Masontown, was the grandson of Elder Solomon Bucklew. At the age of thirteen he became a member of the Fairview church, Fayette County. When he was eighteen years of age, he moved with his parents to Canton, Illinois. In 1906 he was called to the ministry. Two years later he was married to Dulcie L. Williams of Canton. Their home was an inspiration and a challenge to many throughout the years. They had two sons: Walter lives in Minnesota and John in Illinois. Mary, wife of



S. L. Cover

Elder Clarence Bowman of Johnstown, is their only daughter. Brother Cover accepted the call to the pastorate of the Ottumwa church, Iowa, in 1912. In 1913 he was ordained as an elder. Feeling the need of more training, he attended Manchester College and Bethany Biblical Seminary. He served in the following pastorates: Ottumwa, Salem, and Mount Etna, all of Southern Iowa; Roann, Pleasant Dale, and Logansport, all of Middle Indiana; Marion, Ohio; and Franklin Grove, Illinois. He also served six churches as elder-in-charge. He was active in the work of the districts in which he lived, serving on various committees. After his retirement the Covers lived with their daughter, Mrs. Clarence Bowman, in Johnstown, until his death. In April 1952 Sister Cover went to Jos, Nigeria, to assume the role of housemother at Hillcrest School for a term of three years.



Arthur L.  
Croyle

Business Training School, Pittsburgh.

ARTHUR L. CROYLE was reared in Cambria County. On September 28, 1922, he married Stella Findley. They are the parents of three daughters, Edith, Leona, and June. He united with the church at Locust Grove on June 27, 1926. Later the family moved to Cone-mbaugh, where the church elected him to the ministry on April 12, 1946. In September of the following year he assumed pastoral charge of the Bethel, Rockton, and Greenville churches, remaining with them for almost four years. On September 25, 1948, he was ordained to the full ministry. He is now serving the Fairview and Center churches. He has taken several courses of study under the Brethren Board of Christian Education. On June 20, 1950, he was graduated from the

EDWIN E. CRIST (October 19, 1921—), a great-grandson of Elder Henry Clapper, is a grandson of Elder David S. Clapper. His parents are Harry and Lena (Clapper) Crist of Scalp Level. Edwin was baptized in 1933. Early in the 1940's he was licensed to the ministry. Soon after that he was called into the service of his country as a noncombatant. Upon his release he continued his preparation for his service to God. He was graduated from Juniata College, Hampden Sydney College, and Eastern Baptist Seminary, and also studied at Harvard and Northwestern. He served a year as pastor of the First Brethren church in Philadelphia. He was installed into the ministry in December 1949. Esther Whitney became his wife on August 25, 1948. They are the parents of a son, Douglas E.

MARY GAUNTZ CUMMING (April 2, 1908—), the daughter of William and Clara (Bittinger) Gauntz, was reared at Meyersdale. She studied at Millersville State Teachers and Gettysburg colleges, and was graduated from Juniata College with a Bachelor of Arts degree in 1929. The Meyersdale church licensed her to the ministry. After teaching in high schools for several years and serving in various offices in her local church and in the district, she volunteered for service on the foreign mission field. In September 1936 she sailed for China. While there she met W. T. Cumming, M.D., a Scottish Presbyterian missionary, whom she married on August 25, 1938. Since then she has been serving in her hus-

band's church. Because of the war they lived in Canada from 1941 until 1947, when they went to India. They are the parents of two sons and two daughters.

PHILIP F. CUPP (June 16, 1842-1897) was one whose comparatively brief life left a good imprint upon the community in which he lived. Blough wrote of him: "After serving the church as deacon about eight years he was called to the ministry. His ministerial labors extended over a period of eleven or twelve years. Most of his preaching was done in his home congregation (Brothersvalley). . . . His manner of life was a continual sermon to all who knew him. He was a great lover of music, and was a leader of singing in his congregation for many years. He often sang when in the fields at work and when traveling on the road. . . . He seemed to have a special knack in settling difficulties between brethren." Brother Cupp was a well-trained schoolteacher. This interest carried over into his religious work, and he organized the first Brethren Sunday school in Somerset Township. He was superintendent of the Trent Sunday school for many years. His parents were John and Elizabeth (Shaver) Cupp. He married Kate Speicher.

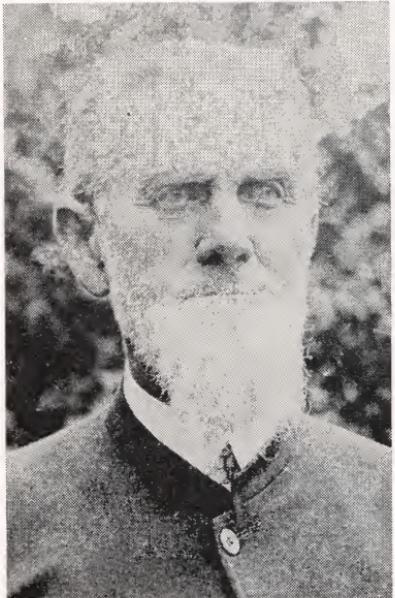
JOHN J. DARR (April 20, 1850-March 31, 1917) lived his entire life in Lincoln Township, Somerset County. His parents were John and Catherine (Ellenberger) Darr. His work for the Lord was done principally in the Sipesville church, first as a deacon and, after September 22, 1890, as a minister. He was a farmer by occupation. His interest in education was evidenced by the opportunities he gave his large family. He was married to Mary Gnagy, a daughter of Christian C. Gnagy, on September 2, 1873. These children were born to them: Annie Shaffer, Charles F., Harry W., Alvin C., all now deceased; Sadie Weighley, Edwin G., Park G., and Carrie Glessner.

JOHN N. DAVIS (April 8, 1835-February 28, 1913) was one of those who, with no educational advantages before the age of eighteen, became an educated man and achieved proficiency in many fields. His life was spent in Summit and Elk Lick townships, Somerset County. Before uniting with the church in the spring of 1865, he served nine months in the army in 1863. Brother Davis chose Dinah Schrock as his helpmate. They were the parents of twelve children. The family moved near the Peck church (Maple Glen) in 1880 and became charter members of that congregation. During his ministry, which began May 5, 1886, and his eldership, after September 27, 1896, he was a consistent and faithful servant of the Master and His church.

(2) P. S. DAVIS (October 7, 1877—) is the son of John N. and Dinah Davis of Somerset County. He was baptized October 2, 1897. After being graduated from Prince William Academy in Virginia he taught two terms in that institution. Two more terms were taught in Elizabethtown College. Brother Davis then chose to make his home in Somerset County, where he engaged in the lumber business, in surveying, and in county assignments. On October 6, 1907, he was married to Mary Susan Early, a daughter of Elder M. G. Early of Nokesville, Virginia. They are the parents of two daughters and a son. Brother

Davis was elected to the ministry on September 6, 1914. He served many years as a teacher of adults and as superintendent of the Maple Glen Sunday school, and preached as he was needed there. In 1930, because of road conditions, the family transferred to the Salisbury church. There he worked in the Sunday school and occasionally preached in the absence of a pastor.

(1) **ALPHEUS DEBOLT** (February 23, 1844-1917) was the son of John and Charity (Walters) DeBolt, who lived on the banks of the



Alpheus DeBolt

Monongahela River in Fayette County, where he operated a grist-mill and a sawmill. These parents were members of the Church of the Brethren, the father being a faithful deacon. Soon after the birth of their son, Alpheus, the family moved to a farm near the Fair View church, about one and one-fourth mile southeast of Masontown. In 1868 Alpheus was united in marriage to Catherine, a daughter of John Sterling. In 1872 they were both baptized into the church. He was called to the ministry on March 24, 1883, and was ordained as an elder on June 14, 1902. Brother and Sister DeBolt were the parents of seven children, three of whom died young. Brother DeBolt was a careful Bible student and acquired a thorough knowledge of the Scriptures. Their home was known for its genial hospitality.

(3) **EDGAR M. DEBOLT** is a grandson of Elder Alpheus DeBolt and a son of John W. DeBolt of Masontown. The Georges Creek congregation elected him to the ministry in 1929. He was graduated from Juniata College in 1927, and from Columbia University with a Master of Arts degree in 1930. His work is in public school education as a teacher and guidance worker. He also is a part-time instructor in the department of psychology on the staff of Upsalo College. His preaching has been done mainly in churches around Uniontown during summer vacations, and in churches of other denominations in New Jersey, which has been his home for a number of years.

**GEORGE W. DETAR, JR.** (April 13, 1920—) is a son of George W. and Josephine Detar of Greensburg. He was baptized at the Greensburg church, March 31, 1935, licensed to preach the gospel on July 28, 1940, and advanced to the second degree of the ministry in 1941. Brother Detar graduated from Juniata College, June 1, 1942, and attended Bethany Biblical Seminary, September 1942 to January 1943. He was married to Laura Scott, daughter of John W. and Mary Scott of Peters-

burg, Pennsylvania, on June 22, 1946. They have two children: Susan, five, and Diane, two. Brother Detar is co-operating with the work at the Greensburg church and doing supply preaching.

(1) CHRISTIAN F. DETWEILER (April 28, 1845—October 1, 1889) was a native of Huntingdon County. His parents were Amish Mennonites and their children were reared in that faith. Christian was married to Salome Zook, whose father was a minister in the same church. After attending the public schools, Christian studied in the Kishacoquillas Seminary. Beginning to teach public school at the age of sixteen, he taught for about twelve years. In 1872 the family moved to Knox County, Tennessee, with a colony of Amish Mennonites. There he united with the Church of the Brethren. About 1876 he was elected to the ministry. In 1880 he moved to Ohio, and two years later to Indiana. Sister Detweiler died in 1883 leaving a family of seven children. The same year he brought his family to Johnstown. In 1884 he married Esther B. Miller of Bedford County. To this union three children were born. Brother Detweiler worked faithfully in the Johnstown congregation, doing a good deal of preaching in the old Horner meetinghouse in the old Conemaugh congregation. After his death his widow, with the younger children, went to live on the Eastern Shore of Maryland, and subsequently was married to Jesse Layton. The children of the Detweilers were faithful members of the church. One, Anna Z., wife of Elder J. M. Blough, served on the India mission field from 1903 until her retirement in 1949. George L. Detweiler is a grandson.

(3) GEORGE L. DETWEILER (August 21, 1903—), son of Ezra H. and Emma (Harrison) Detweiler and grandson of Christian F. Detweiler, was born in Johnstown. He united with the church at Walnut Grove at the age of eleven years. Licensed to preach in December 1922, he was ordained to the ministry on December 21, 1923, and to the eldership at Salisbury in 1929. He was graduated from Juniata College in 1928, receiving the degree of Bachelor of Music. He did graduate work in theology at Western Theological Seminary and Auburn Theological Seminary. Elizabethtown College conferred upon him the degree of Doctor of Divinity. On June 19, 1930, he was united in marriage with Zola Meyers, who is also a licensed minister. George is gifted with fine musical ability and a pleasing personality. Because of this, he was well fitted to serve as he did several times as musical director at our



George L. Detweiler

Annual Conference. During the early years of his ministry, he directed music in evangelistic meetings and in county institutes in Pennsylvania. For many years he served as a member of the Music Commission of our Brotherhood. Brother Detweiler has held pastorates in the Beachdale and Garrett charge, the Meyersdale church, the Stone church in Huntingdon, and the Waynesboro church. He is a member of the Eastern Regional Council of the Church of the Brethren, a member of the executive committee of the Pennsylvania Council of Churches, and a trustee of Juniata College, representing the Alumni Association. He has served frequently as district moderator and as a member of Standing Committee, and has been a member of the Brethren Service Committee.

ZOLA (MEYERS) DETWEILER (1903—) is the daughter of Albert and Ollie (Newman) Meyers of Milford Township, Somerset County. She was graduated from Juniata College in 1927 and studied at the University of Michigan in 1928. After teaching in high school for a number of years she was married to George L. Detweiler in 1930. Since then she has shared with him in pastoral work. She was licensed to preach in 1924. Aside from work done in local churches, she has been active in summer church camps, has served on district Women's Work cabinets, was the president of the Eastern Region Women's Work for nine years, and was a member of the executive board of the Pennsylvania Council of Church Women. During 1950 Brother and Sister Detweiler went to Germany on a pastoral visitation program. They also traveled in other countries in Europe and the Middle East, including the Holy Land. Sister Detweiler is loved by all who know her for her devotion and consecration to the Master's work.



Edgar Marion Detwiler

EDGAR MARION DETWILER (May 22, 1883—) was the second of the five children of Bishop David T. and Susan (Kagarise) Detwiler of the New Enterprise congregation. He was graduated from the Normal English course at Juniata College in 1906 and received a Bachelor of Arts degree from the same school in 1912. He has since taken some graduate work at the University of Pittsburgh. On February 29, 1896, Brother Detwiler was baptized in the New Enterprise congregation. The church called him into the ministry on December 29, 1906. The Roxbury church ordained him as an elder in May 1917. Grace Brumbaugh, daughter of Levi and Fannie (Rhodes) Brumbaugh, became his wife on July 31, 1913. Earlier in life Brother Detwiler taught in the

public schools and in summer normal schools, serving as principal of the latter for four years. From 1906 until 1912 he was the district Sunday-school secretary for the Middle District of Pennsylvania. The following years were devoted to pastoral work. From August 1, 1912, to July 1, 1915, he worked with the Norristown church. Going to Roxbury, he served there until June 1, 1926, when he moved to Everett to serve until his retirement from this work late in 1948. The Detwilers moved to New Enterprise anticipating a few years of leisure, but Juniata called him to the staff of the college as head of church-college relations. He is serving in that capacity to date. During his years of service he has given much time on district boards. He is at present a member of the board of trustees of the Morrisons Cove Home. The moderatorship of District Meeting has fallen to his lot many times.

JACOB TROSTLE DICK spent the years from 1942 to 1945 in the pastorate of the Shade Creek congregation. The son of Elder Trostle Dick, he was born in Eastern Pennsylvania, where he now labors with the Lititz church. A graduate of Elizabethtown College and Bethany Biblical Seminary, he was licensed to the ministry in 1937 and ordained in 1939. Leona Stauffer became his wife in 1941. His past labors indicate many more good and fruitful years ahead in the service of the Lord.

S. BOYD DICKEY (March 18, 1907—) is the son of Bruce B. and Emma (Boyd) Dickey of near Berlin. A graduate of Juniata College and of Bethany Biblical Seminary, he has also studied at Penn State and at the University of Pittsburgh. He was licensed to the ministry November 17, 1937, and was ordained the following year, on September 2. He served in summer pastorates at the Pike Run, Center, Fairview, and County Line churches. He was the pastor of the Midland church in Michigan, and then of the Westmont church, Johnstown, until June of 1944, when he entered the ministry of the Presbyterian Church. He was married to Barbara Francine Berg on April 28, 1934. They are the parents of three sons, Bruce, David, and John.

JOHN F. DIETZ (September 26, 1863-1940) was a native of Somerset County. After helping his father in his mill as a boy, he worked on neighboring farms. He taught eleven terms of school intermittently throughout the years. However, the years he spent in apprenticeship at the carpenter's trade with Elder Peter Knavel determined most of the tenor of his life. These years produced strong and lasting ties. At the age of nineteen Brother Dietz was baptized in a stream covered with two feet of ice. He was united in marriage with Jemima E. Blough, daughter of Elder Emanuel and Sarah Blough. They were the parents of eight children. He was elected to the ministry September 14, 1893. On June 28, 1900, he was ordained as an elder. He became the first resident elder of the West Johnstown congregation. Always interested in the advancement of the Kingdom, he believed in an educated leadership in the church. He was much in demand as a preacher and held many positions of responsibility in the district. The family moved to



John F. Dietz  
and Wife

Detroit, Michigan, around 1914. There he soon gained prominence because of his capabilities and sterling character. Through the years he had acquired one of the best private libraries in the Brotherhood.

CHALMER C. DILLING (August 12, 1914—) is a son of Chalmer and Lottie (Park) Dilling of Windber. He was baptized in 1922. Faye Barndt became his wife on September 28, 1938. They have six sons and one daughter. Brother Dilling is a minister and an elder. A victim of polio when a child, he has surmounted many difficulties to win the esteem and affection of all who know him both within and outside the church. He is employed as a mine clerk in Nanty Glo, where for several years he also served as pastor of the church. He now serves as pastor of the Maple Grove church near Salix.

GEORGE E. DILLING (March 16, 1916—), a brother to the above, has been a licensed minister in the Nanty Glo church since 1947. He was baptized in 1925. Nora Lantzy became his wife on September 18, 1938. Four children were born to them. He is a mail carrier, serving the church in Nanty Glo in various offices, preaching there and elsewhere as he is called.

SOLOMON E. DORER (August 15, 1856-January 3, 1933) was born in Upper Yoder Township, Cambria County. His father, Crispin Dorer, came from Stantz, Switzerland, in 1850. Crispin worked for Elder Jacob Stutzman, who persuaded him to read the New Testament; this reading prepared him to receive baptism and membership in the church. Crispin Dorer married Catherine Vickroy on October 18, 1855. They had seven children, of which Solomon was the one to become a minister. He attended Sunday school at the age of five and was very faithful. In 1868 he received a certificate of membership from the 55th Regiment of the Pennsylvania Baptist Sunday School Army. He was baptized in November 1876. The next year he became the assistant superintendent of a union Sunday school. On October 31, 1878, he married Maggie Campbell. To this union nine children were born. Brother Dorer was called to the ministry on November 29, 1883, in the Johnstown congregation. His ministry was largely in West Johnstown, and when the Johnstown congregation was divided his labors

were given to the Morrellville church. He taught the men's Bible class for many years. He was engaged in farming in Upper Yoder Township and also worked in the Cambria Mills. His wife died in 1930.

**SIMON PETER EARLY** (September 10, 1874—?) moved to the Shade Creek congregation in 1917 and served as pastor there about five years. He was a man of unusual qualities of mind and soul. Born near Lima, Ohio, a son of David and Sarah (Miller) Early, he united with the church in January 1893, became a minister March 2, 1894, and was ordained as an elder July 28, 1918. He studied at the Mount Morris preparatory school, Illinois, Willamette University, Oregon, and Manchester and Winona colleges, Indiana. He was a teacher of history and literature at Blue Ridge College from 1902 until 1911, when he quit to follow pastoral work. He contributed much to our district aside from his work as pastor. His wife was Emma Wine, whom he married August 27, 1902. They were the parents of one daughter.

**EMANUEL ANDREW EDWARDS** (September 23, 1883-May 15, 1946) was the fifth of nine children born to John Wesley and Rosanna (Householder) Edwards, members of the Church of God. He was reared on the

farm near Six Mile Run. He was united in marriage with Mary C., daughter of Martin H. and Emma (Boller) Brumbaugh, on October 17, 1907. To them were born two sons and one daughter. He united with the Church of the Brethren in the Fairview congregation, January 5, 1905. The Raven Run congregation called him to the ministry on October 30, 1921. His first pastoral work was part-time service in the Koontz church from April 1, 1924, to April 1, 1927, at which time he was called to the Manor congregation in Western Pennsylvania. He served as pastor of Manor, which included Purchase Line and Diamondville.



Emanuel Andrew Edwards  
and Wife

During this time he also served the Montgomery church. He was an earnest worker and was advanced to the eldership May 16, 1931. He served the Manor church until April 1, 1935, and remained in the congregation until October of the same year, when he moved to Middle Pennsylvania. From January 1, 1936, until May 1, 1938, he was pastor at Cherry Lane, Pleasant Union, Black Valley, Amaranth, Artemus, and Flintstone. He then moved to Kent, Ohio, and worked there until May 1, 1941.

#### John K. Eicher

(1) **JOHN K. EICHER** (October 1, 1844—?) was the son of John Eicher (Mennonite) and Barbara Kalb Eicher (Lutheran). John K. was reared on a farm in Mt. Pleasant Township, Westmoreland County. In 1868 he married Elizabeth Weaver. He united with the Church of

the Brethren in 1874, and in 1877 the Jacobs Creek (Mount Joy) congregation called him to the ministry. In 1880 he was advanced to the second degree and in 1897 he was ordained to the eldership; he presided over the Jacobs Creek congregation for many years.

(4) WILLIAM C. EICHER (April 16, 1923—), son of Marion L. and Vernie (Shaffer) Eicher of West Virginia, and great-grandson of Elder John K. Eicher, was baptized April 16, 1933, in the Mount Joy church. Called to the ministry there in 1942, he was ordained in December 1945. In May 1946 he was graduated from Manchester College with a Bachelor of Arts degree; he received a Bachelor of Divinity degree from Bethany Biblical Seminary in 1950. He has served as summer pastor in several churches in other districts. At present he is pastor of the Summit church in Virginia. He was married to Elsie Williard of North Carolina on June 24, 1949. They have a small daughter, Linda Carol.

JOHN DWIGHT ELLIS (September 30, 1907—), son of Charles Calvert and Emma Nice Ellis, was born at Perkiomenville. He moved with his parents at an early age to Huntingdon, where his father became

associated with Juniata College. Here he grew up and attended the Juniata Academy, from which he was graduated in 1924. He then entered Juniata College, intending to prepare for the medical profession, and was graduated in 1928 with the degree of Bachelor of Science. The last year of college brought to him the decision to enter the active ministry. On November 27, 1927, he was ordained at the Stone church in Huntingdon. Graduating from Bethany Biblical Seminary in 1931 he took graduate work in the field of religious education at Northwestern University and the University of Pittsburgh. After having served as student pastor at Champaign and Peoria, Illinois, and as summer pastor at Bellefontaine, Ohio, on May 1, 1931, he accepted the call of the Moxham church to become their pastor and has served there since. His ordination to the eldership took



A black and white portrait photograph of John D. Ellis. He is a middle-aged man with short, dark hair, wearing a dark suit jacket, a white shirt, and a striped tie. He is looking directly at the camera with a neutral expression.

John D. Ellis

place October 16, 1932. In 1937, the church having granted him a leave of absence, in company with Professor Calvin Bowman he made a tour around the world, visiting some of the mission stations of the church. Brother Ellis has been active also in the work of the district and has served as its representative on Standing Committee three times. He has been chairman of the Board of Christian Education, the Fraternal Relations Committee, and the Mission Board. For twelve years he has been

district clerk and for the same number of years he has been on the program committee of the district. He has served ten years on the Board of Christian Education and the Fraternal Relations Committee; three years on the Credential Committee, and two years as reading clerk, and has been elected as a member of the Mission Board for eleven years.



David C. Emerson

DAVID C. EMERSON was reared at Nanty Glo, Cambria County, where he was ordained to the ministry in January 1950. He is a graduate of the Missionary Training Institute, Nyack, New York. Since December 1949 he has been serving in the pastorate of the Fairchance church. Gloria Bateman became his wife in 1945.

DAVID ESHELMAN (June 22, 1799—October 4, 1873) moved from Mifflin County to Salem, Clarion County, about 1852. He was married to Esther Longanecker. They were the parents of six children. Elder M. M. Eshelman of California was a grandson. He was active in the work of the church, having been one of the main leaders in the building of the church in Clarion County. He was self-effacing and sacrificed much that the Kingdom might grow. Late

in life he moved from our district, closing his work finally in Berks County.

E. STANLEY FADELY (December 27, 1911—) was born in Homestead, a son of Elmer S. and Nellie (Faust) Fadely. He united with the church in Pittsburgh on November 9, 1929, where in 1946 he was called to the Christian ministry. In November 1948 he accepted the call to the pastorate of the newly organized East McKeesport church; in it he has labored faithfully and successfully in the establishing of a good foundation on which the church can grow. He was installed into the full ministry in 1949.

ALVIN G. FAUST (FOUST) (February 8, 1885—) a son of Deacon Jacob E. and Fannie (Berkebile) Faust, is a great-grandson of Deacon Daniel Berkey. He was born and reared in Paint Township. He attended local normal schools, was graduated from Juniata College, attended Bethany Bible School, and was granted a State Permanent Certificate in 1906. The Master of Arts and Doctor of Philosophy degrees were received from the University of Pittsburgh. Beginning a teaching career at the age of sixteen, he has taught most of the intervening years, except those spent in further preparation and the years he served as pastor of the Shade Creek-Rummel congregations from

May 1915 to 1916. For many years he has been teaching in high school in Pittsburgh, retiring in July 1951. During this time he also taught evening classes in the Veteran Education Program of Pittsburgh. Brother Faust was elected to the ministry November 24, 1904, installed March 25, 1905, advanced April 7, 1908, and ordained as an elder in July 1921. Having an innate musical ability which was further trained at Bethany and Juniata, he has given much time and energy to enrich and promote better church music through singing classes. Many churches and individuals are indebted to him for such training. He served the district on the Welfare Board and also on the executive board of the Sunday School Association. When the district elected a Historical Committee to compile this district history, Dr. Faust, who had written his Doctor of Philosophy dissertation at the University of Pittsburgh in 1942 on *Cultural Patterns and Social Adjustment in the Church of the Brethren With Special Reference to an Allegheny Table-land Community*, was chosen as the assistant editor. On August 9, 1908,



Alvin G. Faust  
and Wife

Brother Faust was married to Maud C. Johns, daughter of Moses K. and Annie (Thomas) Johns and a great-great-granddaughter of Joseph Johns, the founder of Johnstown. They have a son, Nile E. Faust of Concord, New Hampshire.

JACOB EDGAR FAUST (January 27, 1856-September 15, 1932) was a son of Jacob and Eliza Clark Faust, and a grandson of John and Dorothy Cable Faust. On February 23, 1879, he was united in marriage to Fannie M. Berkebile (June 17, 1857-August 7, 1945); Elder Hiram Musselman performed the wedding ceremony. They were the parents of eleven children, including the assistant editor of this history, Alvin G. Faust. The other children are Mrs. C. S. Knavel, N. J. Faust, Mrs. O. A. Lohr, Mrs. Harry Statler, Clark Faust, F. Arthur Faust, Mrs. D. L.



Jacob Edgar Faust  
and Wife

Ringler (deceased), and three other children also deceased. Sister Faust was a daughter of Peter and Hannah Berkey Berkebile, and a granddaughter of Andrew Berkebile. Her grandmother, Christena, was a daughter of Jacob and Elizabeth Studebaker Whetstone, of the Dunker faith. Brother Faust united with the church on December 12, 1877, under the preaching of Elder Silas Hoover. Sister Faust was converted on November 8, 1876, in one of the powerful revivals held by Stephen H. Bashor. They served the Shade Creek congregation faithfully for more than fifty years. Brother Faust served almost continuously in offices of the church; also many years as school director and assessor or tax collector. Six of their children were public school teachers.

JUDSON E. FAUST (January 13, 1890—) is one of the ministers assisting in the work of the Greensburg church, and has recently become co-pastor of the Ten Mile church in Washington County. Born near Champion, a son of Eli S. and Ellen Faust, he was licensed to the ministry in 1916 and ordained to the full ministry the following year in the Trout Run church in the Indian Creek congregation. For the past forty years he has been a teacher in the public schools.

IVAN C. FETTERMAN (April 17, 1906—) is the son of John and Ellen Fetterman of Rochester Mills, Indiana County. He united with the Montgomery church when he was seventeen years of age. In 1927 he was licensed to the ministry, was installed in 1928, and has since been ordained as an elder. Brother Fetterman was graduated from Juniata College in 1931 with a Bachelor of Education degree, from the University of Pittsburgh in 1939 with a Master of Education degree, and from Bethany Biblical Seminary in 1940 with a Bachelor of Divinity degree.

He has done graduate work at Columbia and Harvard universities, also at Union and Princeton theological seminaries, and at New College, the seminary of the University of Edinburgh, Scotland. Since 1927 he has spent seventeen years in teaching and in administration in the public schools. For eighteen years he served as part-time pastor of his home church. In November 1948 he assumed the pastoral work of the Green Tree church, Oaks, where he still serves. He was united in marriage to Gertrude Haer in June 1947.

**ISAIAH B. FERGUSON** (April 10, 1868-1937) came into the good home of Robert and Elizabeth (Burkholder) Ferguson of the Indian Creek church, April 10, 1868, and grew up on their farm. He was married to Mary Ann Miller on September 20, 1891. Early in life he became a Christian. He was elected to the ministry in September 1892. At different times he lived and worked in the Indian Creek, Middle Creek, and Quemahoning churches.



Ivan C. Fetterman



Isaiah B. Ferguson

**VIRGIL CARL FINNELL** (November 1, 1880—) was born near Morgantown, West Virginia, a son of Evander and Elizabeth (Hamilton) Finnell. He married Lucinda Alice Pugh on December 29, 1904. Uniting with the Mt. Union congregation in May 1893, he was called to the ministry there on September 15, 1901. The church at Des Moines, Iowa, ordained him to the eldership on October 25, 1915. He served the church at Uniontown in 1902 and 1903 and in 1904 accepted the pastorate of the Ten Mile congregation, where he served four years. His activities have been varied. He was a public school teacher two years in West Virginia and one year in Washington County, Pennsylvania, and was a part-time fieldworker for the Washington County Sunday School Association for three years. For four years he served the Brethren Pub-

lishing House in the editorial department, in the business department, and in the field. While pastor of the church at Des Moines from 1911 to 1915, he did extensive field work as a lecturer for the Iowa Sunday School Association and later served as field director of religious education for the churches of Kansas, Nebraska, Missouri, Montana, North and South Dakota, Minnesota, and Iowa. He did field work for our General Sunday School Board in 1919 and 1920. In 1921 he became the state superintendent for the No-Tobacco League of Illinois, and a year later became a national school lecturer for the league and was identified with that movement for almost twenty years, speaking in every state of the Union. In 1941 he was elected state chairman of the Prohibition Party in Indiana; six years later he was elected national chairman of the party and moved the headquarters from Chicago to Winona Lake, Indiana, where he now resides. He has served as a director of the World Purity Federation, the Des Moines Sunday School Institute, and the Clean Life League of America, and is an active member of many similar organizations. He is the father of five sons and a daughter. One son, Ralph T., served his first term as a summer pastor in the Ten Mile church just thirty years after his father had begun his pastorate in the same church.

KERMIT P. FLORA (October 15, 1913—) was born at Boones Mills, Virginia, a son of Harvey B. and Elizabeth (Peters) Flora. He was graduated from Daleville Academy in 1932, from Bridgewater College in 1939, and from Bethany Biblical Seminary in 1944. Baptized in 1925, he was called to the ministry in 1932 and ordained to the eldership in 1945. He has served in the pastorates of the Brick and Topeco churches, Virginia. On August 18, 1938, he was married to Pauline Maxwell. They are the parents of two sons. Brother Flora became pastor of the Connellsville church on September 1, 1947.

JOHN FORNEY, SR. (November 15, 1777-August 31, 1846) was one of the early bishops of the church. Born on a farm near Salisbury, he grew to manhood in a new land with few opportunities for education. But Brother Forney advanced mentally and spiritually. With others of his generation, he left the church a rich heritage, both in laying a good foundation of Brethrenism in this section, and also in furnishing, through his progeny, excellent Christian leadership through the years. About 1814 he was called to preach. Later he was ordained as an elder. When Bishop Michael Moyer (Meyers) died in 1836, Elder Peter



Virgil Carl Finnell

Cober and Elder Forney, Sr., were constituted bishops of the county, jointly, each serving until his death.

In 1914 his youngest son, Elder Peter Forney, wrote Jerome Blough a letter from which I quote: "I heard him say that he and Peter Cober were elected to the deaconship at the same time, then chosen to the ministry, advanced to the second degree, and ordained to the eldership together, and they worked together, shoulder to shoulder, as long as they lived, without a clash. Father's preaching always was sympathetic. He seemed to be tender-hearted. I do not know that I ever heard him preach without shedding tears himself, as well as his congregation. As to how deep or shallow he was, I am not able to say. He always had family worship, evening and morning, and asked a blessing and returned thanks at meals, morning, noon and evening. I heard him say that by request he preached one funeral in English. He wrote a good hand, both in German and English. In German he signed his name Fahrney, and in English, Forney. He always kept a book of all his business with all with whom he had dealings. He was some kin to old Dr. Peter Fahrney, but how near I know not."

"He had several trades, carpenter, and cooper. In his young days he was hewing timber, got very warm, went to the river, cut the ice, lay down and drank, and rose an afflicted man for his lifetime. I have heard told that for weeks and months they thought every day would be his last. But he finally rallied, but had to do with it as long as he lived, and finally it turned into dropsy."

John Forney was united in marriage to Susanna Beegly, a daughter of Elder Michael Buechly, Sr. They became the parents of twelve children. Three sons, Michael, John, Jr., and Peter, were ministers and elders. These moved west. Others were deacons. Through these children the following are some of the splendid Christian leaders who have blessed our church: Daniel L. Forney, a former missionary to India and father of Ruth Forney Brooks, now serving in India; Elders Henry J. Forney and Ira C. Snavely; Edgar Rothrock; William Forney; Christian Forney; Samuel Forney; and Edmund Forney. There may be others. The family of John Forney, Sr., lived on a farm in Brothersvalley Township until about 1840, when they moved to a farm on the west bank of the Quemahoning Creek. He was the only elder in that branch of the church when he passed away. Sister Forney lived until July 27, 1862.

MARY SNYDER FORNEY was born on a farm near Ephrata, Lancaster County, the daughter of Christian Bucher and Sadie (Rupp) Snyder. She is a graduate of Elizabethtown College Academy and received her teacher training at the same place. After teaching school for six years she was united in marriage to Elder Roy S. Forney of East Petersburg. Mrs. Forney became a Christian early in her academy experience, having been nurtured in the West Conestoga church from childhood. She has constantly been active in the work of the Kingdom in the churches her husband served as pastor and in the districts in which she has lived, as director of music, in women's work, in camp work, and in civic organizations. In Western

Pennsylvania she was chairman of the District Music Committee, served one term as director of home and family life, was counselor and dean at Camp Harmony, and served three years, 1944 to 1947, as president of the Women's Work Organization of the district.

Roy S. FORNEY (July 12, 1897—), a native of Lancaster County, comes from a family of ministers. His father, Milton G. Forney, served in the free ministry for forty years. Two brothers, Paul and

Roy S.  
Forney  
and  
Wife



Phares, are also active in the ministry. Brother Forney married Mary Rupp Snyder. They have four daughters and one son. Brother Forney was graduated from Elizabethtown College and also from Temple University. He has been elected to Phi Delta Kappa, an educational fraternity of Temple University. He was called to the ministry in April 1919 by the East Petersburg church, which he served for twenty-three years in the free ministry while he was teaching in the public schools. He was the director of Christian education in the Eastern District of Pennsylvania for twelve years, and has also served on the executive board of the Lancaster County

Sunday School Association and on the faculty of the city and county leadership school. In June 1942 Brother Forney entered into full-time pastoral work with the Brothersvalley and Geiger congregations. In 1948 he accepted the call from the Morrellville church, where he served until September 1951, when he moved to the Martinsburg church. He was chairman of the District Board of Christian Education and of the Camp Harmony trustees. He has served as district moderator, has represented the district on Standing Committee twice, and has represented the district on the Eastern Regional Council for two terms.

LEMUEL R. FOX (January 8, 1885—) was reared on a farm near Mt. Pleasant, the son of Henry and Rachel (Martin) Fox. He united with the church at Greensburg on April 2, 1913, and was called to the ministry March 27, 1915, by the Jacob's Creek congregation while he was living in that area. The family is now living at Greensburg, where he assists with the work in the church in various capacities.

WILLIAM H. FRY (November 26, 1868—) a grandson of Elder Christian Lehman and a son of Josiah D. and Harriet (Lehman) Fry, was born near Jerome, Somerset County. By occupation he is a carpenter. Brother Fry united with the church in the Shade Creek congregation December 14, 1892. In the same congregation he was elected to the ministry on March 31, 1902, and ordained as an elder on July 4, 1912. He took as his companion Minnie Hostetler, on January 1, 1895. They established their home near the Berkey church in Paint Township. He has had the oversight of that congregation as elder at different times, giving his wisdom and spiritual insight to the church as God gave him light. Brother and Sister Fry were not blessed with children of their own, but they took into their home and reared Brother Clarence Fry, a nephew, upon the death of his parents. Sister Fry was called home on March 14, 1951.

(1) ABRAHAM FYOCK (November 30, 1844-1919) grew to manhood in Conemaugh Township, Cambria County. His parents, Jacob and Barbara (Reighard) Fyock, were of German ancestry. For ten months Abraham served in the army during the war between the states, being honorably discharged in 1865. On November 23 of that year he was united in marriage with Nancy Varner. They lived in Conemaugh Township until 1892, when they moved to Walnut Grove. Twenty years later, however, they moved to New Paris. Their children were: Samuel H. and James W., who were ministers; R. Elizabeth, wife of Elder John W. Mills; Clarissa J. Wilson; Sarah A. Strayer; Emma and Lucy, both deceased; and John C. Brother Fyock was elected to the ministry September 29, 1887, advanced September 26, 1889, and ordained to the eldership December 28, 1899. He served efficiently and faithfully in the Johnstown congregation. He did the major part of his work, however, in the Bolivar church, having been elder there also from 1904 to 1908. He was also a member of the Old Folks' Home committee and worked hard toward making the dream become a reality. Samuel H. Fyock was elected to the ministry December 28, 1899. Five years later he united with the Brethren Church.

(2) JAMES W. FYOCK, a son of Elder Abraham and Sister Nancy (Varner) Fyock, was born near Johnstown, Cambria County. He married Annie, daughter of Deacon John A. Strayer. After uniting with the church at Johnstown, he immediately began teaching in the Sunday school, and served as superintendent of the Walnut Grove Sunday school for several years. He was elected to the ministry by the Johnstown congregation in 1905 and installed in 1910. He moved to Ohio in 1911 and superintended the Toledo Sunday school, assisting the pastor, N. K. McKimmy, in the preaching. About 1930 he was called to the pastorate of the Cumberland church, serving for three years, and left many friends in that city and church. At present he is located in Alliance, Ohio.

JOHN W. FYOCK (January 22, 1861-?) was a native of Indiana County, his parents being David and Margaret (Wise) Fyock. He studied at Purchase Line Academy, of which institution he later became a trustee. Elvira E. Minser, daughter of Elder Mark Minser, became his wife. They reared a family of six children, earning their livelihood by farming. Brother Fyock was baptized at the age of seventeen. On June 9, 1892, he was called to the ministry, was advanced in 1894, and was ordained as an elder in 1909. His work for the Lord was done mostly in the Manor and Chess Creek congregations.

"ELDER ORAN FYOCK [June 29, 1868-1945] was born in Indiana County. . . . Here he grew to manhood and was united in marriage to Miss Elizabeth Bundy, October 31, 1889. Both became members of the Church of the Brethren in the fall of 1894, being baptized by Elder Mark Minser. Three years later, in 1897, he was elected deacon, and in 1907 he was called to the ministry in the Montgomery congregation, and in 1912 he was ordained to the eldership."—*Taken from the Blough history*

WILLIAM BITTINGER GAUNTZ (May 19, 1916—), a son of William and Clara (Bittinger) Gauntz, was reared in Meyersdale. He was active in young people's work at home and in the district and in camp work. After attending Juniata College two years and several subsequent sessions, and also Penn State, he taught in the public schools. He was licensed to the ministry in 1939 and on December 25 of the same year Evelyn M. Niner became his wife. In 1942 they moved to Chicago, where he worked at the Central Y.M.C.A., attended Bethany Biblical Seminary, Roosevelt College, and Northwestern University, and gained some pastoral experience in Iowa and Indiana. In 1946 he spent the summer in Europe taking pictures of the relief program for the church. Since September 1948 the Gauntzes have been serving the Mount Pleasant church. He is a member of the District Brethren Service Committee. They are the parents of two sons and a daughter.

JOHN M. GEARY (October 11, 1903—), born at Champion, Westmoreland County, was a son of George and Nannie (Bowman) Geary. After public school, he took several years of college preparatory work. He was licensed to the ministry June 22, 1929, at County Line, installed June 21, 1930, and ordained as an elder October 22, 1935. He served in the pastorate of the County Line church from September 1931 to November 1936, when



John M. Geary and Family

he moved to the Maple Spring church, where he serves to date. He was married to Florence Jones, daughter of Elder J. E. Jones, on August 9, 1936. They have two daughters, Barbara and Dorcas.

CLAYTON H. GEHMAN (August 13, 1909—), reared in a devout Mennonite home in Lancaster County, united with the Mohler's congregation

Clayton H.  
Gehman  
and Wife



in May 1928. On August 13 of the same year he married Mary Z. Gibble of the Chiques church. Licensed to preach in May 1931, he was installed in 1932 and ordained as an elder in July 1937. He studied at Mount Morris College, Bethany Biblical Seminary, and Eastern Baptist Seminary, receiving the Bachelor of Arts and Bachelor of Theology degrees, and finally at the University of Pittsburgh, receiving from the latter a Master of Education degree. Brother Gehman has served the following churches: Pine Creek, Illinois; Parkerford, Pennsylvania; Pleasant Hill, this district, June 1944-June 1947; and since that time Windber. He is active in district work, serving on various committees and boards. The Gehmans are the parents of four daughters.

ELMER QUENTIN GLEIM (January 10, 1917—) was born of Brethren stock at Mechanicsburg. He was graduated from Elizabethtown College in 1939. He married Ruth Rishel, of York County, in 1941. From this union a boy, Robert David, and a girl, Dianne Lynne, have come. Two years, 1940-1942, were spent in pastoral work at the Williamsburg church. Prior to this time, he did summer pastoral work in Maryland, West Virginia, and Louisiana. Receiving a call to the Bethany Church of the Brethren, Philadelphia, he correlated his church work with his seminary training at the Crozer Theological Seminary (1942-1944). The First Church of the Brethren called him to the pastorate upon graduation from the seminary, and he served in this responsibility for five years. During this time he also served as a substitute teacher at the Temple University High School in Philadelphia. At the present time he is serving the County Line, Pike Run, and Bear Run congregations, teaching in the elementary school at Melcroft, and pursuing graduate work at Penn State College and the University of Pittsburgh.

JOEL GNAGEY (February 9, 1836-August 27, 1925) was a son of Christian and Barbara (Blucher), a grandson of Johannes and a great-grandson of Christian Gnaegi, who emigrated to America between 1750 and 1760 and settled on five hundred acres where Meyersdale now stands. They were of the Amish Mennonite faith. Joel's father joined the German Baptists in 1844, the mother remaining Amish. Joel married Catherine Fike on January 31, 1858. Both were baptized that same year. In 1864 he was elected to the ministry and was ordained as an elder in 1886. After the division of the Elk Lick congregation, Brother Gnagey worked with the Summit Mills congregation, principally, at times assisting at Berlin and Maple Glen. His services were held in the German language, and although he did little preaching late in life his public prayers were spoken in that tongue, which was an innovation to the younger generations. Brother and Sister Gnagey were the parents of twelve children, many of whom have made worthy contributions to the life of the church in various ways.

(1) NOAH GNAGEY (1850-June 21, 1927) was chosen deacon in 1885 and served in that capacity faithfully. He was also the teacher of the men's Bible class in the Summit Mills church for fifty years. His true and faithful companion was a wonderful helper in the study of the Bible and the work in the church until God called her home on May 19, 1938, at the age of eighty-seven.



Ada Gnagey Saylor



Noah Gnagey

(2) Their daughter, ADA, married Hiram Saylor. He was chosen deacon in 1904 and served the church well until his sudden passing on June 6, 1923. His widow served the church as deaconess and was the superintendent of the Summit Mills Sunday school for about forty-three years. She was active, efficient, and interested in that capacity, and was honored and respected by the entire church and community. She died in 1951.

(3) Her daughter, OLIVE, an only child, married Paul Lepley of Connellsville. They are faithful and effective workers in the church there. With their interesting children they often visit the Summit Mills church and always bring good cheer and spiritual encouragement.

WILLIAM L. GOULD (May 21, 1917—) was born in Akron, Ohio, the son of William M. and Mary (Thomas) Gould. When William was five years of age the family moved to Clearfield County, where he attended the Greenville church. After graduating from Curwensville High School, he attended Elizabethtown College. He united with the church in November 1930 and was licensed to the ministry on September 6, 1938. He was advanced to the eldership on May 22, 1945. Beginning his pastoral work at Warriors Mark on June 16, 1940, he continued there until called to the Leamersville church, November 5, 1944. He moved from Leamersville on October 15, 1947, when he accepted a call to the Pleasant Hill church, where he now serves. While in the Middle District he served as director of youth of the district, as assistant writing clerk, and as a member of the District Board of Christian Education. Since coming to the Western District he has been named director of Circuit Number 2 and also adult adviser of the youth of the circuit.

He has been quite active in evangelistic work, having held a number of revival meetings in Pennsylvania and neighboring states. During his pastorate the churches he has served have experienced exceptionally fine growth both spiritually and numerically. He was married to Edna E. Passmore of Curwensville, their home being blessed with two children, William Allen and Carol Jean.

JOHN E. GRIM (October 19, 1914—) was born in Frostburg, Maryland; there he was licensed to preach in April 1941 and ordained in October 1942. He attended the Frostburg Teachers' College. Early in 1945 he became the pastor of the Fairchance church. In June of the following years he was married to Lorraine Murphy and both enrolled at Bethany Biblical Seminary in the fall, being graduated in 1949. After teaching a term of school, the Grims accepted the pastorate of the Farmington-Bethel congregation in October 1950.



William L. Gould



John E. Grim and Wife

JOHN FREDERICK GRAHAM (October 14, 1895—), the son of Edward M. and Elizabeth Graham, was born in Kinser. He was baptized at Elizabethtown in February 1913, and later was graduated from the college there with a Bachelor of Arts degree. The Chicago church, Illinois, called him to the ministry in May 1921. The following year he received a Bachelor of Divinity degree from Bethany Biblical Seminary. He was ordained as an elder in 1930 in the Shade Creek congregation, where he served as pastor from April 14, 1927, until March 30, 1942. While he was there, the Berkey church was rebuilt. Other churches he served were: Freeville mission, New York, in 1923; Middletown Valley, Maryland, from 1942 until 1947; Buena Vista, Virginia, from 1947 to the present. On December 22, 1921, he was married to Kathryn Burkhart at Shippensburg. They are the parents of four sons and two daughters.

RICHARD GRUMBLING was an active member of the Conemaugh church, having been superintendent of the Sunday school for five years and being elected to the deacon's office in 1941. The church licensed him to the ministry in April 1946 and ordained him in April 1949. He served as supply minister in several churches in our district, going in March 1950 as full-time pastor to the Maple Grove congregation, Maryland, where he still serves.

(1) WALTER J. HAMILTON (August 18, 1884—) is a son of Miles and Alice Ann (Haldeman) Hamilton, the former of whom was of Scottish descent and the latter, English. One, John Hamilton, was listed



Walter J. Hamilton

Grove in Somerset, during which time he spearheaded the permanent camp idea which culminated in the purchase of Camp Harmony. For seven years he directed the camp activities. Always interested in

in the Census of 1790 in Fayette County. He is thought to be the first of the family in that area. James Hamilton, the grandfather of the subject of this sketch, purchased the parsonage-farm at Georges Creek in 1856 and moved his family there. In 1860 he united with the church. A daughter, Elizabeth Finnell, was the mother of Elder Virgil C. Finnell. Walter Hamilton was baptized August 16, 1896, called to the ministry in September 1901, and ordained as an elder in 1919. He attended West Virginia University two years. In 1920 he assumed the work of field director of religious education in the district; for two and one-half years he served the Middle District simultaneously in the same work. In 1921 he promoted the first district young people's conference at Scalp Level. The following two years, the conferences were held at Edgewood

writing, he contributed to various church papers and other periodicals, and edited and published the *District Herald* for eight years. In 1926 he published the book, *Reaching the World Through America*, which was used extensively in mission-study classes. Through the years his interest in church history inspired him to collect a considerable amount of valuable information. In 1945 the District Board of Christian Education named him as "historian." Brother Hamilton's interest in missions bore fruit in his organization of the Wiles Hill church, Morgantown, West Virginia, and also of the Melcroft mission, when he was pastoring the Trout Run church. He served the mission at Rockwood and saw it organized permanently. In July 1933 he went to Cumberland to the mission and worked there until November 30, 1943. On April 14, 1931, Brother Hamilton entered the insurance business, which work he has since pursued in connection with his service to the church. On May 1, 1907, he was married to Cora L. Goodwin, who after years of suffering passed away on December 21, 1951. He has served three times on Standing Committee.

(2) Lillian (Hamilton) Bruner is the wife of Glen Bruner. She is an active worker in the Middle Creek church.

(2) Beatrice (Hamilton) Ludwick (November 19, 1910—), the wife of Deacon Clarence Ludwick, was married May 11, 1941. They have a daughter, Mary Ann. Beatrice was baptized in March 1918, licensed to the ministry in 1933, and licensed permanently in December 1938. She is a graduate of Camp Harmony Training School, has worked there as a counselor, was a member of the District Young People's Council, and was always active in the work of her home church. She preached at the Hyndman church for four years and at Georges Creek, Maryland, for three summers and supplies elsewhere as she is needed.

(2) Alice (Hamilton) Merrill (April 23, 1916—) was baptized in 1923, licensed to the ministry in 1933, and later permanently licensed. She has been active in the work of her home church and has supplied in pulpits of churches where she was needed. She married Harry F. Merrill on April 23, 1939. They have three sons, Harry P., Wayne F., and David K.

WILLIAM EDWARD HAMILTON (July 15, 1891—), oldest son of Francis and Mary Jane Hamilton, was born near Clinton Furnace, Monongalia County, West Virginia. He united with the church in Morgantown, West Virginia, in April 1905, being baptized by Elder Jasper Barnthouse. He was elected to the ministry by that church on August 10, 1910, and preached there a number of years. He was pastor of the church in Fostoria, Ohio, in 1913, and of a church in Virginia in 1916. In January 1924 he entered Bethany Seminary to complete his ministerial training, and has received the Bachelor of Theology, Bachelor of Divinity and Doctor of Divinity degrees. Since then he has been pastor at Middletown and Swan Creek, Ohio; Auburn, Arcadia, and Middletown, Indiana, at present serving the latter church. He was ordained to the eldership in June 1936 at Middletown, Ohio.

DAVID K. HANAWALT is a graduate of Juniata College and Bethany Biblical Seminary. From 1930 to 1940 he taught in high schools. The following seven years were given to pastoral work at the Yellow Creek, Spring Run, and Oaks churches. From October 1, 1947, until January 1, 1949, he was director of the Department of Overseas Relief of the State Council of Churches. Terminating work there, he was the associate regional secretary of the Eastern Region from January 1949 until the fall of 1951. At present he is living at New Windsor, Maryland, sharing his time with the Brethren Service Center and the District of Eastern Maryland. Sister Hanawalt is a licensed minister, a devoted wife, and an able camp teacher and counselor.



David K. Hanawalt

GEORGE HANAWALT (April 2, 1831-June 3, 1913) was the son of Joseph Rothrock Hanawalt of McVeytown, Mifflin County. George was of a literary inclination, and was, as far as is known, the first of our Brethren's sons in the high schools of his day. For sixteen years he was a leader among the teachers of the county. Many of the Brethren's sons and daughters, as well as those of the Amish Mennonites, became prominent teachers. In 1859 and 1860 George Hanawalt, Solomon Z. Sharp, and two lady teachers very successfully conducted the McVeytown Academy, where eight years before he had taken his advanced schooling, preparatory to teaching. Brother George united with the church in June 1858 and was called to the ministry in June 1864. In 1879 the family moved into the Conemaugh congregation, which at that time had a membership of about five hundred. He assisted in building the Walnut Grove church, doing practically all of the soliciting of subscriptions. On June 10, 1886, Brother Hanawalt and George S. Rairigh were ordained to the eldership. The same year, finding his family filling up with boys, he moved onto a large farm in the Ligonier Valley. Here he soon organized the scattered members into a church, and a house of worship was built at Waterford. After about sixteen years, his health failed; in 1902 he moved to Lordsburg, California, where a number of his children attended school.

WILLIAM THOMAS HARRISON (November 7, 1871-March 6, 1933) was born near Vinco, Cambria County. He was a son of George and Elizabeth Strayer Harrison. At the age of eleven years he united with the church at Walnut Grove, and later moved to Pleasant Hill. Here he was very active in the church, serving as Sunday-school super-

intendent for a number of years. He taught classes in the intermediate, young people's and adult departments. Brother Harrison was a school director for eighteen years and president of the township road supervisors for a number of years. On April 25, 1895, he was married to Miss Flora Fresh, and to this union were born nine children. All the children except one son, who died in early childhood, became members of the Church of the Brethren. Brother and Sister Harrison were elected to the deacon's office at Walnut Grove in 1899, and gave faithful service over the years.

(1) JOHN M. HARSHBERGER (August 13, 1835—February 2, 1923), son of Moses and Katie (Schrock) Harshberger, was born in Conemaugh Township, Cambria County. On December 26, 1858, he was united in marriage to Katie Wertz, daughter of Jacob Wertz. They resided on a farm in Adams Township, Cambria County, until 1909, then moved to Horner Street, Johnstown, where they resided the rest of their days. The family consisted of eleven children. He united with the church about 1861 in the Shade congregation and was called to the deacon's office about 1867 and to the ministry about 1876 in the Conemaugh congregation.

(2) CORNELIUS W. HARSHBERGER (May 15, 1860—November 11, 1919) was the son of John M. and Katie (Wertz) Harshberger of Adams Township, Cambria County. He resided there until 1915, when he moved to Johnstown. His occupation was farming and teaching school. On June 15, 1882, he was united in marriage to Jennie M. Burkhardt, daughter of Joseph S. and Catharine (Sproul) Burkhardt. They had four children. Baptized in November 1876, he was elected to the deacon's office in June 1894 and to the ministry in March 1900, and was ordained to the eldership in May 1914—all in the Johnstown congregation. His wife died March 19, 1944.

(3) LORI B. HARSHBERGER (May 11, 1883—) is the son of Cornelius W. and Jennie (Burkhardt) Harshberger, of Adams Township, Cambria County. On October 30, 1904, he was united in marriage to Daisy Boyer, daughter of William Y. and Mary (Siferd) Boyer. Their home to the present has been in Walnut Grove, Johnstown. They are the parents of three children. After teaching four terms of school, he worked for eighteen years as a clerk in the Johnstown post office, and for twenty-five years in pastoral service. He served as pastor of the Bolivar, Westmont, Locust Grove, and Arbutus Mission churches. Lori united with the church in August 1900 in the Maple Grove church,



William Thomas Harrison  
and Wife

Johnstown congregation. He was elected to the ministry on June 21, 1910, and was ordained as an elder on May 28, 1916, in the Walnut Grove church, Johnstown.

GUY N. HARTMAN (August 30, 1890—) is the son of John H. and Anna Brindle Hartman. He was baptized in the millrace at the Browns Mill church during the winter of 1900. In 1910 he was called to the ministry at the Hade meetinghouse, and a year later he was advanced to the second degree. For a number of years he served with the other ministers of the congregation. He has since been ordained as an elder. He attended Blue Ridge College Preparatory School and Blue Ridge College, and was graduated from Bridgewater College in February 1919 and from Crozer Theological Seminary in June 1921, at the same time receiving a Master of Arts degree from the University of Pennsylvania. He did graduate work at Temple University, the University of Cincinnati, West Virginia University, and the University of Pittsburgh. In 1936 he was given a Doctor of Humane Laws degree by Bridgewater College. During the years he served not only the Church of the Brethren as supply minister but any and all churches that con-

Guy N. Hartman

ditions and time permitted. He was active in Sunday-school work, both denominational and interdenominational. The most regular help was given to the Meyersdale Church of the Brethren as a Sunday-school teacher and on many and various committees of the church. From 1921 to the present time he has been associated with the public schools of Somerset County as teacher, supervising principal, and county superintendent.

JACOB S. HAUGER (October 26, 1805-August 13, 1887) was born in Somerset County. He was married to Catharine Yowler on May 4, 1829. He was an active member of the Reformed Presbyterian Church until July 1834 when he and his wife united with the Church of the Brethren. The same year he was elected to the deaconship. In 1835 he was called to the ministry and on May 26, 1854, was ordained as an elder in the Middle Creek congregation. While living in Somerset County he was an active minister and elder and was called on to do much church work. About 1860 he moved to Waterloo, Iowa.

ALBERT M. HAUGHT (1906—), son of James Sangston and Mae Moore Haught, was born in Nicholson Township, Fayette County, about a mile and a half from the Fairview church. He was baptized on Novem-

ber 10, 1923, by J. E. Whitacre, elected a deacon in May 1924, and licensed to the ministry on April 8, 1927. He was permanently installed into the ministry on June 11, 1928, and ordained to the eldership on October 26, 1937. Brother Haught has served as elder-in-charge of the Georges Creek congregation since October 1, 1938, and as pastor since October 1, 1939. On September 23, 1932, he was married to Clara Elizabeth Swartswelder. They have one daughter, Alberta Yvonne, born October 27, 1944.

MILTON F. (March 1, 1885—) and ELIZABETH (BRAUCHER) HECKLER are among the faithful charter members of the Rockwood church. They were married May 30, 1913, and the same year they united with the Middle Creek church. The following year they moved into Rockwood, where they have since lived. They worked with the United Brethren Church until 1918, when a group organized a Church of the Brethren, holding services in the high school and later renting the vacant Methodist church which was purchased afterward. Brother Heckler served as the superintendent of the Sunday school for more than a quarter of a century. Many years he worked as a carpenter. The past ten years Brother and Sister Heckler have operated a small restaurant in Rockwood where her skill in the culinary arts is put to much-appreciated use for the community. Both are active in the church. They are the parents of two sons and one daughter, all active in the church.

MERRIL SAMUEL HEINZ (February 2, 1918—) was born in Altoona, the son of Carl J. and Helen M. Heinz. He was baptized in November 1935. On July 17, 1941, he was married to Mary Lydia Good. They are the parents of three sons. In September 1949 Brother Heinz accepted the pastorate of the Shade Creek congregation, where he now labors. He has been a camp counselor and also a contributor to the pages of the *Gospel Messenger*.

HERMAN BIEVER HEISEY (December 10, 1890—) is the son of Henry and Susan (Biever) Heisey of Dauphin County. His mother died when he was three years of age and an uncle, William Biever, reared him. Moving to Johnstown when he was a youth, Herman united with the Walnut Grove church, August 21, 1908. In 1911 Brother Heisey was graduated from the sacred literature course at Juniata College; he then continued studying, almost completing the divinity course. While there he was called to the ministry in 1910. On May 28, 1912, he was



Albert M. Haught

united in marriage with Grace Nedrow, daughter of John A. and Mary (Ferguson) Nedrow. The niece of Elder I. B. Ferguson and the sister of J. Lloyd Nedrow, she was born near Jones Mills on August 4, 1887. The Heiseys met while attending Juniata College. Together they set their faces toward the India mission field. The 1912 Conference gave them its blessing and they sailed that fall. Failing health, however, forced their return in 1914. They have since served in the pastorates at Red Bank (he being ordained as an elder there in July 1915), Rummel, Lewistown, Morrellyville, and Altoona. At present they are serving the Sebring church, Florida. He is well known as an evangelist and an orator. They have three daughters.

ALFRED BLAIR HELMAN (December 25, 1920—) is the son of Henry E. and Luie Anna (Pritt) Helman of Paint Township, Somerset County, and a great-great-grandson of Elder Joseph Berkey of the Shade Creek congregation. He was baptized October 27, 1929. The Rummel church licensed him to the ministry on October 20, 1941, and ordained him on September 4, 1942. The Ottawa church, Kansas, ordained him to the eldership on November 30, 1947. He attended Bethany Bible Training School, Chicago, from 1941 to 1944, Illinois Institute of Technology from 1943 to 1944, and McPherson College from 1944 to 1946; there he received a Bachelor of Arts degree. He received a Master of Arts degree from the University of Kansas in 1949 and has since completed all residence requirements for a Doctor of Philosophy degree. The summers of 1943 and 1944 Brother Helman served as pastor at Curlew, Iowa. In Kansas he worked with the Newton church from 1944 to 1946. Since then he has been pastor of the Ottawa church, concurrently being employed as professor of sociology at Ottawa University since June 1951. He is also an instructor on the University of Kansas extension staff. He has served as adult adviser of the Kansas State CBYF. In Northeastern Kansas he served as moderator of district meeting, as representative on Standing Committee, and as a member

of the Board of Administration. He has been a trustee of McPherson College since 1950. He was married to Patricia Ann Kennedy of Marshalltown, Iowa, on June 22, 1947. They have one daughter, Harriet Ann.



Charles H. Heltzel and Wife

CHARLES H. HELTZEL (September 20, 1911—) is the son of David F. and Susan (Hoover) Heltzel of near New Enterprise. When quite young he went to live with his uncle and aunt, David and Margaret (Hoover) Baker, staying until his marriage to Pauline McIlroy. They have become the parents of five children. The Koontz congregation elected him to the ministry in 1933, which church

he served for seven years. In 1941 he became part-time pastor in the Riddlesburg congregation. The Conemaugh church called him in 1948, at which place he still labors. Brother Heltzel was ordained as an elder in 1943.

TOBIAS FRANCIS HENRY (December 7, 1901—) was born near New Enterprise. He was graduated from Juniata College and Bethany Biblical Seminary and received both a Master of Arts and a Doctor of Philosophy degree from the University of Pittsburgh. He was ordained to the ministry in the Koontz congregation on May 25, 1921. From 1929 to 1939 he served in the pastorate of the Roxbury church. In the district he served as clerk for six years and was a member of the Board of Christian Education, a member of the Ministerial Board, a trustee of Camp Harmony, and moderator of District Meeting. Since 1939 he has been located in the Middle District, first as pastor at Roaring Spring and later at Huntingdon. At present he is professor of sociology at Juniata College and a member of the General Brotherhood Board. He was united in marriage to Alma Gertrude Koontz on June 2, 1923. Three children bless their home.

E. M. HERTZLER (April 30, 1896—), a native of Lebanon County, was called to the ministry in the Lower Cumberland church on October 12, 1921, and ordained as an elder in June 1928. He received his education at Elizabethtown College and Columbia University, and has taught in the public schools several years and at Elizabethtown College one year. He served in the pastorate of the church in Brooklyn, New York, from 1927 to February 28, 1935, going then to Windber. In June 1940 he took charge of the Marion, Ohio, church. He has also served as fieldman for the National Reform Association from 1945 to July 1948, when he went to the Bellefontaine church, Ohio, on a part-time basis, giving time also as the executive secretary of the District of Northwestern Ohio. He was married to Rhoda E. Miller on November 28, 1918. They have a daughter, Leah Mary.

HOMER CLIFTON HESS (December 28, 1898—), son of Reverend John W. and Elizabeth M. (Fifer) Hess, was born near Mount Solon, Virginia. He united with the church at the age of twelve. The Beaver Creek congregation called him to the ministry on March 26, 1920. He was ordained to the eldership on May 7, 1928. Brother Hess was graduated from Bridgewater College in June 1923, and has since studied at the University of Pittsburgh. On October 4, 1926, he was married to Vesta Blue, daughter of Reverend Elmer D. and Laura (Rhodes) Blue, of the Pleasant Hill congregation. Four sons and four daughters were born



Homer Clifton Hess

into this home. Their son, Fred, was licensed to the ministry in 1948. Brother Hess served the church in Virginia and West Virginia until coming into this district in June 1924 to be pastor of the Birdville mission. From November 1, 1925, to September 1, 1927, he worked with the Rockton and Chess Creek congregations. The following year he labored at Markleysburg, going into the Nanty Glo church September 1, 1928. He remained there until March 1, 1933. He has since served the Maple Spring and Tire Hill churches. For a number of years he has been living within the Morrellville congregation, where he works in various offices in the church and Sunday school.

CLARENCE GEORGE HESSE (September 6, 1887—) is a native of Grant County, West Virginia. He taught in the public schools for five years. In June 1917 he was graduated from Bridgewater College and in 1920

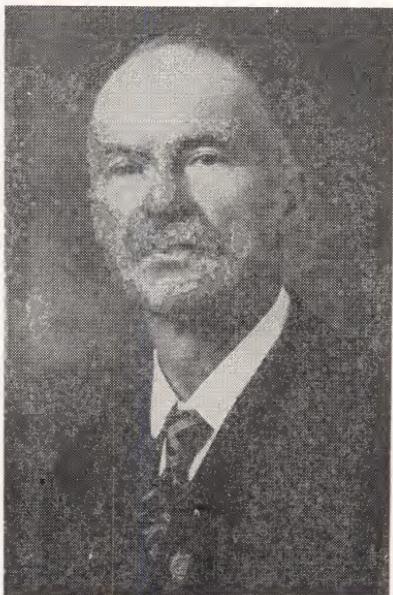


Clarence George  
Hesse and Wife

from Crozer Seminary with a Bachelor of Divinity degree. While attending seminary he was pastor of the Bethany and Norristown churches. Myrtle L. Idleman, a sister of Elder Russell T. Idleman, became his wife and efficient helpmate in the parsonage on August 11, 1920. They moved to the Somerset church on September 1, 1920, as their first pastor, remaining there until 1929, when they moved to the First church, Roanoke, Virginia. In 1935 he assumed the pastorate of the Bridgewater church, Virginia. Since September 1, 1946, he has been serving the church at Greenville, Ohio. He was secretary of the Southeastern Region for several years, served four times on Standing Committee, and was moderator of the Second District of Virginia two times.

ARTHUR D. HETRICK (March 15, 1869—) spent most of his early years in Mahoning Township, Armstrong County, near Colwell Furnace. He united with the Progressive Brethren Church and was called to

the ministry of that church. In 1897 he was married to Tillie Adams, who was a member of the Red Bank Church of the Brethren. Brother Hetrick united with this church in 1911, and on July 7, 1911, was elected to the office of deacon, in which capacity he continues to serve at this writing. He was also a member of the board of trustees of the Oakdale congregation for approximately twenty-five years. In 1945 Brother Hetrick was awarded the Fifty-Year Medal for faithful Sunday-school work by the Pennsylvania State Sabbath School Convention at its annual meeting. He served as Sunday-school superintendent for a number of terms and has taught the adult Bible class for almost twenty-one years. Now eighty years of age, he is very active both in his duties at home and in the church. His wife passed on in the fall of 1933. He and his only son, V. Ray Hetrick, and his family reside near the Oakdale church.



Arthur D. Hetrick



David A. Hetrick

(1) DAVID A. HETRICK (November 4, 1848-May 29, 1931), son of John and Catherine Hetrick and brother of Elder Jesse P. Hetrick, lived his entire life in Mahoning Township, Armstrong County. He was married to Miss Elizabeth Coleman of Kellersburg. They became the parents of thirteen children. On May 26, 1889, Brother David was called to the ministry by the Red Bank church. He served as minister to the Brush Valley, the Glade Run, and the Red Bank congregations. He lived a long, useful life in Christian service.

(2) JESSE C. HETRICK (January 5, 1872-November 21, 1951) was the oldest son of David A. Hetrick. He was baptized in February 1891. While a young man, Brother Jesse went to Fruitdale, Alabama, where he met and married Sister Mae Yundt, a member of the Fruitdale congregation. Later they moved to the Waddams Grove church, Illi-



Jesse C. Hetrick

Effie was ten years of age. They lived near the Oakdale (formerly Red Bank) Church of the Brethren. A Catholic family who lived near them told her that the Dunkards were good people and that she should go to the church near by; they themselves attended the Red Bank church, but never united with it. Sister Hetrick was united in marriage on February 3, 1897, to Charles Calvert Hetrick, whose people were members of the Red Bank church. Of their children, Daryl, Leon, and Margaret grew to maturity. They were baptized in the Pittsburgh church on May 20, 1906. Sister Hetrick was one of the few charter members of the Birdville mission when it was organized in 1919. The Hetricks went to housekeeping in Natrona, where they lived until they built their own home in Birdville in 1903. Brother Hetrick died on January 10, 1907. In addition to rearing the children, Sister Hetrick had to finish paying for their home. She put the children in a home and worked for several years, doing housework and also working at the school for the deaf several years. Later she was employed by people in Pittsburgh who owned a store. Buying the store, she brought the children from the home to be with her in Pittsburgh, but as this was not a very good location in which to rear her children, she sold the store and moved back to her home in Birdville. There she boarded children and adults to earn a living. It is interesting to know that while she operated the store she neither opened it on Sunday nor sold tobacco.

nois, where Brother Hetrick was ordained to the office of deacon. Sister Hetrick died in August 1930. The following year Brother Hetrick and his only daughter, Virginia L., returned to their home near the Oakdale church. Brother Jesse served as deacon, trustee, and church school superintendent, as well as teacher.

**EFFIE HETRICK** (January 1, 1876—) was the leading spirit in the establishing of a Church of the Brethren in Natrona Heights, located about twenty-five miles northeast of Pittsburgh. She has seen it grow from a small handful of people to a group with an average attendance of well over one hundred in the Sunday school. She was the daughter of Paul and Margaret (Beahm) Crawford of Clarion County. Her parents, members of the Free Baptist church, moved to Armstrong County when



Effie Hetrick

The former owners had done both. Sister Hetrick has served the church faithfully during the years. She has served as superintendent, treasurer, and teacher, as well as in other capacities. She envisioned a Church of the Brethren for this community and has lived to see its realization. Recently she gave a gift of one thousand dollars to the building fund from her small earnings. At the present time she is caring for a blind lady who is practically helpless. Though not so well and strong as she once was, she very seldom misses any service at the church. The words, "She hath done what she could," can be very fittingly said of her.

JESSE P. HETRICK (December 20, 1843-December 20, 1927) was the son of John and Catherine Hetrick. He was baptized in the Red Bank church September 5, 1864. The following June he was elected to the ministry. In 1865 he entered the Reid Institute, Philadelphia, from which he was graduated in 1870. In the same year he was called to the pastorate of the Red Bank church. The early years of his ministry were filled with unusual circumstances. Western Pennsylvania was a virgin field in missionary activity. He traveled hundreds of miles on horseback, preaching to needy folks in isolated communities. The numerous conversions which accompanied his efforts abundantly witness to the validity of his call to the ministry. In April 1874 Brother Hetrick was called to the pastorate of the Old Marsh Street church in Philadelphia. He served this church faithfully and well until June, 1882. In 1878 he was ordained as an elder. In the fall of 1882 he went to the Coventry church, where he worked for sixteen years. After closing his work there, he continued as elder of the Parkerford congregation until his death, at which time he was the oldest elder in that district. His first wife was Hannah J. King, whom he married November 19, 1872; they had two daughters. She passed away in April 1877. Ida K. Baugh Ellis became his wife in 1884.



Jesse P. Hetrick

DAVID HILDEBRAND (November 10, 1835-March 9, 1914) was the son of Abram and Anna Diamond Hildebrand of East Taylor Township, Cambria County. He united with the Conemaugh church in 1857, was elected a deacon on July 4, 1865, and about 1868 was called to the ministry. He was ordained to the eldership on July 10, 1886. He was known to have preached two hundred twenty-five funerals after 1879. He also married many couples, and did much baptizing. Elder Hildebrand frequently represented his church in District and Annual Meetings, and served on the Standing Committee at Meyersdale in 1894.



David  
Hildebrand  
and Wife

Brother Hildebrand was very faithful in his ministerial duties, and after the Walnut Grove meetinghouse was built (1884) he did not miss a communion service; he missed only two councils—to preach funeral sermons.

E. K. HOCHSTETLER (March 4, 1857-?) was born and lived his life in the southern part of Somerset County. He was baptized April 29, 1878, elected to the ministry July 4, 1879, and ordained as an elder December 31, 1880. He was the elder of the Greenville congregation at its inception and continued as the only active minister for many years. He was also elder-in-charge of the Summit Mills and Indian Creek congregations.

(1) PHILIP HOFFMAN was among the earliest settlers in the Scalp Level area. He came from Morrison's Cove with his wife, Barbara (Miller) Hoffman. There were two sons, Jacob and John; their nine daughters grew up to become the mothers of many children. From this large family have come many outstanding leaders in the church, among whom are names such as Holsopple, Fyock, Detweiler, Berkey, and Lehman. Through the grandson, Jacob, who was married to Bena Statler, the subjects of the following sketches are descended.

(3) PETER HOFFMAN (May 29, 1853-September 21, 1934) was married to Sarah Custer. She died June 12, 1903, after having mothered ten children. His second wife was Rachel Custer, who still lives in Scalp Level. She has two sons, Russell and Galen. One son died in infancy. Brother Hoffman was a member of the Scalp Level church for sixty years, during many of which he served in the office of deacon.

(3) AARON S. HOFFMAN (November 29, 1858-September 2, 1945), a brother of the above, was married to Polly C. Blough. She died in August 1937. They were the parents of three children, Irvin, Sylvester, and Nora, the wife of Edward Weaver. Brother Hoffman was a farmer and a coal operator. He was a deacon in the church for about sixty years.

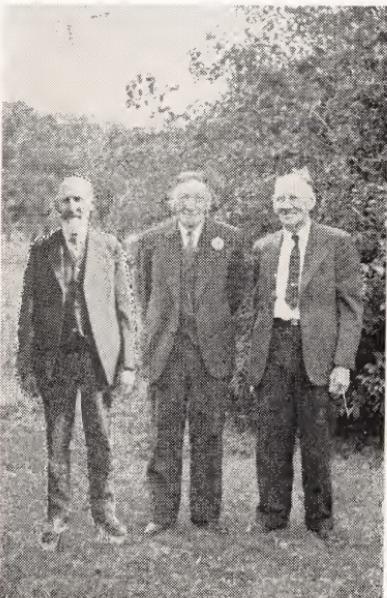
(3) NOAH J. HOFFMAN (March 5, 1861—January 12, 1951) a son of Jacob and Bena (Statler) Hoffman, was married to Elizabeth Holsoopple, who passed away on June 3, 1926. There were four children, Myra, wife of A. E. Hoover, Jacob, Cloyd, and Cora, the wife of Thomas Huston. Brother Hoffman was a farmer.

(4) SYLVESTER B. HOFFMAN (July 28, 1884—) is the son of Aaron S. Hoffman. He was engaged in farming from 1909 until 1944. On May 28, 1905, he was married to Bertha Shaffer. To this union twelve children were born. Brother Hoffman united with the church on July 4, 1901. In 1916 he was elected to the ministry and was ordained to the eldership in 1925. For more than thirty-five years he has been a regular teacher in the Scalp Level Sunday school. Many other offices in the church have been faithfully and ably filled by Brother Hoffman.

JASON B. HOLLOPETER (August 23, 1886—) is known to people far and wide as a bee fancier specializing extensively in queen culture. But with this occupation he has also given time and energy to the cultivation of the Kingdom of his Lord. He was born near Rockton, Clearfield County, a son of E. W. and Libbie (Beer) Hollopeter. Brother Hollopeter was graduated from Maryland Collegiate Institute in 1905. His wife was Pearl Ray. His election to the ministry occurred on June 11, 1911, in the Rockton church, where he still serves as he is needed.

GEORGE BLACKBURN HOLSINGER (May 10, 1857–November 22, 1908). A lad born near the village of Pleasantville was destined to make a contribution to the church in a line somewhat different from those of many of his illustrious ancestors. This boy was born to the farm family of Joseph and Rebecca Blackburn Holsinger, and was given the name of George Blackburn. Perhaps it was his father's love of music as he led the hymns in the old Mock church (the nearest Church of the Brethren to the family) which furnished an inspiration to the eager boy.

In this church (which belonged to Western Pennsylvania until 1916) his grandfather, George Mack Holsinger, was a deacon, serving faithfully. It is likely that in the long winter evenings around the blazing fireside they talked of young George's great-grandmother, Elizabeth, the daughter of William Mack, who married John Holsinger. She was the great-granddaughter of Alexander Mack, the founder of the church of which the Holsingers were faithful and loyal supporters.



The Three Hoffman Brothers



George Blackburn Holsinger

to secure eleven months of common school education and thus prepared himself for teaching. Music, however, was his first love, and toward this end his efforts were shaped. In 1875 he had an opportunity to attend a singing school taught by Benjamin Everett. From this training he began classwork himself.

He played the organ before he was able to read music. Numerous musicians of his day were the sources of his instruction. There were times when he would pay as much as six dollars for each lesson of one hour's length. When the Spring Creek Normal School, established in 1880, was moved to Bridgewater, Virginia, in 1882, to open under the name of the Virginia Normal School (now Bridgewater College), George B. Holsinger took charge of the music department. He ably filled this position for sixteen years. Being very versatile, he taught piano, organ, vocal music, the history of music, harmony, and composition. He is said to have given thirty thousand instrumental lessons alone.

From Bridgewater he entered a larger field of service; in 1898 he went to the Brethren Publishing House at Elgin, Illinois. Here he gave his time to the preparation of songbooks and to traveling among the churches, in which he conducted singing classes and musical institutes. He was a very successful editor and composer. Over two hundred songs were given to the public as a result of his ability. Some of the most popular were *Rest Over Jordan*, *At the Savior's Right Hand*, and *Meet*

George's father had a natural talent for music and no doubt was a valuable aid to his son. The old log church building, called the Mock church, still stands with its chinked logs. It is no longer used for worship services.<sup>1</sup> In the church yard in the rear rest the remains of George Mack Holsinger, the grandfather of George Blackburn Holsinger, who passed away on April 4, 1862. George B. Holsinger, this outstanding layman, could trace his line to the founder through Joseph Holsinger, George Mack Holsinger, Elizabeth Mack Holsinger, William Mack, and Alexander Mack, Jr.

In his early years, because of the distance from school, his mother was his teacher. Later he was able

<sup>1</sup> A picture of this building may be seen in the first chapter of this volume, "Footprints of Our Forefathers."

*Me There.* Brother Holsinger had an efficient helpmate in his wife, who before marriage was Sallie A. Kagey of Bridgewater.

For many years George B. Holsinger was a regular leader of song in the Annual Conferences. When standing before them, with his baton, he was the master of assemblies and led them to the highest summits of earthly praise. He was an inspiring leader who conducted with the minimum of apparent effort.

This highly consecrated and talented man was cut down in the very height of his active life. He had gone to Astoria, Illinois, to teach a vocal class when he was stricken with a malignant form of pneumonia; before either his wife or his son could reach his bedside he was gone to join the chorus on high in the "city of the Great King." He had called for the anointing service and his last words were: "I have a narrow passage to go through. If it were not for my wife and poor child, I would be ready to lie down and go to my Father." His funeral was preached by the "walking Bible," Andrew Hutchinson, of whom it was said that he had memorized the entire Bible. George Blackburn Holsinger's body was laid to rest not far from where he had spent sixteen years teaching that which he loved most—music, in the Bridgewater cemetery.—*Reverend Freeman Ankrum, St. James, Maryland.*

HENRY RITZ HOLINGER (May 26, 1833–March 12, 1905) was the son of Elder Daniel Mack and Polly (Ritz) Holsinger of Morrison's Cove. His father and grandfather were ministers in the Church of the Brethren. His grandmother on his father's side was Elizabeth Mack, daughter of William Mack, son of Alexander Mack, Jr. He was married to Susannah Shoop on June 1, 1864. Two daughters were born to this union, Mrs. P. G. Nowag of Johnstown and Mrs. S. J. Holsinger of Phoenix, Arizona.

The life and work of this great church leader is so well revealed in the pages of this history, both in "District Developments" and in various congregational histories, that this biography need not be lengthy.

He was baptized in the spring of 1855 at Clover Creek by Elder George Brumbaugh, elected to the ministry October 28, 1866, advanced to the second degree a few months afterwards, and ordained to the eldership on October 21, 1880. After a year's apprenticeship with Henry Kurtz in the office of the *Gospel Visitor*, he published the *Tyrone Herald* for about a year. Then, in January 1865, he began to publish regularly the *Christian Family Companion*, the first weekly paper published in the interests of the Church of the Brethren. "For a time James A. Sell was associated with him. It was seen that the business would not support two families; so Sell left the firm. Mrs. Holsinger told Reverend Sell at a later date that 'if you had stayed with him, there would have been no division.'"—*Ankrum, Alexander Mack the Tunker and Descendants, page 198.*

I. EDWARD HOLSINGER (August 10, 1878-?) was the oldest son of Elder Levi F. and Barbara Replogle Holsinger, New Enterprise congregation, Bedford County. He took up teaching in rural schools at the age of eighteen years,

graduated from Juniata College normal course in 1902, and the classical course in 1909. While principal of the Avalon High School, he received the master of arts degree from the University of Pittsburgh, and continued graduate study for the doctor of philosophy degree.

Brother Holsinger united with the church at the age of thirteen years, and was elected to the ministry in 1907. In January 1914 he became field secretary of the Sunday School Association of Western Pennsylvania, in which capacity he served for four years; during which time he organized the entire District into eleven circuits for more intensive work.—*Taken from Blough's history, pages 262 and 263*



I. Edward Holsinger

Brother I. E., as he was known, was married to Laura B. Ober on June 29, 1904. To this union were given two sons, Alden O. and Bernard O. Following the conclusion of his work in this district, he moved to Elmira, New York, engaging in Boy Scout work. There he died; he was buried in the New Enterprise cemetery.



Virgil Clair Holsinger

VIRGIL CLAIR HOLSINGER (October 29, 1892—) was born in Blair County, the child of William H. Holsinger and Corena (Gates) Holsinger. He was received into the church at the age of ten years. On September 6, 1941, he was married to Emma Besse Wright of Lancaster. After marriage he attended Elizabethtown College and in 1916 was graduated from the pedagogical course. For a few years he worked in the education field. In August 1920 he assumed the pastorate of the Bellwood church, teaching school concurrently until June 1924. He was graduated from Juniata College in 1927 and from the University of Pittsburgh in 1937. From September 1927 to the present he has worked in the Millvale High School, first as teacher, and since 1935 as supervising

principal. Since 1927 he has assisted with the work of the Pittsburgh church, serving twice as interim pastor during this period.

(1) ISAAC HOLSOOPPLE was sixteen years old when the family came to this area in 1817, according to information supplied by Edwin E. Holsopple, a grandson. His father was Henry Holsopple, who went out as a captain of the militia to quell Indian raids in the War of 1812. He was captured by the Indians and burned at the stake at Deliverance, Ohio. The State of Ohio gave his widow a grant of land which remained unclaimed until Susannah (Lefever) Holsopple moved to Somerset County onto a tract of five hundred acres where the town of Hollsopple now stands, which was bought by her father for the price of an overcoat. The Holsopples have been Dunkers ever since the days of Alexander Mack. Heinreich and Lena Holtzapfel are listed among the communicants at the first love feast in Germantown in 1723. He was an uncle to Erasmus Holsopple, who came to America in 1731. The latter was the first ancestor in this country of the family in this sketch. Isaac was no minister, but his progeny have made notable contributions in this field. Jacob and Joseph, the two older sons, and Daniel, the seventh and youngest child, were ministers.

(2) JACOB HOLSOOPPLE (March 15, 1833-February 15, 1906), having only the most meager facilities for schooling—a few months in the first small log schoolhouse near Rummel—acquired sufficient training to enable him to teach, which he did for fifteen years. He possessed a keen mind and a strong body, great assets in a new country. In 1857 Polly, daughter of Elder Christian Lehman, became his wife. She passed away in 1865 leaving four small children. Later he was married to Catharine Wertz. She became the mother of seven children. Four of them attended Juniata College. The Shade Creek congregation called him to the ministry in 1861. He was ordained as an elder on January 1, 1886. He was an early advocate of Sunday school, a strong believer in the decisions of Annual Meeting, a thorough Bible student, and a staunch promoter of home missions.

(2) JOSEPH HOLSOOPPLE (January 24, 1835-September 10, 1916) was the second son of Isaac Holsopple. His schooling was received in the first little log schoolhouse that was built near Rummel in 1841. In his eighteenth year he entered the teaching profession, which, with farming, enabled him to rear his large family. He was married to Catharine Lehman, daughter of Elder Christian Lehman, on March 4, 1860. Three months later they were both baptized. In 1862 they moved to Indiana County. There were nine sons and two daughters in the home. Six of the sons became ministers, among whom one served in India. They were: William W., Frank F., Ira C., Hiram L., Edwin E., and Quincy A. After the death of Sister Holsopple on October 1, 1907, Elder Holsopple was united in marriage with Julia Wysong on December 5, 1908. She also preceded him in death. The Manor congregation called Joseph Holsopple to the ministry on June 17, 1866. He was ordained to the eldership on June 9, 1892. His deepest concern for the Kingdom was in the missionary enterprise. When sermons were of no avail, he and his wife prayed for the work. In the person of their son, Quincy, their

prayers were answered. The plan under which the Home Mission Board of our district works was conceived by him. He was well known in the district and was a member of the historical committee of the district for the compilation of the Blough history.

(3) WILLIAM W. HOLSOPPLE (December 10, 1863-?) was baptized in the Manor congregation. He moved to Missouri in 1886 and there he was elected to the ministry and ordained as an elder.

(3) FRANK F. HOLSOPPLE (1866-1946) rose to prominence in the educational and pastoral fields of the church. When only seventeen he began teaching during the winter months while attending Purchase

Line Academy and the Indiana State Normal School in the summers. In 1889 he entered Juniata College, then the Brethren's Normal School, as a student teacher. He was graduated in 1891. Having been elected to the ministry in 1887, he served as pastor of the Amwell church, New Jersey, from about 1891 to 1901, while he did graduate work at Lebanon Valley College and the University of Pennsylvania. In 1901 he joined the faculty of Juniata College and was head of the English department for fourteen years. For short periods he worked for the Anti-Saloon League and taught in Blue Ridge College. In 1919 he took up pastoral work at Hagerstown, Maryland. After seven years there he went to the Central church, Roanoke, Virginia, where he remained three years. His work there was followed by five years in the Wash-

ington City church. He was one of the first three full-time pastors in the church. Much time was also given to Sunday-school work and to Bible institutes. His faithful wife and helper throughout his life was Grace (Quinter) Holsopple, a daughter of Elder James Quinter. She still lives to cherish his memory.

(3) IRA C. HOLSOPPLE, a graduate of Juniata College, was elected to the ministry in the Sand Brook congregation, New Jersey, on June 8, 1895. He now resides at Sergeantsville, in the same state.

(3) HIRAM L. HOLSOPPLE, reared in the Manor congregation, moved to Missouri. There he was called to the Christian ministry.

(3) EDWIN E. HOLSOPPLE (1882—) is the tenth child of Joseph Holsopple. The Manor congregation called him to the ministry in 1916. His wife was Fannie Weaver. They are the parents of ten children. After her death, Ruth M. Truxal of Greensburg became his wife. Like his uncle, Daniel, Edwin has followed the lumbering business.



Frank F. Holsopple

For several years he worked in the Manor church. He preached in the Wooddale church four years and was elder there for two more years. The family lives in Greensburg. He works in the church there as he is needed.

(3) QUINCY A. HOLSOPPLE (November 7, 1885—) interspersed his late years of youth teaching and attending Juniata College. In the fall of 1904 he went to Elgin, Illinois, to learn the linotype trade at the



Quincy A. Holsopple and Wife

Brethren Publishing House. There, in 1906, he was elected to the ministry. Returning to Juniata he completed the arts course and accepted a position teaching in the Huntingdon High School. Later, in 1928, he completed the requirements for a Bachelor of Divinity degree from Temple University. In January 1911 the Quemahoning congregation asked him to represent that church in India. The smoldering spark of the mission spirit flamed and he accepted. A few months previous to sailing were spent in the Publishing House in Elgin. There he met and married Kathren Royer, daughter of Elder Galen B. Royer, who was then the secretary of the General Mission Board. The same year they sailed for India. Because of impaired health, the Holsopples returned home in August 1922. Since their return, they have served as pastors of the Plum Creek church from 1923 to 1926; the Geiger Memorial church, Philadelphia, for the two years following; the Royersford church from 1928 to 1937; the Mount Pleasant and Mount Joy churches from 1937 to 1941. Some years were given to civilian public service camp work. Both Elder and Sister Holsopple have given many years to camp work in Pennsylvania at Camp Kanesatake and Camp Harmony. They now reside in Elgin, where he is employed at the

Publishing House. They are the parents of three children: Frances, Neta Ruth, who is the wife of Elder Harry K. Zeller, Jr., and Donald G., who is the pastor of the Salamonie church near Huntington, Indiana.

(4) RUFUS C. HOLSOPPLE (March 12, 1902—), the son of Oliver J. Holsopple and grandson of Joseph Holsopple, was reared in the Penn Run church. At the age of eleven he was baptized. In 1915 the family moved to Washington County and attended the Ten Mile church. There Rufus served as a teacher and also as superintendent of the Sunday school. On September 21, 1921, he was ordained to the ministry. Daisy Metzler became his wife, March 27, 1926.

(2) DANIEL HOLSOPPLE (August 29, 1852-January 30, 1895) had a practical mind. He took over his father's farm and marketed the timber, after which he continued lumbering on other tracts. His practicality carried over into his church work. He was prominent among the leaders of his home congregation and of the district. The exact date of his call to the ministry is unknown. He first married Christiana Straub, who with a small infant died in 1871. Later he took as his wife, Elizabeth Rummel. They reared, as their foster daughter, Carrie (Ripple) Berkebile. Blough wrote of him, "He took much interest in all lines of church work. He was a faithful student of the Word; his sermons showed evidences of preparation, and were delivered with a deep sense of reverence."

(1) DAVID PAUL HOOVER (December 21, 1881—) was born in Blair County, but when he was a year old his parents, Jacob L. and Barbara (Paul) Hoover, moved to Saxton, Bedford County, where he grew up. He was graduated from Juniata College in 1906 from the Normal Eng-

lish course, and in 1914 with a Bachelor of Arts degree, meanwhile teaching eleven terms of school. His baptism occurred on May 19, 1900. The Raven Run congregation elected him a deacon in 1901 and called him to the ministry on May 16, 1903. He was ordained as an elder on October 15, 1916. He served the Tyrone church from 1913 to 1917; and the Moxham church from May 15, 1919, to January 1, 1924, when he moved to Rummel. On January 1, 1930, he went to the Mount Pleasant church, where he remained until May 29, 1932; he then moved to New Enterprise, where he has followed the teaching profession. He is now in the insurance business. He was married to Ruth Stayer, daughter of Rhinehart and Sara (Cameron) Stayer, on August 21, 1913. They have two sons and two daughters. Their son Paul is a medical missionary.



David Paul Hoover

(2) PAUL STAYER HOOVER (September 11, 1916—) is among the church leaders who passed through our midst. Being born in the parsonage in Tyrone, the second child of Elder David P. and Ruth (Stayer) Hoover, he later came here as a child and grew up in Johnstown, Rummel, and Mount Pleasant as his parents served the church in those places. He was graduated from Juniata College with high honors in 1937. On April 14, 1936, he was licensed to preach after a long struggle to decide between the fields of science and the ministry. After spending some time at Camp Harmony in 1939 with Dr. Daryl Parker, Paul decided to combine the two interests into the work of medical missions. Then followed the long years of preparation at the University of Pennsylvania, where he was graduated in 1948 with a Doctor of Medicine degree. There were sixteen months of internship at Philadelphia General Hospital. He worked as a physician at the university in student health service. The years intervening between college and medicine had been filled with teaching and preaching. He was ordained as an elder on July 17, 1949. On August 23, 1947, Dr. Hoover was united in marriage to Mary Elizabeth Wentsler, whom he had met at Juniata College. She was reared in Ruffsdale and was a member of the Methodist Church, but united with her husband's church on September 1, 1947. They have a daughter, Linda Lee. The Hoovers sailed for India on October 11, 1951, to begin the work of spreading the Good News through the healing ministry.

SILAS HOOVER (April 24, 1849-1924) was a son of Jacob and Eve (Miller) Hoover of near Berlin. He attended several terms of normal school and taught for three years in the public schools. In 1870 he was married to Lucy A. Auman. Seven children came into their home. Brother Hoover became a Christian early in life. At about twenty-three years of age he was called to the ministry. In protracted meetings he was unusually successful, bringing into the church large numbers of converts. He was a keen debater, often defending our doctrines against those of other faiths in public meetings. In personal work he also knew how to bring men and women to their knees in penitence. In 1883, after his ordination to the eldership, he took up pastoral work in the Jonathan Creek congregation, Ohio. Five years later, he began a four-year period of pastoral service for the Salisbury church. In 1892 he moved within the borders of the Middle Creek congregation, where he lived and worked until his death. For many years he served as chaplain of the Somerset County Home.

DAVID D. HORNER (October 6, 1826-March 30, 1910) was one of the earlier English-speaking preachers. Like many of his generation, he secured his education the "self-taught" way, nonetheless gaining good training for his day. Brother Horner was probably a grandson of Abraham Horner, whose sons married into the early families of Somerset County, where David was born. He was reared on a farm in Westmoreland County, where his family moved later. He married Mary Myers on October 9, 1851. They lived together for fifty-nine years. Two sons were born to them; one died in infancy, and Myers lived until he was about thirty years old. David Horner joined the Church

of the Brethren when he was about twenty-eight years of age. The Indian Creek congregation called him to the ministry. On March 27, 1880, he was ordained as an elder. His service to the church was given almost exclusively in the home congregation. He not only preached, but he was an able counselor and a generous contributor to many church enterprises. Elder Horner had been a farmer and also operated a gristmill. He was well known and highly esteemed in his community.

(1) WILLIAM M. HORNER (April 9, 1825-August 10, 1872), son of William Horner, was born near Meyersdale. He was married to Catharine Miller on April 5, 1845. They had three children. Milton C. became the father of Meyers B. William was called to the ministry June 26, 1855. He never preached much, but led the singing in services and was able in private discussions to discuss the doctrines of the church.

(3) MEYERS B. HORNER (February 6, 1893—) is the son of Milton C. and Magdalene (Berkley) Horner of Meyersdale. He united with the church in 1906. About 1920 he was called to the ministry. He has been in public school work ever since his ordination: in Meyersdale as teacher, in Coraopolis and Washington as high school principal, and since 1930 as superintendent of schools in the latter place. He has the Master of Arts, Doctor of Science in Education, and Doctor of Philosophy degrees. In 1918 Lucille A. Gump became his wife.

(1) M. CLYDE HORST (March 3, 1885-November 6, 1943), son of Elder A. B. and Naomi Martin Horst, was born at Applecreek, Ohio. He was reared on the farm and enjoyed the full benefit of the public schools. He entered Canton College and Bible Institute at Canton, Ohio, and was graduated from that school in the academic and sacred literature courses. He later was graduated from Juniata College, receiving his Bachelor of Arts and Bachelor of Divinity degrees from that institution. He received the Master of Sacred Theology degree from the Western Theological Seminary at Pittsburgh and his Doctor of Sacred Theology degree from Temple University, Philadelphia.

Brother Horst was called to the ministry by his home church at Black River, Ohio, on September 24, 1904. On August 1, 1907, he took charge of the South Bend church, Indiana. During his seven years of work in that city about one hundred were added to the church and the Sunday school was more than doubled. On September 1, 1914, he came to serve the Walnut Grove church, Johnstown, where he worked for seven years. Other pastorates were Williamsburg, Windber, and Lewistown, Pennsylvania; Chicago, Illinois; and Elizabethtown, Pennsylvania. He felt keenly the dignity of his high calling and devoted his energies to strenuous study and discipline for the cause of Christ. He was united in marriage to Emma Edith Horner, daughter of William and Ella (Culp) Horner, on June 8, 1907. This home was blessed with four children: Ivan, who died in infancy; Mary Ellen, wife of Reverend Fred Hollingshead; Myron, who is a minister; and a foster daughter, Evelyn, who is now Mrs. Lawrence Borst. At the time of his death, he was pastor of the Elizabethtown church and teacher of philosophy and ethics at Elizabethtown College, also chairman of the ministerial

work of the Eastern Region. During a greater part of his ministry, he carried heavy district responsibilities, often serving on Standing Committee. As a leader, he proved himself worthy by his character, spirituality, and training.



Myron C. Horst



M. Clyde Horst

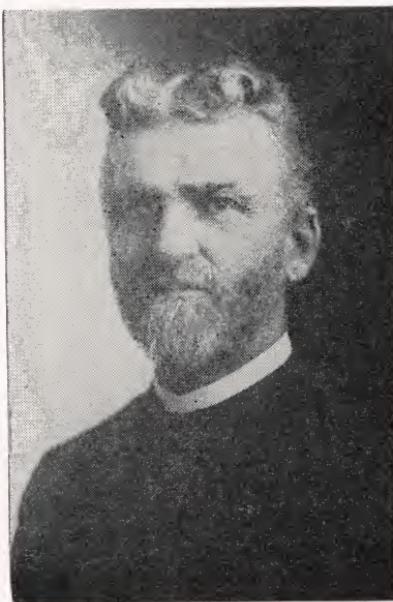
(2) MYRON C. HORST (May 9, 1924—), the son of M. Clyde Horst, was born in Huntingdon. He received a Bachelor of Arts degree from Elizabethtown College and a Bachelor of Divinity degree from Bethany Biblical Seminary. During 1950 he assumed the pastorate of the Clearfield County churches and served until the fall of 1951, when he entered the teaching profession.

HENRY P. HOSTETLER (July 12, 1816-July 19, 1898) was among the posterity of Jacob Hochstetler, of the Mennonite faith, who emigrated to America about 1735 to escape religious persecution. His immediate ancestor was Peter Hostetler. Henry was married to Elizabeth Koontz. They were the parents of nine children, six of whom grew to maturity. They lived for many years in the Quemahoning congregation, where he was called to the ministry about 1852. Later they moved to Faustwell, Paint Township, and still later to Rummel, both of which were in the Shade Creek congregation. He preached in German and when the demand for that language declined, he did little preaching.

WILLIAM M. HOWE (May 3, 1867-May 2, 1917) was a son of Elder William and Sarah (Mohler) Howe of Maitland, Mifflin County. He was the tenth child in a family of six sons and six daughters. In the spring of 1883, he went to Juniata College, where he took a stand for Christ and was baptized on May 13. He was graduated from Juniata

College in the Normal English department in 1886. His teaching career covered six years in Pennsylvania and four years in Louisiana. In the summer of 1893, he was elected to the ministry. He was installed at the morning service the next day and preached his first sermon that evening from the text, "I can do all things through Christ who strengtheneth me." Brother Howe returned to Juniata College for some Bible work, and later attended Dr. White's Bible Training School in New York City, from which institution he was graduated in 1907. He assisted Elder J. Kurtz Miller in the Brooklyn mission while attending Dr. White's school. Brother Howe served as pastor of the Amwell and the Sand Brook churches in New Jersey. Later he served the Norristown and Tyrone churches, and from 1907 to 1914 the Johnstown congregations, where the greater part of his ministry was confined to the Walnut Grove church. He was serving the Meyersdale church when he was called home. On October 4, 1898, Brother Howe was married to Edith R. Newcomer. To this union were born his daughter, Ruth, and his son, Joseph. Sister Howe's health failed and she died on March 31, 1907. On June 1, 1910, Brother Howe was married to Elizabeth Wertz, daughter of John A. and Susan (Strayer) Wertz. To this union were born two daughters: Martha, who is the wife of J. Henry Baker; and Mary, the wife of Dr. Paul M. Robinson.

On June 21, 1910, Brother Howe was ordained to the eldership in the Johnstown congregation. He had from the beginning of his ministry done a considerable amount of evangelistic work and Bible teaching in many of our state districts and in most of our colleges. He served as a member of the Home Mission Board of Western Pennsylvania, represented the Western District of Pennsylvania on Standing Committee at different times, and frequently filled offices at the various meetings of the district. At the time of his death he was a trustee of Juniata College. Brother Howe was an intensive and energetic worker. He had the teaching art, and his pedagogy and elocution and subtle humor were all his own. Being widely known and possessed of a pleasing and attractive personality, he had gathered unto himself a great multitude of friends. He did much to make the Lord's work look pleasant and attractive to young people.



William M. Howe

ROBERT T. HULL (May 25, 1861—) came from Mineral County, West Virginia. He united with the church when he was about twenty years of age. He was elected to the ministry in June 1890, and was ordained

to the eldership in June 1913. He lived in Somerset and Westmoreland counties, where he, at various times, served as pastor or elder.

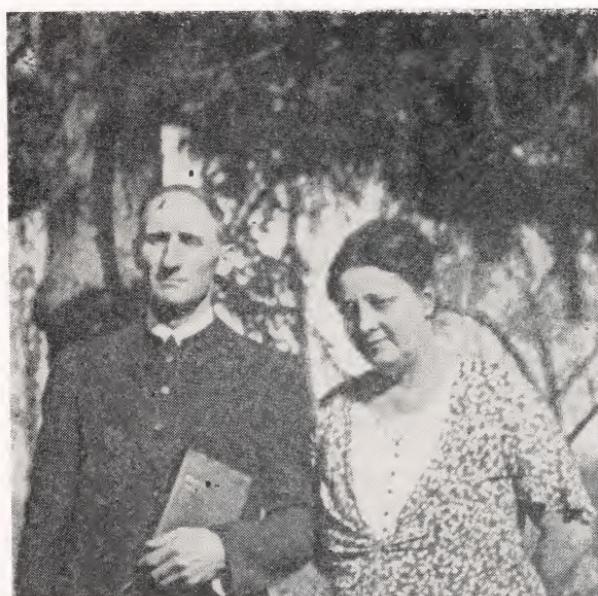
RUSSELL T. IDLEMAN (1871-1939) was a native of Grant County, West Virginia, and a brother to Mrs. J. H. Cassady and Mrs. C. G. Hesse. He loved the hills and valleys, and drew from them many profound lessons in life. He loved to learn and to share his knowledge. After attending the schools his community offered, he went to Juniata College. For several years he taught public school. His interest in learning was not confined to temporal things; he became a student of the Bible early, and, when nineteen years of age, he united with the church. In 1899, he was elected to the ministry in the Greenland church, West Virginia. In 1909, Amanda Weaver of Scalp Level became his wife. She had previously lived in a parsonage in Pittsburgh as the homemaker for her brother, Elder M. J. Weaver, after death had taken his first wife. The Idlemans moved into the bounds of the old Ten Mile church, where they labored to rejuvenate interest in the Kingdom in that historic place. His family still resides in that area of our church district.

(1) JOHN COVER JOHNSON (September 1, 1839-April 3, 1908) was born in Fayette County, a son of Joseph and Mary (Cover) Johnson. On June 13, 1866, Mary S. Miller, a daughter of Elder Jacob D. Miller, became his wife. Like his father, John engaged mainly in the merchandising business. He was elected to the ministry in 1869 in the Fairview church while his uncle, Joseph I. Cover, was the elder. John spent much time in the study of the Bible and church polity. With his uncle, Joseph I., becoming editor of the *Vindicator* for the Old Order group and the Progressive movement pressing hard on the other side, Brother Johnson, as elder, was to a great extent responsible for helping the Georges Creek church move forward during the stormy 1880's; during this period three meetinghouses were built and several mission points were opened. He was elder of many congregations surrounding his home and served on various district boards. After some sad misunderstandings in the district brought about by the troubles of that period, Brother Johnson moved to Huntingdon, where he lived out his days.

(2) CARMON COVER JOHNSON (July 19, 1874-May 18, 1927), a son of the above, called to the ministry in 1904, spent his life mainly in educational work. He was graduated from Bethany Normal School in 1894, from Juniata College in 1901 after interspersing his education with other work. He did some work in Puerto Rico under the government, then joined the faculty of Juniata, later teaching and filling the principal's office in some of the Pittsburgh public schools. Connected with many religious and civic groups, he was active in Sunday-school work in the district and elsewhere, and contributed quite regularly to our church and Sunday-school periodicals. Twice married, he lost his first wife, the former Ada Catherine Reichard, in the fourth year of their marriage. DeLana Ann Mohler became the mother of one son, Forbes.

SAMUEL COVER JOHNSON (March 10, 1843-?) was a son of Nicholas B. and Elizabeth (Cover) Johnson of Fayette County. He united with the church on March 26, 1860. He had little opportunity for schooling, but by studying at home he secured a fair education. He was a machinist and carpenter, and did some surveying. He and his brother operated a small manufacturing concern in Uniontown for a quarter of a century. Active in Sunday school, he became the first superintendent of the Georges Creek Sunday school, and served for twelve years. He was elected to the deacon's office in 1884 and served faithfully. In 1912 he was appointed a member of the Historical Committee and helped in gathering the data for the Blough history of our district.

H. D. JONES (September 27, 1886—) lived in Cambria County until he was eight years old, when the family moved to Lorain, Ohio. H. D. asked to remain with relatives. Thus he grew up among relatives and



H. D. Jones  
and Wife

friends in Somerset County near Scalp Level. He attended summer normal sessions and taught school for twelve consecutive years. Brother Jones became a member of the church at the age of fifteen. He was united in marriage on April 1, 1905, with Elva V. Berkey, daughter of Brother and Sister Henry A. Berkey. Brother Jones was called to the ministry by the Rummel church in 1916. On April 1, 1920, he accepted the call to be the assistant pastor of the Scalp Level and Windber churches. He served in this capacity until Brother Repleglo left, October 1, 1921; then Brother Jones became pastor. Terminating his pastorate, Brother Jones and his family, consisting of eight children, moved to New York State on March 1, 1922. He, with his wife, returned to Windber in the fall of 1922 and was ordained as an elder. Since 1929 he has served the Lake Ridge congregation about half the time as pastor and elder.

J. EWING JONES (July 7, 1884—) was born at Mount Braddock, a son of John and Mary (Jarret) Jones. Reared by Methodist parents, he was baptized into the Church of the Brethren in 1915 after his

J. Ewing Jones  
and Wife



marriage to Anna Davis in 1913. He was elected to the ministry about 1929, and ordained as an elder about 1935. Around thirty-two years ago, Brother and Sister Jones helped to organize the church at Wooddale, where he worked for several years. He was pastor at Fairchance, interim pastor at County Line, and since 1943 has been caring for the Hostetler church, and, for a few years, the Summit Mills and Cross Roads church also. There are two daughters, Florence, wife of Elder John M. Geary, and Alverda.

WILLIAM L. JUDY (September 20, 1891—), better known to the reading world as Will Judy, is a native of Garrett, where he united with the church in 1904. His parents were Jerome and \_\_\_\_\_ (Burkholder) Judy. His great-grandfather, Matthias Judy, came from Switzerland, seeking religious freedom. William L. was graduated from Juniata College when he was nineteen years of age, and in 1915 received a Bachelor of Laws degree from Hamilton College of Law, Chicago. After practicing law for some time, he became president of the Judy Publishing Company in Chicago, publishing the magazine, *Judy*, which since has been succeeded by *Spectator*. The firm is also a book-publishing concern. A most prolific writer, a world traveler, and a widely known speaker, he has also done a great deal of radio work. When serving as president of the Juniata Alumni Association, he founded the One Thousand Club at Juniata. The Garrett church called him to the ministry at the age of fifteen, but he declined. While still in his teens, he was the assistant traveling secretary for the Sunday schools of the district. While holding his membership in the First church, Chicago, he still contributes to the expenses of the home church. He says, "This is only in payment of an old debt which I owe to the religious background the Church of the Brethren gave to me."

STEWART B. KAUFFMAN (May 14, 1919—), one of our musically talented pastors, came to us from Reading. He is a son of Melvin and Sara (Rothermel) Kauffman. The Reading church called him to the

ministry in 1939. He was graduated from Elizabethtown College in 1942 and from Bethany Seminary in 1945. He was the first chairman of the District Music Committee. The Berkey church was under his efficient pastoral care from 1945 until 1948, when he went to serve the Everett church. He was ordained to the eldership in 1946. Helen Grace Markey, the daughter of Elder and Mrs. David Markey, became his wife in 1942. They have a daughter, Sara A., and a son, Stewart B., Jr.

JOHN KEAGY (1746-1806) was born in the eastern part of Pennsylvania, the son of Jacob and Feronica (Stehman) Keagy. He became a member of the German Baptist Church and was called to the office of deacon in early manhood. About 1783 he and his wife, Sara (Sneider) Keagy, moved their family west of the Allegheny Mountains from York County. There, on June 9, 1785, he was granted a patent to three hundred eighteen acres of land in Elk Lick Township, then in Bedford County.

In Holsinger's history is this account: "At the time of his arrival there were living in the vicinity a few scattered members of the same denomination. One of those was John Burger, who lived on a farm now known as the Buechley estate. In the fall of the same year some ministering brethren from the east visited Brother Keagy, hunted up the other members in the valley, and held a love-feast at the house of John Burger, and organized the little band into a church. Keagy was promoted to the ministry, and another brother was elected deacon. This was the first communion meeting held by the Tunkers west of the Alleghany Mountains."

Brother Keagy was ordained as a bishop about 1790. According to records found in the deed of the first Summit Mills church, Brother Keagy was the first bishop of the church in Somerset County, serving in that office until he died, to be succeeded by Michael Moyer. He planted the Church of the Brethren firmly in Somerset County. On May 26, 1800, Bishop Keagy sold his "plantation and mansion house" to his son-in-law and daughter, Emanuel and Sarah Flory, for nine hundred pounds, eight hundred pounds of which was to be paid at the rate of fifty pounds yearly for sixteen years. His will was probated in the Somerset County courthouse on November 21, 1806. The following is a portion of the will:

"In the name of God, Amen. I, John Kegey, of Elk Lick Township, Somerset County, Pennsylvania, being of a reasonable health of body and of sound mind, memory and understanding, (Blessed be God for the same) but considering the uncertainty of this transitory life, I do make and publish this my last will and Testament in manner and form following to wit; Principally, first of all I commend my immortal soul into the hands of God who gave it and my body to the earth to be buried in the Christian like manner and at the discretion of my executors. Hereinafter named and as such worldly estate wherewith it hath pleased God to bless me with in this life, I give and dispose of the same in the following manner to wit;

"First I give and bequeath unto my beloved wife, Sarah, my riding horse and side saddle and one hundred pounds to be raised out of my estate after my death, and also the use of the sheep and as much butter

as is necessary for her yearly as long as she may live, and fruit of five apple trees in the orchard to be by her chosen every year, and one quarter or so much beef as she, the said Sarah, may make use of for her own; supports to be delivered yearly during her life and also on the resolve of my estate, except what is here in other wise ordered and bequeathed. . . ."

The Keagys were the parents of six children. Jacob, the only son, married Susan Markley. Marie and Elizabeth married Joseph and Abraham Buechly, respectively, sons of Michael Buechly. Sarah married Emanuel Flory, and Ann married his brother, Henry Flory. Evie became the wife of John Olinger. Most of the family moved west early in the nineteenth century.

ELI S. KEENY (January 10, 1904—) is the son of the late Samuel E. Keeny, a deacon of the Codorus congregation in York County. He united with the church on September 25, 1920. He was graduated

Eli S.  
Keeny,  
Wife  
and  
Daughter



from Elizabethtown College in 1927. On January 11, 1931, he was licensed to preach by the Riddlesburg church, and on March 12, 1933, he was ordained. Moving to a teaching position close to Cumberland, Maryland, he assisted in the work of the Cumberland church from 1931 to 1941. In 1934 he received the Master of Education degree from the Pennsylvania State College. On November 1, 1945, he assumed the pastorate of the Burnham church, where he served until November 1, 1950, when he became pastor of the Sipesville church. In the District Meeting of Middle Pennsylvania, held in April 1947 in Roaring Spring, Brother Keeny was ordained to the eldership. Sister Keeny was the former Helen M. Seigman of York. They were united in marriage on June 7, 1927. They have one child, Lucille Carolyn.

SILAS C. KEIM (October 6, 1835-March 10, 1882) was four generations removed from European soil, his earliest ancestor here being John Keim, who came from Germany in 1697. His father was Jonas Keim, who was an associate judge of Somerset County, and at another time a commissioner of the same county. He also represented his district in the state legislature. After Brother Keim's death, James Quinter wrote of him in the *Primitive Christian*: "In the year 1854 we made a brief visit to the Elk Lick church . . . , we baptized three interesting young men. These were S. C. Keim, M. W. Keim and S. D. Livengood. They were then attending school in Somerset. They had in consultation together . . . agreed to dedicate themselves to the Lord. . . . Brother S. C. Keim was then about eighteen years old."

About 1862 he was called to the ministry and served in that office capably and faithfully. To provide for his family he was in the merchandising business in Salisbury, and also opened the first bank in that place. He was married to Anna Arnold, only daughter of Elder Joseph Arnold, on January 12, 1858. About his family, Brother Quinter wrote: "Brother Keim left a large and interesting family consisting of the widow and eight children. All the children have been received into the church but the youngest three. The youngest one received into the church was about nine years old at the time of his baptism."

D. HOWARD KEIPER (January 27, 1898—) worked in the pastorate of the Morrelville church from 1936 to 1942. A son of David H. and Margaret (Hinton) Keiper of Woodbury, he took as his life's companion on September 13, 1926, Anna Ruth Graybill of Manheim. They have a son, John David. Brother Keiper is a graduate of Juniata College with a Bachelor of Arts degree, 1924, and of Princeton Theological Seminary, 1928, with the Bachelor of Theology and Master of Theology degrees. He was elected to the ministry June 20, 1920, and ordained as an elder in June 1929. He has done extensive camp work and has held many district and regional offices here and elsewhere. His pastoral work outside this district was with these churches: Woodberry, Maryland; Middle River, Virginia; Calvary, Coventry, New Paris, and Montgomery, Pennsylvania.

WALTER D. KELLER (January 29, 1879—) was born at Fredericktown, Ohio, a son of Daniel and Elnora (Myers) Keller. He united with the church in 1900, became a minister on August 8, 1903, and was ordained as an elder on November 9, 1912. He attended Ohio Northern University, Manchester College, Bible Institute and Canton College, and Ashland College, receiving the Bachelor of Science, Bachelor of Sacred Literature, and Bachelor of Arts degrees. He was the pastor of several churches in different states. His work in our district was done at the Walnut Grove church, where he served four years. He was married to Cora E. Hostetler on August 30, 1906. They had one son, Paul.

MRS. WALTER D. KELLER moved into the district with her husband, Elder Walter D. Keller, to take up pastoral work in the Walnut Grove church in 1921. During their service there, Mrs. Keller was licensed to the ministry. She was a great asset to the church, serving as a

teacher in the church school, conducting the vacation Bible school, visiting in homes, helping in the aid society, and also conducting junior church services each Lord's Day. She filled the pulpit in a very acceptable manner on many occasions. Mrs. Keller was elected as the first Aid Society president in our district.

(1) JAMES KELSO (January 1788-February 1867), birthplace unknown, moved into Fayette County from Western Maryland about 1824. He was then a minister in the second degree. While in the Georges Creek congregation in 1854 he was ordained to the eldership. About seven years later, he moved to the Elk Lick congregation and lived there with his son, Elder Jonathan Kelso. His obituary carried this sentence: "Few of the brethren have traveled more extensively and have labored more zealously for the cause of their Master than he." Three of Brother Kelso's sons became ministers.

(2) JACOB KELSO, who married Elizabeth Lichty, helped in the organization of the first Sunday school at Plum Creek in 1860. There he was elected to the ministry in 1865. Thirteen years later he moved to Nebraska.

(2) JONATHAN KELSO (?-1906), whose wife was Susannah Lichty, was the first elder of the new Elk Lick congregation. He moved west in 1886 and died in Nebraska.

(2) JOSEPH KELSO was elected to the ministry after he moved west.

HARVEY H. KIMMEL (April 2, 1862—), son of John M. and Elizabeth (Miller) Kimmel, was born in Jefferson Township, Somerset County, on April 2, 1862. He supplemented public school education by attendance at the county normals and taught nine terms in the schools of the county. Brother Kimmel was married to Miss Nora Will, daughter of J. K. and Sarah (Hunter) Will, in 1886, and to this union were born the following children: Charles M., of the Moxham church, Johnstown; Nina, married to Brooks Horner, of the Mount Joy church, with whom Brother Kimmel has lived the past fourteen years; and John J. of the Middle Creek congregation (Pike Run church). Mrs. Kimmel died in 1928. At the age of seventeen Brother Kimmel united with the church. He was called to the ministry in 1900 and advanced in 1901—all in the Middle Creek congregation. He was advanced to the eldership, and served the same congregation for some years. He was an active Sunday-school worker, having been superintendent and teacher.

LEWIS KIMMEL (October 19, 1838-August 7, 1907) was a grandson of Philip Kimmel, who was one of the original members of the church in Brothersvalley. His parents, Tobias and Barbara (Breniser) Kimmel, moved into Westmoreland County, where he was born. When he was four years of age, the family settled in Armstrong County, where he lived the remainder of his life, rendering outstanding service to the church in many ways. He was baptized when he was eighteen years of age. In 1858 the Cowanshannock congregation called him to the ministry. The following year he was married to Elizabeth Wells, daughter of Elder Levi Wells. They established their home within a mile of

the Plum Creek church. With Brother James Kelso, he established a Sunday school at Plum Creek in 1860. The Plum Creek Normal School was also his creation. For more of Brother Kimmel's educational activity read the chapter, "Higher Education," in Part One. Brother Kimmel was active in the work of the district. When the first District Mission Board was established in 1872 he was chosen as a member. He continued to contribute heavily to the support of this work. The old Kimmel homestead is still owned by one of the Kimmel family, who, with others of the Tobias Kimmel clan, is a staunch supporter of the work of the church in that part of the district.

A. R. KITCHEN (May 8, 1858-1929) was born in Clearfield County, a son of John D. and Rachel (Bonewell) Kitchen. Brother Kitchen was united in marriage to Thurssey J. Montgomery, on May 25, 1879, in Clearfield. About 1895, in the Glen Hope (Chess Creek) congregation, he was called to the ministry. For a number of years he was the only resident minister in the above church.



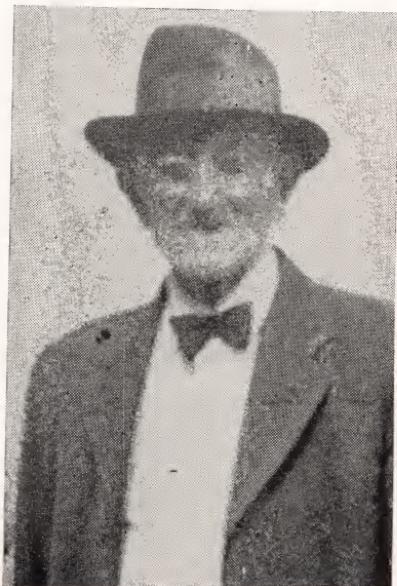
Charles S. Knavel

CHARLES S. KNAVEL (July 23, 1883—) is of the Rummel congregation. His parents were Samuel and Susan (Statler) Knavel. Elder Peter Knavel was his uncle. He was baptized in October 1891. On September 25, 1904, he married Abbie Faust. They have one son, Richard, and have been foster parents to several children. Brother Knavel was elected to the ministry on June 19, 1906. He has served the church at Rummel as minister, Sunday-school superintendent, teacher, and a member of various boards of the church and Sunday school. Brother Knavel is also a veteran grade school teacher, having taught over fifty years.

JACOB C. KNAVEL (July 24, 1853-May 31, 1943), the oldest deacon of the Rummel church, moved into the congregation in 1882. He was a brother of Elder Peter Knavel. He

was a wise counselor, a loyal church member, and a trustee over a long period of years. He was married to Lavina Berkey. To this union were born three children: Samuel Knavel, a present deacon; Mary, wife of Mahlon Penrod, a present deacon; and Nora, former wife of Lester Hiteshew, deceased. A grandson, Brother Roy Hiteshew, a deacon, is now serving as the business manager at our Brethren Service Center at New Windsor, Maryland.

PETER KNAVEL (January 15, 1848-October 18, 1935), oldest son of Jacob and Hannah (Berkey) Knavel, was born in West Taylor Town-



Peter Knavel

ship, Somerset County. He was reared on the farm of his godly parents, and when only fifteen he united with the church in the Conemaugh congregation. Three years later the family moved to the Shade Creek congregation near the Berkey meetinghouse. There for many years he was a farmer, builder, and contractor. At the same time, after his entry into the ministry, he preached with enthusiasm and power. He was ordained as an elder on June 10, 1902. After the congregation was divided in 1912, he became the senior elder of the Scalp Level church. Elder Knavel was married to Maria Blough. Some of their children established their homes in California. Many trips were made across the continent to visit them from time to time. He died while visiting them and is buried in that state.

LEWIS SCHROCK KNEPPER (September 11, 1889—), a son of Emanuel L. and Emma (Schrock) Knepper and grandson of Elder William G. Schrock, was born near Berlin. He attended the Berlin Normal School and Juniata College, receiving a Bachelor of English degree in 1911, being graduated from the business course in 1913, and receiving a Bachelor of Arts degree in 1932, interspersing his years of education with teaching and pastoral work. He was baptized in June 1901, installed into the ministry on May 15, 1915, advanced in 1917, and ordained as an elder in May 1920. From 1922 to 1926 he was the first pastor of the home congregation. The first vacation Bible school in the district was held at the Geiger church during this time. From there he went to Scalp Level, where he served four years. Juniata College then called him to become field and alumni secretary to work among the churches in the districts served by the school, which work he did for thirteen years. For ten years he also pastored the Bethel and Rockton churches,



Lewis Schrock Knepper

Clearfield County, and then followed three years of service for the Ardenheim church, he living all this while at Huntingdon. He was elder of many churches and worked on many district boards and committees. For twenty years he edited the *District Echo*. Retiring from the active ministry in 1949, he is engaged in the insurance business. His wife was Grace (Hay) Berkley, whom he married on June 25, 1913. A little daughter was called home after a few years here; another grew to maturity.

SOLOMON KNEPPER (December 11, 1820–February 17, 1854), a son of John and Elizabeth (Stahl) Knepper, was born near Berlin. He attended the Berlin Academy and later taught and farmed. He was married to Eve Schrock on November 19, 1843. They had two sons, only one of whom grew to maturity—Elder John H. Knepper of the First Brethren Church. It is not known when Solomon was called to the ministry. He preached in both German and English, and was popular in the pulpit. After his death, his widow was married to John J. Bittner.

WILLIAM M. KNOPSNIDER (December 2, 1865—), second son of Ahimas and Martha Ann Knopsnider, was born near Freed, Fayette County. His parents were members of the Evangelical Church. His occupations are farming and lumbering. On February 26, 1893, he was married to Rebecca C. Miller, daughter of George F. and Susan Miller of Indian Head. Their church affiliation was Brethren. Brother and Sister Knopsnider became members of the Church of the Brethren on July 2, 1894. In September 1901 he was elected to the ministry in the Indian Creek congregation. In March 1903 he was advanced to the second degree; several years later he was ordained to the eldership.

W. KENNETH KOONTZ (December 22, 1907—) is a son of Hiram and Cora Koontz of near Hooversville. He was baptized in 1917 at the Hooversville church. He was graduated from Juniata College with a Bachelor of Arts degree in 1932, and was called to the ministry the same year. He has been in the teaching profession, first as principal of the Jennerstown schools and then in the same office at Scalp Level for nine years and at Stoystown High School for one year. At present he is head of the biology department at Windber High School. His wife was Mary Louise Rininger of Kantner. They are the parents of four children, one of whom is deceased. The family lives in Windber and is in fellowship with the church there. He assists in the work and preaches as he is needed.

WILLIAM KURTZ KULP (February 28, 1888—), the son of Elder Samuel W. and Anna (Kurtz) Kulp, was born in Ephrata, Lancaster County. He was graduated from Elizabethtown College in 1912. Alma Mae Hoffman became his wife in 1913. Three sons grew to maturity and two daughters died in infancy. Brother Kulp was elected to the ministry on August 1, 1912, advanced to the second degree in the Lower Cumberland congregation on March 23, 1916, and ordained to the eldership in April 1923 in the Rockwood church. The Kulps began pastoral work on December 1, 1920, in the Robinson church. They

William Kurtz  
Kulp  
and Wife



served the Rockwood-Middle Creek charge from December 1, 1921, until 1928. Part of the next year was given to the work at Maple Spring, Tire Hill, and Hooversville. They went to Mount Joy in September 1929. From September 1937 until 1942 they worked with the Rummel church, going from there to Center Hill, where they still serve. Brother Kulp has been active in many phases of district work, serving nine years on the Welfare Board, seventeen years on the Mission Board, one year on the Ministerial Board, six years as district clerk, and also as reading clerk and moderator of the Elders' Body. He represented on Standing Committee five times. At present he also serves efficiently as secretary-treasurer of the District Historical Committee.

JOSEPH LEATHERMAN (1760-1848) moved from eastern Maryland into the Georges Creek congregation about the year 1800. His home was about four miles from Uniontown, Fayette County. He was a minister of considerable ability; he also was a very successful farmer.

BOYD N. LEHMAN is the son of Frank and Sarah (Custer) Lehman of Paint Township, Somerset County. He was baptized in the Que-mahoning congregation in 1902, licensed to the ministry August 5, 1923, installed August 11, 1925, and ordained as an elder in October 1949. He has served in the free ministry, largely in the home territory. He was president of the Somerset County Council of Christian Education of District Six for fifteen years and helped in the organization of many Sunday schools in several counties. His interest at present is in the revitalization of the Blough church, which was purchased from Que-mahoning by Shade Creek in 1950, renovated, and enlarged by the addition of Sunday-school rooms in the new basement.

(1) CHRISTIAN LEHMAN (March 14, 1803-June 28, 1874) grew to manhood in the home of his Mennonite parents four miles south of Johnstown. Five years after his birth, a daughter, Elizabeth, was born into the home of Peter Berkey, Esquire, who brought his children up in the Seventh Day Baptist faith. Christian and Elizabeth were united in marriage in 1824, after which they both became members of the Church of the Brethren. They reared a family of thirteen children. Many ministers and church leaders have descended from this fine family. Polly and Catharine married Elders Jacob and Joseph Holsopple respectively. A son, Hiram, became a minister and elder. Christian Lehman lived on a farm in Richland Township, Cambria County. He was called to the ministry in the old Conemaugh congregation. When the Shade Creek congregation was cut off after 1846, Brother Lehman became the first elder there. He preached in German although he had a good command of the English language.

(2) HIRAM LEHMAN (June 24, 1849-July 23, 1902), the youngest child of the above, was married to Lizzie Knavel on March 13, 1870. They settled on a farm along the Scalp Level-Johnstown road, where they reared a family of three sons and two daughters. Lorenzo followed his father into the pulpit. Brother Hiram was thorough in his daily work and carried that trait into his religious life. His baptism occurred November 7, 1869, in the Shade Creek congregation, which, on July 10, 1887, elected him to the ministry. He was faithful to this responsibility and won a place of love and deep respect among the Brethren. He was chosen as district treasurer to succeed Elder Hiram Musselman and served until his passing.



Lorenzo J.  
Lehman  
and Wife

(3) LORENZO J. LEHMAN (October 5, 1873-?), a son of the above, was given educational advantages. He was graduated from Juniata College in 1898 and taught school for thirteen years. He united with the

church on November 12, 1888. The Shade Creek congregation installed him into the ministry on July 1, 1900. Brother Lehman loved Sunday-school work. From 1903 to 1906 he served as district Sunday-school secretary of Western Pennsylvania. Because of impaired health, he resigned this position and located in California, where he taught three more terms of school. There he met and married Ella Forney, a daughter of Elder Edmund Forney. On December 12, 1915, Brother Lehman was ordained as an elder in the Reedley church, California.

SAMUEL LEHMAN (January 10, 1863-September 7, 1950) was married to the former Ella Statler, now deceased. They were elected to the office of deacon and deaconess on March 7, 1916. They were the parents of fifteen children, one of whom died in infancy. Brother Lehman had a perfect attendance record at Sunday school for twenty-one years. At the time of his death he was the oldest member of the Rummel Church of the Brethren.

SAMUEL LEIDY (LIDY) (?-April 16, 1873) was among the pioneers to settle in the Conemaugh Valley in the early part of the nineteenth century. Little is known of the early history of his family, but we are certain he played a great part in the establishment of the Church of the Brethren in Western Pennsylvania. The following obituary appeared in the *Christian Family Companion* for February 20, 1872. It gives a rich insight into this godly home. "Fell asleep in Jesus, . . . February 5th, our sister Polly Lidy, wife of Elder Samuel Lidy, (her maiden name was French), aged 81 years, 11 months, 23 days. She lived in wedlock with her sorrowing husband 57 years 5 months and was a member of the church more than 55 years, always consistent and faithful. . . . Her husband was called to the ministry nearly half a century ago, in the Conemaugh branch, where he labored a long time, faithfully. He moved to the present limits of the Manor branch about thirty years ago; when his duties and difficulties were augmented, and presented themselves in a number of ways, not least among which was a limited English education, (having received his education principally in his mother tongue—German,) in which language it now became necessary for him to exercise his talents. But what was lacking in him, his wife, the subject of this notice, supplied. She was of New England extraction. In her death elder Lidy loses a dear companion; a number of children, a loving mother; and the church a faithful member."

DANIEL F. LEPLEY (February 14, 1864-May 17, 1926) was a son of Adam C. and Nancy Lepley of Greenville Township, Somerset County. He was reared in a home of the German Reformed faith, and at the age of fifteen became a member of that church. Some years later he attended a love feast and communion service of the Church of the Brethren. He pondered in his heart the things which he had seen and heard and at the age of twenty-four he united with the church, to which he gave a life of service and sacrifice. On March 13, 1887, he was united in marriage with Emma Rachel Lichty of Meyersdale. To this union were born three children: Jacob, who died in infancy; Paul V.; and Anna Bertha. They, with their mother, who was a true,



Daniel F. Lepley

faithful companion to Brother Lepley, survive together with his four brothers and five sisters.

On October 2, 1920, Brother Lepley was elected and installed into the ministry. In this office he proved faithful, and on April 21, 1926, he was ordained to the eldership. These offices were given to him by the Georges Creek congregation, of which he was a member for many years. The work and services that Brother Lepley gave to the church can never be fully told. Only he and his God know what he did and only God knows what his life has meant to humanity. Using his own time as supervisor, and his own money, with the exception of \$1,900, Brother Lepley built the Fairchance (mission) church, which cost a little over \$7,500, and after its erection contributed more than \$1,000 per

year until his death for the maintenance of the work. In his early married life he asked Sister Lepley if she could keep the home and feed and clothe the family on one third of his income in order that he might give the other two thirds to the work of the Kingdom of God. This they did for many years, and at the close of his life they were giving almost all of their income, keeping for themselves only enough to feed and clothe their bodies. Prayer was the secret of his great life.

(1) CHRISTIAN LICHTY emigrated from Germany and settled in Somerset County. A member of the German Baptist Church, he reared a large family and lived to a ripe old age. His sons were: Jacob, Daniel, John C., Samuel, David, Joseph, and Emanuel. There were also the following four daughters: Hannah, wife of Jacob Myers; Susan, wife of Jacob Fike; Magdalena, wife of Samuel Myers; and Elizabeth, wife of Michael Meyers, Jr. From this family many eminent church leaders were descended.

(2) DANIEL C. LICHTY (May 1806-August 14, 1869) was one of the main pillars in the early Elk Lick congregation. He was the son of Christian Lichty. Daniel Lichty was perhaps more widely known throughout the Brotherhood than any other one man from that branch of the church, living as he did so near the big meetinghouse in which the Annual Meeting was held in 1859. During love feasts his home was an asylum for all from the greatest to the least. He was not a minister, but he served as one who loved his fellow men. He was married to Rachael Miller in 1828; they were the parents of ten children, three of whom died while very young.

(2) JACOB LICHTY (April 28, 1790–February 14, 1854), a son of Christian Lichty, married Barbara, daughter of Elder Michael Myers, Sr. His second wife was the widow of William Miller. He was a minister in the Elk Lick congregation about twenty-eight years, the last five of which he served as bishop.

(3) JONATHAN LICHTY (?-1887), son of Jacob Lichty, was a minister in the Middle Creek congregation. He moved to the West about 1857.

(3) JONAS LICHTY (September 25, 1830–November 21, 1893) was the grandson of Christian Lichty and the son of John C. Lichty. He had a brother, Solomon, who moved west about 1853, after having been ordained as an elder in the Middle Creek congregation. Jonas was educated under the subscription school system. On December 1, 1851, he was married to Mary Miller. He reared five sons and four daughters on the farm on which he himself grew up. In May 1860 he was elected to the ministry at a council held in Joseph Fike's barn, and was ordained as an elder about 1877 or earlier. He preached in German during the earlier part of his ministry. When the Elk Lick congregation was divided in 1877, Elder Lichty was the one put in charge of the Summit Mills congregation. He was called outside his home church for much work. After the death of his first wife, he went to Waterloo, Iowa, to live. There in 1890 he married Sallie Schrock. Brother Lichty was an exemplary Christian, loved for his kindness and sociability.

(4) WILLIAM H. LICHTY, son of Elder Jonas Lichty, was born and reared in Somerset County. He moved to Waterloo, Iowa, and there became a minister and elder.

CONRAD G. LINT (May 19, 1834–June 19, 1918) was a contemporary of H. R. Holsinger. From the latter's history the following account is taken:

"Conrad G. Lint was born . . . at Meyers' Mills, now Meyersdale, Somerset County. . . . His father was Gillian C. Lint, who was a blacksmith and a mechanic of some prominence in the community. Conrad learned the trade in his father's shop. So had P. J. Brown some years previous. Conrad also learned what was taught in the common schools of his day.

"When yet quite young [April 19, 1855], he was married to Miss Catherine Flickinger, daughter of Brother Samuel [and Elizabeth (Beeghly)] Flickinger. . . . Sister Lint proved to be a valuable helpmate to her husband. She had the esteem of the Christian people of the entire neighborhood.

"Soon after his marriage he joined the German Baptist Church [June 16, 1855], and on the same day on which he was baptized he was elected to the office of deacon, and one week later he was advanced to the first degree of the ministry. He thereupon quit the smithing business, and devoted himself entirely to the ministry, reading many books, and applying himself diligently to the preparation for his duties.

"This close application to his studies soon exhibited marked improvements, and in a few years Brother Lint became one of the ablest

and most popular Tunker preachers in Somerset County. He was ordained to the eldership in 1867, and from that time on took the name of Bishop Lint."

C. G. Lint was one of the most outstanding men in our fraternity during that period. He acquired a good education both in subscription schools and from the excellent library he possessed, for he had an ardent desire for learning and was discriminating in his literary tastes. His musical ability was developed and put to use in training others in evening classes until he decided to devote all his time to the ministry. His work was in what was then known as the Elk Lick district, where his mode of travel was horseback. In 1865, Bishop John Berkley died and Brother Lint was soon afterwards chosen to succeed him. From 1867 to October 5, 1912, he served actively and effectively in that capacity. His sermons were scholarly and deeply inspiring, and people traveled long distances to hear him. He also took an active interest in the affairs of the Brotherhood and was known by people far and wide. In committee work he was closely associated with the most outstanding men of his day.

ADA LITZINGER (February 16, 1898-June 19, 1942), born in Park Hill, was the oldest daughter of William and Lorena (Hilderbrand) Reighard. She united with the Conemaugh church at the age of thirteen and became, through the ensuing years, a vital and consecrated worker in her church and community. After high school, she was graduated from Rowe Business College. She completed teacher-training courses, which she later taught, and received a diploma, with the six seals from the State Sabbath School Association. On February 12, 1919, she was married to Ralph B. Litzinger, who through her life and influence became a devout Christian worker, also. Their home was Christian in every respect, always open to friend and stranger alike, and wielding a great measure of good in the community. In the church she taught a class and worked with the young

A black and white portrait photograph of Ada Litzinger. She is a young woman with dark hair, wearing a light-colored, patterned blouse. She is looking directly at the camera with a neutral expression.

people, being a real guide to them. Through her interest in missions, the Conemaugh church is known widely for its generous giving to that cause. She served as the Cambria County Home Department superintendent for many years. When someone was lonely or in trouble, Sister Litzinger somehow always found the moments to help in some way. She was the mother of six appreciative children—Dale, Elaine Ochenrider, Wade, Zola Corica, Darlene, and Garth—who cherish dearly her memory.

(1) PETER LIVENGOOD (1731-1827) was a native of Switzerland who came to America about 1750. About 1775 he came to Elk Lick Township, Somerset County. He was well educated, as were his forebears and also many of those after him. He was the father of fifteen children. A great-great-grandson, W. S. Livengood, is a prominent member of the Meyersdale church and community. Honorable William S. Livengood, a great-great-great-grandson, is at present Secretary of Internal Affairs of Pennsylvania and a member of the Somerset church. It is

probable that Peter Livengood united with the Church of the Brethren around 1783, having been at first of the Amish faith. Soon after becoming a member of the church he was called to the ministry and later was ordained as an elder.

(3) DAVID LIVENGOOD (October 11, 1809-October 31, 1870) was a grandson of Peter Livengood and a son of John Livengood, who was also a minister, according to tradition. David was married to Nancy Meyers, a daughter of Elder Michael Meyers. They had six children. After her death on April 25, 1849, Brother Livengood took as his wife Sallie Meyers, who died in Nebraska in 1883. He was called to the ministry about 1853. He never did much oral preaching; his greatest ministry was in his living. He was one of the first to ban whiskey in his harvest fields because he knew it to be detrimental to the highest interests of the community.

WILLIAM S. LIVENGOOD (1860—) is a native of Elk Lick Township, Somerset County. Elected secretary of the Sunday school at Salisbury at the age of nineteen, he went to the first District Sunday School Convention, held near Berlin in 1879, and there met Miss Louise Eisfeller of Meyersdale (age sixteen). Fifty years later, at the Jubilee Sunday School Convention in Meyersdale, he declared that the first convention was a great success because it had led to the courtship and marriage of Miss Eisfeller and himself. Together they went to California, where he was engaged in newspaper work for a number of years, returning to Salisbury in 1910 to visit his brother, P. L. Livengood. At the suggestion of his brother, he purchased the *Meyersdale Republican*, a weekly newspaper, and successfully published it for a period of thirty-six years. Today Brother Livengood, a member of the Church of the Brethren, at the advanced age of ninety-two is still actively interested in the city of Meyersdale and its civic and religious activities.

DANIEL W. LONG, formerly of Garrett, now of Meyersdale, was elected to the ministry in 1908. While giving their son, John D., an opportunity to serve in a larger field, Brother Long has been content to witness in the local church and in the community. For the past twenty-five years he has been a school director of Summit Township, and the last twelve of these he has been in the capacity of president. He served as secretary of the school board for several years before being named president. At present Brother Long is the president of



William S. Livengood

the Meyersdale joint school board. His wife was the former Suie Gnagy, and their Christian home on the farm has been a blessing to their children, to the church, and to the community.

JOHN D. LONG (August 14, 1914—) was nurtured in the home of Daniel W. and Suie (Gnagy) Long and in the Meyersdale church, where he was baptized in 1928. In 1932 he was called to the ministry and was installed in 1933. His ordination to the eldership occurred in 1941. In his preparation for his work he was graduated from Juniata College in 1937 with a Bachelor of Arts degree, from Bethany Biblical Seminary in 1941 with a Bachelor of Divinity degree, and from Yale Divinity School in 1945 with a Master of Sacred Theology degree. Brother Long was pastor of the Garrett, Salisbury, Beechdale, and Maple Glen churches from 1936 to 1938. Three years he served the University Park church, Maryland, beginning in 1941. Since 1945 he has been working with the Mack Memorial church, Dayton, Ohio. He is among the outstanding young leaders in the Brotherhood, having been chosen as a speaker at Annual Meetings and having been since 1949 a member of the General Brotherhood Board. His wife, whom he married in 1943, was Inez Goughnour of Des Moines, Iowa. For several years she was the editor of *Our Young People* and the *Brethren Youth Quarterly*. They have two children, David Warren and Mary Kathryn.

GEORGE W. LOWRY (April 17, 1840-October 21, 1897) cared for the Sculton church about fifteen years. He was well educated for his time and taught school for twenty-one years. A son of W. P. and Susan (Knopsnyder) Lowry, who were of the Lutheran faith, he joined the Methodists as a young man and then united with the Church of the Brethren on October 15, 1878. The Middle Creek church called him

to the ministry in June 1883. An excellent speaker, he was interested in promoting missions and Sunday schools.



Berzy B. Ludwick and Wife

BERZY B. LUDWICK (June 7, 1877—) is a son of Daniel Ludwick, Jr. His mother was Catharine, a daughter of Elder William George. Berzy was born on a farm in West Virginia. His education was secured in the public schools, a few months at a time, and by making the most of good books at his disposal. He was baptized in 1893. A few years later, while working in Keyser, West Virginia, he was instrumental in getting a Sunday school organized and began the first church services there. On September 30, 1903, he was married to Lulu C. Baughman of Somerset County. On November 30, 1905, he was called to the min-

istry. He was the pastor of the Jacobs Creek and Markleysburg churches in our district, and also served in Wilmington, Delaware, and in the Greenland and Quakertown churches, beginning many new preaching points in the areas served. In 1920 Brother Ludwick received a degree from the National College of Chiropractic, and has practiced chiropractic from time to time. Mrs. Ludwick died in 1940. She was the mother of six children, one of whom died young. In 1945 Brother Ludwick married Ethel Thomas. Since 1947 they have been living near Keyser, West Virginia, where he practices his healing art and preaches as he is needed.

DAVID HUNSICKER MARKEY is the only son of the late Jonathan J. and Catherine Markey (earlier Merkey). At the age of eleven, David united with the Little Swatara Church of the Brethren. The family

David  
Hunsicker  
Markey  
and Wife



moved to Myerstown when he was twelve years of age. He prepared himself to teach school by attending Elizabethtown College, from which he graduated with a Bachelor of Arts degree in education in 1923. He also completed his credits for his Master's degree in education in 1934 at the University of Pennsylvania. On July 4, 1919, David and Alice R. Reber, daughter of Elder Jonathan Reber of Centerport, were united in marriage. They lived at Centerport, where he taught the one-room school for two years; then, from 1923 to 1934, he was the supervising principal of schools in Perry Township, Berks County. In 1920 David was elected to the ministry by the Maidencreek congregation and was ordained as an elder in 1925. Here he served the church in the free ministry until 1934, when they moved to Reading. There he served as elder-in-charge and part-time pastor for most of the period from 1934 until 1944, when they called him to the full-time pastorate. On

September 1, 1948, the Markeys moved to Johnstown, having accepted the pastorate of the Westmont church, which he is serving today. After a year the church elected Brother Markey to serve them as both elder and pastor. The Markeys have a family of four children: Helen Grace, wife of Reverend Stewart Kauffman, pastor of the Church of the Brethren at Everett; Ruth Naomi, married to Robert Boshart of Mishawaka, Indiana; David J., pastor of the Carlisle Church of the Brethren since September 1, 1950; and Doris Irene, a senior at Southmont High School.

GEORGE ADAM MARTIN (1715-1794), born at Landsthal, Germany, was a unique and imposing character in the life of the colonial Brethren Church. He was bred a Reformed Presbyterian, was baptized into the Church of the Brethren by Martin Urner in 1737, and was ordained by Peter Becker in 1739 in the Coventry church. A little later he moved to Little Conewago, where he married a Knepper. Through a misunderstanding with his brethren, he underwent a heresy trial, in which he was excommunicated, but he "still had a strong following among the Baptists who were honest people, and began to think that he had been unjustly treated, and who, therefore, were disposed to stake their lives on his innocence. The most prominent of these were John Steiner, John Horn, Peter and Abraham Knepper, . . . Peter Zug, . . . etc." (*Chronicon Ephratense*, page 257).

Martin maintained innocence, but did openly oppose the "ban" and needless restrictions which nearly ruined the church in Europe; but legalism prevailed. Martin had to go, and with him sixty members of the congregation who supported his views. They formed the Bermudian church, apparently at once. He with Martin Urner and others had previously visited Antietam, and Conococheague, where many Germans of Brethren extraction had settled. He now sympathized with the Beissel movement at Ephrata, and led this Antietam group toward the Seventh Day doctrine.

Though he was welcomed as a local minister, his house was divided, some supporting the Beissel doctrine and others not. He had been sent to take charge of the Bermudian church, which also was divided. He then came to Bruederthal on Stonycreek (Brothersvalley) in 1762, seemingly the same year that he and George Horn had been at Antietam. These are only a few of the places where his pioneering missionary spirit was felt. It is impossible for us to follow all of his many activities here.

He was a brilliant student, a powerful preacher, and a logical reasoner, but he was more of a pioneer missionary and evangelist than a stable leader. In fact, he "was one of the greatest pioneer missionaries in the Colonial era. His strange and mystical spirit may never be fully understood, but his passion for preaching the gospel of Christ to save a lost world was the dominant purpose of his life." He may be called radical and impulsive, but he was a liberal in interpretation of the Scriptures and a progressive in organization. He could not quite belong to the Brethren, yet he never really left them in spirit. One who knew him best then said that "he was the first among them, who arrived at holy harmony, and yet remained a Baptist" (*Chronicon*

*Ephratense*, page 258). He was therefore a unifying element between the Brethren and the Ephrata society. Those who have studied him closely agree that his sincerity and love for the Lord's work remain unchallenged.

SAMUEL P. MAUST (June 26, 1848-1919), son of Peter and Elizabeth (Saylor) Maust, was born in Somerset County, where he lived and farmed all his life. He married Lucinda N. Beachy on December 21, 1871. The following spring both were baptized. He was called to the ministry on July 4, 1879, and ordained as an elder on May 5, 1915. Most of his ministerial work was done on the outskirts of the Meyersdale congregation before it was divided.

CLOYD A. McDOWELL (March 14, 1832-1918) was a son of James B. and Ann (Naylor) McDowell, Irish immigrants. He was born in Westmoreland County but was reared in Cambria City. On April 3, 1884, Eva Henderson became his wife. They became the parents of seven sons and four daughters. In October 1889 they united with the Walnut Grove church. He was elected to the ministry on December 28, 1899, advanced in 1901, and ordained as an elder on July 19, 1913. Having previously been a day laborer and a farmer, on April 1, 1911, he became pastor of the Bolivar congregation, going to Sipesville on March 1, 1915.

EUGENE FLOYD McDOWELL (September 5, 1927—) is the son of Campbell S. and Jessie P. McDowell. His early life was spent within four city blocks of the Morrellville church. Brother and Sister McDowell, along with Floyd's four brothers and one sister, were very active in church work. Elder Galen B. Royer baptized Floyd on March 15, 1936. Up until December 1944 he had never considered seriously the idea of entering the ministry, but the local church was having a week of spiritual emphasis with Jesse Ziegler of Chicago as the evangelist, and Floyd felt the call to the ministry. September 1945 found him at Juniata College. He was graduated in June 1949 with a Bachelor of Science degree in sociology. Along with five other Juniata students he worked as a "psychiatric aide" in an institutional service unit at the Spring Grove Mental Hospital, Catonsville, Maryland, during the summer of 1949. He entered Bethany Seminary in September 1950 to obtain his Bachelor of Divinity degree. His plans for the future include both pastoral and church administrative activities.



Eugene Floyd McDowell

KENNETH EUGENE McDOWELL (June 21, 1915—) is the son of Harry and Mary (Howard) McDowell of Johnstown. He was graduated from Juniata College in 1938. For several years he worked as an accountant. On May 18, 1947, he was licensed to the ministry and was ordained on June 1, 1949. He attended Bethany Biblical Seminary and graduated in 1949. After graduation he accepted the call to the pastorate of the Blue Ridge church in Virginia. He married Edythe Bowman on August 14, 1941. They are the parents of two children. The McDowells were among those sent out from the Annual Conference at Richmond, Virginia, in 1952, to serve on the foreign field. He will manage the Inter-Mission Business Office in Bombay, India.

THOMAS G. McMASTERS (August 14, 1858-December 31, 1913) was called to the ministry in the Glen Hope church on July 16, 1896. His parents were Dekil and Celine (Darr) McMasters. He was married to Emma Pennington in 1881. They had eleven children. Blough wrote of him, "He was one of the principal workers of his church. . . . His zeal for the missionary cause and the Sunday-school was commendable."

HARRY MEREDITH (October 4, 1888—), a native of Mount Pleasant, is a son of George and Elizabeth (Morris) Meredith, who came here from England. On March 27, 1915, Brother Meredith was called to the ministry in the Jacobs Creek congregation. On the twenty-first of the following month he was married to Stella Mae Krieger. He served in the home congregation for several years, later moving to Greensburg. At present the family resides in Ithaca, New York.

NATHANIEL MERRILL (1844-1893) was a son of John and Elenora (Weitzell) Merrill. His father was of Scottish descent and his mother of German. He was reared in Allegheny (now Garrett) County, Maryland. He was given a fairly good common school education. Besides being a minister he was a farmer part of the time. He was married to Louisa Blocher in 1866. When and where he was called to the ministry is not known. Brother Merrill was an able preacher in his day, much loved and highly esteemed by all who knew him. For some years he lived in Salisbury and assisted in the work there. He also labored at Uniontown and at other places, did missionary work in Hampshire County, West Virginia, and held some series of meetings. He died in Greensburg.

MILTON G. METZGER (June 1, 1865-May 1, 1936), son of George and Elizabeth Buechley Metzger, was reared on a farm near Hooversville. On December 24, 1891, he was married to Elizabeth Strayer, daughter of John A. and Suzanna Dickey Strayer of Johnstown. Brother and Sister Metzger spent the greater part of their married lives on the farm in Middle Taylor Township. They were the parents of ten children, nine of whom are living and belong to the Church of the Brethren. Brother Metzger was installed into the deacon's office in 1893 at Walnut Grove. He attended Conemaugh for some years and later transferred to Pleasant Hill. He was church treasurer at the time of his death. He was always actively interested in community

Milton G.  
Metzger  
and Wife



affairs, and served a period of years as school director and later as road supervisor. He was a charter member of the Cambria County Agriculture Extension Association.

ARTHUR C. MILLER (October 9, 1886-?), third son of nine children of Benjamin F. and Nora Anna Myers Miller, was born near Greenmont, Rockingham County, Virginia. His father was a bishop in the Church of the Brethren for many years. After high school, Brother Miller took a two-year Bible course at Bridgewater College. He married Bessie E., daughter of John W. and Kate Wampler Cline. Four children blessed this union: J. W., Stanley C., Gay M., and Dorris M. The Pleasant Valley (Virginia) congregation called him to the ministry in 1912. Ten years later he left the farm to become pastor of the Roaring Spring church, Middle District of Pennsylvania, on December 1, 1922, where he served until the summer of 1928. He was ordained to the eldership at Roaring Spring on May 27, 1923. During the summer of 1928 he was called to Windber, where he served as pastor until July 1930. In addition to holding a number of revival meetings in and out of this district, he held supply pastorates, and removed from the district to take up a regular pastorate at Pottstown.—*Part of this data taken from the Middle District history, page 480*

DEWITT L. MILLER (October 12, 1908—), a son of Dr. and Mrs. J. D. Miller of Bridgewater, Virginia, was graduated from Bridgewater College in 1928 with a Bachelor of Arts degree, and from Bethany Biblical Seminary in 1930 and 1931 with a Master of Religious Education and a Bachelor of Divinity degree. In 1947 he received an honorary Doctor of Divinity degree. He has served in these pastorates: Huntington, Indiana, 1931 to 1934; Cleveland, Ohio, 1934 to 1938; Meyersdale, Pennsylvania, 1938 to 1945; McPherson, Kansas, 1945 to 1949; Washington, D. C., since 1949. He has contributed much to the *Gospel Messenger* and has authored two books, *The Mastery of the Master* and *You and Your Church*. An able orator, he is much in demand over a wide area to speak to various civic and religious groups. He is active in district work and is an officer of the Washington Federation of Churches. On May 30, 1931, he married Mary Hartsough, daughter of

Dr. H. L. Hartsough. She is talented and active in many areas of church and community work. They have a son, David LeRoy.

JACOB D. MILLER (June 6, 1809-March 17, 1896) grew up near Meyersdale. His wife was Barbara Saylor, also of Elk Lick. They were the parents of seven sons and four daughters. All but one united with their parents' church. Brother Miller was a farmer and wagon-maker. In 1847 he bought six hundred acres of land one mile from Somerset. The Middle Creek congregation called him and his son, Edward, to the ministry at the same time in 1854. Two years later he donated a plot of ground and a church was built. Services were held in the Fairview church until around 1900. Brother Miller was a man of faith and sincerity in days of tribulation and trial in the church and in the nation.

JOHN B. MILLER (May 5, 1837-October 9, 1912), the son of Jacob W. and Catharine (Walter) Miller, lived most of his life in Bedford County. With limited opportunities he became fairly well educated. He was baptized in 1856. On January 15, 1871, he was elected to the ministry and was ordained to the eldership on June 8, 1895. He was a good steward of his talents as well as of the wealth entrusted to him, giving liberally to missions and other worthy causes. Traveling was a joy to him. He attended conferences all over the country and held meetings in many states. On January 6, 1859, Susannah F. Hoover became his wife. Three sons and three daughters blessed this union. After Mrs. Miller's death in 1868, he married Elizabeth Furry; she passed away in 1905.

PERRY U. MILLER (December 9, 1847-1916), son of Peter C. and Rebecca Miller, was born in Somerset County. Being the son of a farmer, he spent his boyhood days on the farm. When fourteen years of age, he had to quit school because his older brothers enlisted in the army. At the age of twenty-six he again started to school. By his industry and perseverance he soon had a teachers' professional certificate. He began teaching in 1874 and taught twenty-five terms in the same school district. While teaching he assisted in the organization of a reading circle, known as the Chautauqua Literary and Scientific Circle, from which he graduated in 1886. On the seventh of February 1869 he was married to Elizabeth Walker, daughter of Daniel P. and Elizabeth Walker, by Elder George Schrock. He was baptized in 1871 by D. P. Walker. Elected to the ministry on November 6, 1897, he was ordained to the eldership on August 23, 1908. Sister Miller spent her closing years at the Old Folks' Home in Scalp Level.

SAMUEL G. MILLER (March 4, 1831-1913) was born near Livermore. He attended Glade Run Academy. In his early twenties he studied medicine three years, then took an additional course at the Cleveland (Ohio) Medical College. He began practicing medicine in 1854. After practicing nine years, he went back to the same college, took another course, and was graduated. Then he moved to Bolivar, Westmoreland County. When the Brethren began preaching at Bolivar, he became interested in their doctrine, and he and his wife united with the church in 1872, being among the earliest converts. In 1877 he was elected to

the ministry in the Bolivar congregation, being the first resident minister the congregation had. He lived at different times in Scalp Level, Ligonier Valley, Johnstown, and other places. His later years were spent in Livermore. Dr. Miller was considered a trustworthy and competent physician and a well-informed preacher, but for a number of years he did very little preaching as he was living somewhat isolated from our churches.

JOHN W. MILLS (1861—), son of William and Barbara Mills, received his early training in life's school. When John was still a youth, his father perished in the Johnstown flood of 1889. He assumed responsibility for the family, giving all his earnings from his employment to rear his four sisters and a little brother. On October 3, 1893, he was married to Lizzie Fyock, daughter of Abraham Fyock. Only six or seven months after he joined her church on June 29, 1907, he was elected to the ministry. He took the call lightly. God showed plainly through the serious illness of a small daughter the way he was to go. After he accepted the call, his daughter became well. He changed his work to avoid laboring on Sunday. When the Morrellville church called him to the pastorate on February 3, 1914, he gave all his time to that work, in which both he and the church were greatly blessed. Brother Mills still attends church at the age of ninety-two.

JOHN MINEELY (1783-June 2, 1852) was born in Ireland. His parents were members of the Presbyterian Church. He came to America when he was but eighteen years of age in order to escape military service. He had a bright intellect and became a schoolteacher of note, teaching in both English and German. He married Elizabeth Morgan, daughter of Elder Peter and Margaret (Groos) Morgan, on October 6, 1809. After his marriage he farmed his father-in-law's farm on the Wertz Hill, now Locust Grove. Here John Mineely reared his family of seven children while he did his church work in the Cone-maugh and surrounding congregations.

We do not know when he was elected to the ministry, but in his ministerial labors he was contemporary with Elders Jacob Stutzman, Levi Roberts, and Samuel Lidy, and probably was not a whit behind any of them in ability and zeal for the cause of the Master. He was the first minister in all these parts to wear a full beard. He dressed plainly and was a very consistent member of the church. His services were in demand as far as he was known. He traveled much among the churches of Bedford, Indiana, Armstrong, Somerset, Cambria, and other counties. He was not a large man physically, but was strong and had a powerful voice. He preached earnestly, fluently, and in a plain, simple manner. He often walked long distances to preach. He never carried a gun to defend himself, because he believed that God would defend him while in the discharge of his Christian duties. It is said that once as he was walking along a road through some woods he looked ahead and saw what he thought was a large dog driving some cattle. When he got nearer he found that it was a panther, which crouched down in a position to spring upon him. Having no weapon with which to defend himself, he just stood still and stared the panther

straight in the eyes for a while; then it ran into the thicket. He stood still to see the salvation of the Lord, and was safe. He was a man of great courage and determination. Three of his children, Peggy, John, and Susan, became members of the Church of the Brethren. He tied so many nuptial knots which his youngest two daughters witnessed that one of them on one occasion said that she could do it as well as her father, if he was not at home.

MARK MINSER (September 5, 1828–November 22, 1895) was born in Butler County, a son of David and Mary (Howe) Minser. After the age of seven, because of the death of his mother, Mark lived in his grandmother's home. His grandmother's eyes being badly impaired, Mark read the Bible to her, thus becoming quite familiar with it. On December 31, 1851, he was married to Elizabeth Standley. Of their ten children, nine grew to maturity. He united with the church on September 7, 1854, in Clarion County. Four years later he was called to the ministry. In 1868 the family moved to Indiana County within the Montgomery congregation. Because of a gunshot wound received when he was young, Brother Minser was unable to ride a horse. He often walked up to twenty miles one way to preach. In 1877 he was ordained as an elder. Three years later he moved onto a farm in the Manor congregation, of which he later became the elder; still later he was chosen elder of the Montgomery congregation also. Always a Bible student, Brother Minser developed a faith which surmounted the most stubborn difficulties. His first and last concerns were for the interests of the Kingdom.

ROBERT G. MOCK (August 9, 1926—) is the oldest son of Chester and Lula (Statler) Mock of Windber. At the age of eleven, on October 24, 1937, he received Christian baptism in the Rummel congregation. During this same year he received the call of the Lord to the ministry of the gospel, which he willingly accepted. As a boy he enjoyed playing "church," and, once each week, he would convert the threshing floor of his father's barn into a house of worship. Originally children of his own age attended the services which he conducted. Within a few weeks a number of adults came also. The group increased to a maximum of sixty-five regular attenders. These services were held for two summers. At the age of fifteen he helped conduct a daily vacation Bible school at Oakdale, near New Bethlehem, under the supervision of Clarence Rosenberger. On October 15, 1943, Brother Mock was licensed to the ministry in the Rummel congregation. Following his ordination to the ministry on June 2, 1946, he accepted the pastorate of the Ligonier congregation at Waterford, which he continues to occupy. He received a Bachelor of Arts degree in Bible and philosophy from Juniata College in 1949, studied at Western Theological Seminary in Pittsburgh, and received a Bachelor of Divinity degree from Bethany Biblical Seminary in 1952.

PETER MORGAN is also known as Peter Maugen, or Maken, but his will is signed Morgan. He came from Hagerstown, Maryland, about 1797, bought a tract of land containing one hundred twenty acres from Ludwig Wissinger, and secured a warrant for the land dated April 4, 1798,

in which the tract is called Society Hill. At that time it was in Que-mahoning Township, Somerset County. Now it is in Stony Creek Township, Cambria County. On June 8, 1799, he paid a surveyor forty shillings for surveying his tract. This Society Hill was later known as the Jacob Wertz farm, near Walnut Grove. He was married to Margaret Groos. They had six children: Daniel, Elizabeth (married to John Mineely), Hannah (married to Jacob Hoffman), Mary, Susannah, and Catherine. Through Mary Hoffman, born May 18, 1818, a daughter of Jacob and Hannah Hoffman, who was married to Jacob Wertz, the whole Wertz family descended. Elder Morgan was one of the first ministers who settled in this part of the state. Not much is remembered by the present generation about his ministerial labors. He was probably well up in years when he moved here. His descendants are still numerous in and around Johnstown.

**WILBUR MULLEN** (January 7, 1918—) is a product of the home of J. E. and Nellie (Johns) Mullen and of the Scalp Level church. Holding firmly to the New Testament teachings of life and peace as interpreted by the church, Wilbur entered civilian public service during World War II. While at New Windsor in 1944, he became active in the relief program, which work he pursued following his discharge from government service. In June 1947 he went to Geneva, Switzerland, as our European Brethren Service Commission business manager. In 1948 he was the CRALOG representative in Hamburg, Germany. The following year he was given charge of the International Work Camp in Germany and assisted with the first Brethren tour of Europe. Terminating his service there in 1949, he entered Manchester College, from which he was graduated in 1952. His summers are given to work under the Brethren Service Commission here and abroad. He was installed into the ministry at Scalp Level on April 13, 1952.

**CARRIE MAE MURPHY** (August 4, 1890-April 15, 1935) was born near Windber, the daughter of Jacob and Mary (Layton) Seese. At the age of eighteen she became a member of the church. In 1915 she was united in marriage to James E. Murphy. Mrs. Murphy was deeply interested in the work of the Kingdom in her local church, serving in many ways. In 1929 she was elected to serve as president of the District Aid Society. One year later when the Aid Society was reorganized to become the Women's Work Organization she was retained as its first president. During the transition period Mrs. Murphy worked untiringly to help the local churches reorganize to conform to the new pattern. Her faithful efforts and patience were instrumental in putting the new organization on a firm foundation in the district. Because of failing health she withdrew from the work in 1935.



Carrie Mae  
Murphy

**JAMES E. MURPHY** (July 1890—), a son of Scott and Mary (Rummel) Murphy and brother to Elder Ross Murphy, was born at Rummel. He was baptized in 1904, called to the ministry in 1920, and ordained to the elder-

ship in 1935. He received Bachelor of Arts and Master of Arts degrees from Elizabethtown College and the University of Pittsburgh respectively. Brother Murphy was a schoolteacher for many years. He was active in various offices in the local church, and served as a supply minister when needed in the district. Since 1941 he has been the full-time pastor of the Maple Grove church. He was married to Carrie Seese in 1915. After Mrs. Murphy's death, Cora Wingard became his wife in 1937. They have a daughter, Sarah Ann.

MILES E. MURPHY (1900—), brother of Ross D. and James E. Murphy, was a member of the Rummel church. He was elected to the ministry. Attending Juniata College, he was graduated with a Bachelor of Arts degree in 1923. He received the Doctor of Philosophy degree from the University of Pennsylvania and is a professor in the psychology department of that institution. Brother Murphy is married to Genevieve McDermott, and they have one son, Scott.

Ross D. MURPHY (September 6, 1882—), son of Scott and Mary (Rummel) Murphy, is of Irish-German ancestry. Born near Elton, Cambria County, he was reared at Rummel. He was graduated from Juniata College in 1906 and 1912 with Bachelor of English and Bachelor of Arts degrees respectively, and has since then received a Doctor of Divinity degree. He studied at the University of Pennsylvania also. He united with the church at Rummel on August 13, 1900, was called to the ministry on November 24, 1904, and was ordained on November 4, 1921. From 1909 until 1914 he served as the district Sunday-school secretary, representing at the World Sunday School Convention in Zurich, Switzerland, in 1913. He was our district field secretary, a member of the General Mission Board, and a regular contributor to the *Brethren Teachers' Monthly*. As a pastor, he has served at Plum Creek, Roaring Spring, Shippensburg, and First church, Philadelphia; after he had served the latter church from 1923 until March 31, 1945, the church honored him by electing him pastor emeritus. On April 1, 1947, he was called to the work at Greencastle, where he has won recognition through his work with the boys of the church and community by photographs and his story in the magazine section of a Sunday newspaper. On December 22, 1918, Brother Murphy was married to Sara Florence Fogelsanger of Shippensburg. She was the first woman in the Church of the Brethren to achieve a Doctor of Philosophy degree and has taught in various institutions of higher learning for several years. She was the president of the Women's Work Organization of the Brotherhood.

(1) JACOB S. MURRAY was only two generations removed from Irish soil. His grandfather had a son, John Murray, who married Catharine Saur, Jr., of Philadelphia. Some time later they settled in Fayette County. Their son, Jacob, with his three brothers and a sister united with their mother's church. Susannah Aukerman became the wife of Jacob. They were the parents of six sons and six daughters. All belonged to the Church of the Brethren until the division of 1882. Some became prominent leaders, as did also some of their descendants. There are a few records of the work of Elder Jacob Murray. He worked with the County Line church mainly, but also gave much time and

effort to the churches in Greene and Washington counties. He was thoroughly familiar with his Bible and worked incessantly to familiarize others. It was said that he often worked in his fields by night that the days could be used for the church. Three sons were ministers before the division: James A., who went with the Progressives, William S., and Jacob A. The other three were deacons.

(2) WILLIAM A. MURRAY (March 12, 1824-April 14, 1910) received his call to repentance as he worked alone in the woods. He was baptized and became a devoted Christian. In 1846 he was married to a Baptist girl, Eliza Jane McEnteer, who soon afterward joined his church. They reared ten children. She died in 1900 after fifty-four years of marriage. Two years later he took as his companion Mrs. Louisa Gore. Elder Murray spent about sixty years in the ministry. He worked in the Jacobs Creek and Ryerson congregations, going later to live in Ohio, where he did much evangelistic preaching. He was blessed with a strong physique and used it unselfishly until the Lord suddenly called him home.

(2) JACOB A. MURRAY (?-1922) was the youngest in Jacob S. Murray's home. Being much with his scholarly and godly mother he imbibed from her much that was good. At the age of twelve he felt his strongest religious impressions, but because of his youth he was given no encouragement. He united with the church many years later while living in the Ryerson Station congregation. The same year, 1856, Sarah Bauders became his wife. In 1857 he became a preacher. In 1860 he moved to the Indian Creek congregation. Three years later he was drafted for military service; the exemption fee left him almost destitute. In 1864 he and his brother moved their families to Iowa. There he was ordained as an elder. There, too, he saw a small group of Christians growing into a large and active congregation and the South Waterloo church being erected. Much work was done there and also in South Dakota, in which state he helped to establish the first Brethren congregation.

CHRISTIAN C. MUSSelman (December 23, 1826-August 21, 1887) was a brother to Elder Hiram Musselman. In the days before public schools, with determination he acquired an education and taught school for twenty-seven years, after which he farmed. For many years he was held in high esteem as a Christian brother. He was chosen moderator of the great debate on baptism at Summit Mills in 1849 between the Lutheran and German Baptist denominations, and was the speaker at the first District Sunday School Convention (1879). Active in community life, he was an original member of the first county agricultural society, was the first general superintendent of the Somerset County Agricultural and Industrial Society, and also presided over the first teachers' association and institute in the county. In 1863 he was elected to the Assembly, in which he served a second term also. In 1877 he was elected associate judge of Somerset County. He represented the county on the State Board of Agriculture for nine years, and was the first to contribute to the Somerset County Home for the poor, giving five hundred dollars to buy books and magazines. Few men of his

time achieved success and honor in so many fields. No "half-way" person, he made no compromises when he thought he was right. When the church of that period would not tolerate political activity, he resigned from the church. Although we may think him to have been utterly wrong in his decision, yet we admire him for refusing to be lukewarm. He was married to Elizabeth, daughter of Christian Saylor. They had nine fine children, all of whom received good educations. One daughter survives, Mrs. Ida M. Mason, of New York City. She is interested and active in events of the day.

HIRAM MUSSelman (June 5, 1827-December 9, 1900) was reared in the home of Christian and Caroline (Walter) Gnagy of Meyersdale. Choosing carpentry as his trade, he became a contractor and builder.



Hiram Musselman and Wife

school in the Scalp Level church and was its superintendent for many years. He also served the district notably, representing it on Standing Committee in 1890 and serving as district treasurer for more than twenty years. The Musselmans were the foster parents of Lizzie (Yoder) Rodgers. By hard work and economy, considerable property had been acquired through the years, much of which was shared with the church and other charitable institutions. Sister Musselman lived until August 29, 1925.

Many churches, schoolhouses, and homes still attest to his skill in that work. When a young man, he went to the vicinity of Windber, where he lived a long and useful life. On January 17, 1858, he was united in wedlock with Frances Yoder. About two years later, both were baptized into the fellowship of the German Baptist Church. In 1862 he was elected to the ministry and was ordained on January 1, 1886. Although not an eloquent speaker, he wielded great influence among people in a wide area because of his sympathetic understanding and his devotion and faithfulness to God. His home was known for its genial hospitality, and traveling ministers found rest and refreshment there. His genial spirit and his interest in youth were especially appreciated by the younger ones of his acquaintance. In 1878 he opened the first Sunday

FRANK L. MEYERS (June 25, 1873-August 25, 1901), son of Noah Meyers of Cambria County, was graduated from Juniata College in 1894 and became a teacher. The West Johnstown congregation called him to the ministry on December 28, 1899. Annie Strayer became his wife in September 1898.

(1) ABRAHAM MYERS (1799-February 2, 1872) was a son of Christian and Barbara (Beeghly) Myers. He married Rebecca, daughter of Solomon Kimmel; they bought a large tract of land and settled in Ligonier Valley within the Jacobs Creek congregation. There he was called to the ministry about 1830 and worked energetically for the church. He had a large family. A son, Joseph B., was called to the ministry but never preached. Mary was the wife of Elder David D. Horner. Jacob L. was the father of Cyrus Myers, and William L. the father of Frank Blaine Myers.

(2) JOHN H. MYERS (July 17, 1845-August 11, 1913), son of Joseph and Susannah (Hochstetler) Myers, and grandson of Christian, was born in Somerset County. In 1875 he was called to the ministry at Middle Creek, where he lived some of his life, other years being spent at Markleysburg, where he died after several years of invalidism. He was a well-known evangelist.

(3) CYRUS E. MYERS (September 18, 1864-May 3, 1942) was a grandson of Elder Abraham Myers. Born in Westmoreland County, he received a good education, attending Mount Pleasant Institute and Juniata College. Baptized in June 1886, he was called to the ministry in the Jacobs Creek congregation in 1887. He married Sudie E. Kimmel on April 16, 1889. They reared six children. Their lives were lived at Mount Pleasant and at Shelocta, Indiana County.

(3) FRANK BLAINE MYERS (July 6, 1878-February 20, 1946), the son of William L. and grandson of Elder Abraham Myers, was born and reared at Mount Pleasant. He was graduated from Juniata College in the Normal English course in 1899, and attended Bethany Bible School. He was called to the ministry in November 1909, advanced in December 1913, and later was ordained as an elder. He was pastor of churches in Minnesota, Virginia, and other places, coming again to the Mount Joy church in the twenties and remaining several years. He was married to Anne Reeves on April 10, 1912. Several sons were born to them. Brother Myers is buried in the Mount Joy cemetery. A son, Carl, is pastor at New Enterprise.

(1) MICHAEL MYERS (Moyer, Meyer, Meyers) (?-March 14, 1836) was among the first leaders in the church here. Historians disagree to a certain extent about the origin and settlement of the Myers family in Somerset County. Several families had settled here by the turn of the nineteenth century. Some of the families apparently were of the Reformed faith. Others, including those of Michael and Christian Myers, were German Baptists. Both of these men married daughters of Elder Michael Buechly, and it was probably through the influence of their wives that they became German Baptists. Michael's wife was Maria. They reared a large family; five of their sons were ministers,

and many later descendants became outstanding leaders in the church. Other than the ones about whom more is written here, some were: Joseph L. Kimmel, D. H. Walker, G. K. Walker, H. H. Kimmel, Lewis Knepper; the list is long and impressive. Michael Myers was the second bishop of the church in this district. In the deed for the Summit Mills church, made October 29, 1849, we have the following ". . . and that the well known John Keagy (long since deceased) was the first Bishop that presided over said church or congregation in said county aforesaid and that after his death [1806] Michael Moyer being constituted Bishop in the place of said John Keagy and the said Michael Moyer has since died and leaving a vacancy his place being again filled by two individuals according to the rules of the church. . . ." The known sons of Michael and Maria were: Henry, Jacob, John B., Martin, Michael (all ministers) and Samuel (a deacon).

(2) HENRY MYERS (November 9, 1797-?), born near Berlin, married Anna Lichty, a daughter of Joseph Lichty. He was the first elder in the Middle Creek congregation. He moved his family west about 1884. Two of his daughters, Polly and Sally, married preachers, Solomon Lichty and David Livengood.

(2) JOHN B. MYERS (August 12, 1810-April 4, 1866) was called to the ministry in the Elk Lick church. He moved to Ashland, Ohio, twelve years before his death. His wife was Barbara, daughter of Abraham and Maria Miller.

(2) MICHAEL MYERS (September 18, 1804-April 1, 1855) married Elizabeth, daughter of Christian and Mary Lichty. It is thought that he was called to the ministry in Westmoreland County. About 1854 he started west. His wife and a daughter died of cholera on the way. His latter days were spent in Wisconsin.

(2) MARTIN L. MYERS (March 11, 1815-April 4, 1895) married Anna, daughter of Harmon Witt. He had less than six months of formal schooling, but became educated through study at home and taught thirteen terms of school. He was also elected surveyor of Somerset County in 1853. About 1854 he was called to the ministry and gave a good account of himself in that office. In 1863 he moved to Illinois, and in 1882 moved on to Morrill, Kansas, where he died, leaving fifteen sons and daughters.

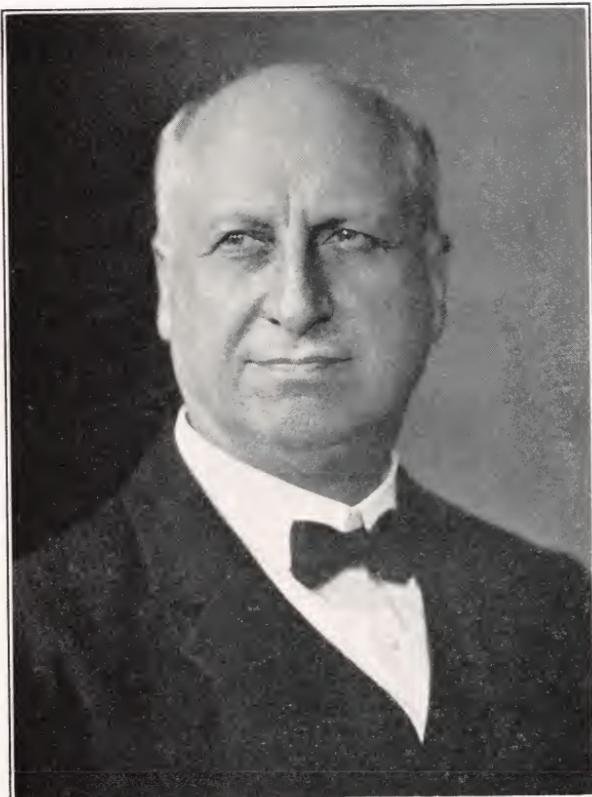
(2) JACOB MEYERS (January 2, 1795-July 17, 1852) was married to Hannah, daughter of Christian Lichty, and settled on a farm near Berlin, where he spent the remainder of his life. Continuing the deed quoted in part in the Michael Myers sketch, we find this: ". . . Peter Kober and John Forney and the said John Forney being called off by death again causing a vacancy in part which was again filled by choosing and ordaining Jacob Moyer in his place so that the said Peter Kober and Jacob Moyer are the present presiding Bishops of said church or congregation in said county of Somerset. . . ." Not much more is known of the three years Jacob Meyers spent in this office, nor of the years of his preceding ministry. We do know, however, the rich heritage he left the church through his children. Tobias was an elder and Jacob a deacon.

(3) TOBIAS MEYERS (January 16, 1826-March 10, 1914) after his marriage to Eliza Berkley lived near Berlin for a while. Sometime in the 1850's he moved to Milford Township, Somerset County, and there was elected to the ministry. He served for more than fifty years, for almost forty of which he was an elder. In 1876 he moved his family to Illinois, and then went to Sheldon, Iowa, in 1887; there Sister Meyers died in 1893. Jacob Meyers was an educated man, notwithstanding his little formal schooling. He read much and traveled extensively. He was a forceful preacher, a sincere Christian, and a cheerful companion. He spent his latter days with his sons in Philadelphia, where he did a considerable amount of preaching in the surrounding area. His sons, Jacob T. and Dr. T. T., became well known the length and breadth of the Brotherhood.

(3) WILLIAM S. MEYERS (April 3, 1831-March 14, 1906) was a son of Deacon Samuel and a grandson of Bishop Michael Moyer. He married Elizabeth, daughter of Peter and Susan (Beeghley) Miller. Installed into the ministry in 1867, he was later ordained as an elder. Two sons, Joseph and Mahlon, were deacons. A daughter, Maggie, married Madison Brougher and became the mother of a large family of church leaders, among them Elder M. J. Brougher.

(4) JACOB T. MEYERS (September 13, 1851-October 1, 1915) was born and reared in Somerset County. He united with the church at Middle Creek and was an unusually devout lad. When he was twenty years of age the church called him to the ministry. He immediately went to Philadelphia for study and also preached for the church there. On September 20, 1877, he was married to Lydia Belle Quinter, daughter of Elder James Quinter. They were the parents of two children, James Q. and Grace Q., wife of Joseph Kratz. Immediately after their marriage they accepted the pastorate of the Green Tree church. They remained there until September 1905, when he was ordained as an elder; he continued as elder-in-charge there after taking up the pastoral work at the Geiger Memorial church in Philadelphia, where he worked until 1911. Ill-health made a rest imperative, and for the following two years he did little work. The Parkerford church called him in 1913 and he remained there until death took him. Brother Meyers was a writer of note and a regular contributor to the church periodicals. The intervening years have proved the saneness of judgment which was revealed in his articles.

(4) TOBIAS T. MEYERS (March 29, 1851-May 30, 1929) moved from our district at the age of eleven, but his influence upon the district through the lives he touched as an instructor at Juniata College can never be fully reckoned. Many ministers have quoted his words of wisdom from our pulpits. Dr. Meyers was graduated from Mount Morris College in 1890, from the National School of Elocution and Oratory in 1893, from Neff College of Oratory in 1894, from Temple College in 1894, from Crozer Theological Seminary in 1902, from Juniata College in 1905, and from the University of Pennsylvania in 1919, with these



Tobias T.  
Meyers

degrees: Bachelor of Expression, Bachelor of Interpretation, Bachelor of Arts, Bachelor of Divinity, Doctor of Divinity, and Master of Arts respectively. From 1907 until his death he was professor of New Testament literature and exegesis at the Juniata College School of Theology. On September 28, 1893, he was married to Salome A. Stoner. After Mrs. Meyers' death, Florence Harshberger became his wife on June 23, 1897. They had one son. Dr. Meyers was baptized on March 16, 1884, called to the ministry on January 1, 1886, and ordained as an elder on October 1, 1906. He served several churches as their pastor and was the author of several books. He also wrote for our Sunday-school literature. An excellent orator, he was sought far and wide as a speaker and also as one to conduct Bible institutes. He traveled extensively at home and abroad and served the Brotherhood long and well.

(5) W. HARVEY MEYERS (January 8, 1876-August 15, 1950), a son of Joseph Meyers, was a deacon in the Pleasant Hill church in Milford Township, Somerset County. He was born and reared within sight of the church, and later served as the superintendent and a teacher in the Sunday school for many years. Before he met with sudden death while working as a flagman on the Pennsylvania Turnpike, he recalled many incidents in the life of the church there, among them the singing

classes conducted by Urias D. Braucher and John H. Fike. Brother Meyers led the music on most occasions at the little church. He was one of the last members there and helped in the disposal of the building when services were discontinued. His membership was transferred to the church in Somerset, where he served as a teacher and as the president of the Men's Work organization and was numbered among the tithers. His wife was Elizabeth Poorbaugh, a member of the Evangelical Church. They had five children.



W. Harvey Meyers

(5) SAMUEL A. MEYERS (June 9, 1887—), brother to the above, was baptized in 1900, elected to the ministry at Middle Creek on May 20, 1911, and later ordained as an elder. One term was spent at Bethany Bible School. He taught school for a number of years and also farmed, having taken over the farm owned by his father. On August 17, 1910, he was married to Mary, daughter of Elder D. H. Walker. In 1937 the family moved to Shippensburg to a farm. He has served as elder of the church there and has been active in other offices. There are five children in the home: Roy, Ellis R., Eleanor, Ruth (deceased), and Mary Louise. All are good church workers.

WALTER N. MYERS (September 30, 1869-?), a native of Indiana County, was a son of Adam and Frances (Long) Myers. He married Jennie Shank on September 29, 1892. They were baptized in 1896. He was elected to the ministry in 1901, advanced in 1902, and ordained to the eldership on June 19, 1910. He lived and worked in the Manor congregation. They had one daughter.

E. F. NEDROW (July 17, 1879—) is the son of John M. and Mary A. Nedrow of Westmoreland County. He united with the church at the age of fourteen in the old County Line church. He became active in church work early in life and was superintendent of the Sunday school. One year was spent at Juniata College. On March 31, 1906, the Indian Creek congregation elected him to the ministry. On June 5, 1906, he was united in marriage with Hattie Myers, daughter of the late Ezra and Mary Myers of Champion. They resided at Marris Brook until 1908, then moved to Elizabethtown, where he attended college. Brother Nedrow spent his first summer vacation in Readfield, Maine, under the direction of the Mission Board of Eastern Pennsylvania, with a view of expanding the mission work of the church; out of this desire to expand came the establishment of the Lake Ridge mission, at King Ferry, New York. During the second year at college and until after graduation, he served the Norristown church. He was called to the Lake Ridge mission in 1912. On June 26, 1915, the mission was organized into a church. This was and still is our only church in that state outside of Brooklyn. E. F. Nedrow was ordained to the eldership on June



J. Lloyd Nedrow

four children, one of whom died when still young.

JOHN NICHOLSON, JR., was born in the Indian Creek Valley, Fayette County, on May 15, 1824. His father, John Nicholson, Sr., was an elder in the German Baptist Church for thirty-five years. Brother Nicholson was married to Miss C. L. Pullen of New York on April 1, 1849. He was installed into the ministry in October 1853 by Elder Jacob S. Hauger. After having served the Indian Creek congregation until 1864, he located in Ohio. He traveled much as a home missionary in different states. In the general division of the fraternity, Brother Nicholson went with the Brethren Church.

STANLEY B. NOFFSINGER (February 8, 1896—) was born in Johnstown. His parents were Jacob B. and Sadie (Brallier) Noffsinger. He was graduated from Juniata College in June 1922 with a Bachelor of Science degree. In 1921 the Huntingdon congregation called Stanley to the ministry. He was ordained to the eldership on December 23, 1940. On September 5, 1921, Stanley was united in marriage with Naomi Pearl Dell. To this union were born seven children. In September 1922 he was installed as the pastor of the newly established mission point at Nanty Glo. During his pastorate there a new church was constructed and was dedicated in May 1924. He moved to Ohio, where he served as the pastor of the Maple Avenue mission in Canton, the Black River congregation, and the Bristolville mission. Later he entered the profession of teaching, and served as supply minister in many of the congregations. At present he is the teacher of a large adult Bible class in the Springfield congregation.

16, 1915, and given full charge of the newly organized church, which he served well as pastor and elder. He helped in the erection of the church at King Ferry in 1934 and has served there in the free ministry.

J. LLOYD NEDROW (September 25, 1885—) was the youngest son of John M. and Mary Nedrow of near Jones Mill. He united with the church September 17, 1899, was elected deacon in March 1906, was called to the ministry October 7, 1911, and has since been ordained as an elder. He has served in the pastortates of the churches at Locust Grove, Sipesville, Center Hill, and Mechanicsburg, and is now serving the Elbethel and Wooddale churches and teaching in the public schools. He was married to Sadie M. Reese on December 24, 1911; she passed away in May 1950. Brother and Sister Nedrow were the parents of

LOIS DETWEILER NORRIS, daughter of Ezra H. and Emma (Harrison) Detweiler, was reared in the Walnut Grove church. Lois united with the church at an early age, and was active in Sunday school and young people's work. She was licensed to the ministry in December 1922, at the same time her brother George was licensed. After teaching a few years, she attended Juniata College, graduating in 1925. In 1929 she was chosen to go with her husband, Glenn Norris, to the mission field in Sweden, being supported by the Walnut Grove church. After their return to the States in 1934, Brother and Sister Norris attended Bethany Biblical Seminary, after which they were called to the pastorate of the Twenty-eighth Street church in Altoona. From there they went to serve the Ambler church, where they continue to work.

DAVID OBER (August 27, 1814-March 14, 1886) was a native of Fayette County, his parents being Henry and Elizabeth (Hoover) Ober. On May 9, 1839, he was married to Catherine Chrissinger. Nine children blessed the home. Raised in the River Brethren Church, he and his wife united with the Church of the Brethren in Fayette County, where later he was called to the ministry. When he was sixty-one years of age he moved his family within the bounds of the Manor congregation, where he farmed and worked with the church the remainder of his life. He is buried in the Crooked Creek cemetery.

DARYL M. PARKER (March 17, 1904—) came to us from the Presbyterian Church in 1933, having married Martha N. Neiderhiser in June 1932. He held his membership in the Mount Joy congregation from 1933 until 1949. Together Daryl and Martha set their faces toward medical mission service in China. He was born in Whittier, California,



The Daryl Parkers

was graduated from Occidental College in 1926 and from Northwestern University Medical School in 1932 with a Doctor of Medicine degree, and interned at Evanston General Hospital. He has since done post-graduate work in surgery at the University of Pennsylvania Graduate School. In 1945 he became a Fellow in the American College of Surgeons. The Parkers served in China from 1933 to 1940, when war interrupted their service. During the two years that followed he was a resident surgeon in the Methodist Hospital in Indianapolis, Indiana. From 1942 to 1946 he served the church in Castañer, Puerto Rico, returning to China in December, 1946; there they remained until 1949, when war again interrupted their work. At present Dr. Parker is practicing medicine at Hollansburg, Ohio. He and his family are members of the Beech Grove church. They are the parents of two fine sons, Donald and Robert, who dream of returning to China, where they were born, to serve their Lord. The Parkers have worked and sacrificed during years of world stress that the cross might be lifted high.

MARTHA (NEIDERHISER) PARKER (January 31, 1907—) is the daughter of Norman and Keturah (Hays) Neiderhiser, who reared their family in the Mount Joy congregation. Martha was baptized at the age of nine. She was active in many phases of church work, and was graduated with the first class at Camp Harmony. It was during the first camp there that she gave her life for service to the church. After high school, she went to the Cook County Hospital in Chicago, and graduated from the nurse's course in 1931. She has since attended Bethany Biblical Seminary, the University of Pennsylvania, and Manchester College. Before her marriage to Dr. Daryl Parker, she held supervisory positions

at Bethany Hospital, Chicago, and at other times did private duty. From 1928 to 1932 she was a member of the Chicago Student Volunteer Union. Her service to the church has coincided with Dr. Parker's, excepting two years' less time at Castañer.



I. Clifford Paul

Lanark churches, Illinois, from 1942 to 1943 and from 1946 to 1948 re-

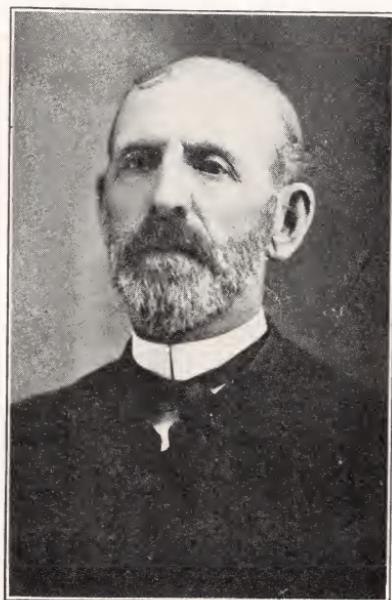
I. CLIFFORD PAUL (February 9, 1898—) was born in Milledgeville, Illinois. He was graduated from Mount Morris College with a Bachelor of Arts degree in 1921, from Bethany Biblical Seminary with a Bachelor of Divinity degree in 1934, from Ohio State University with a Bachelor of Science degree in 1934 and also from the latter with a Master of Arts degree in 1940. He taught in various high schools for eighteen years. He held pastorates in the Pleasant View church, Ohio, from 1929 to 1937, and in the Virden and

spectively. He served the Windber church from 1944 to 1946 and since 1948 has been at the Meyersdale church. He was married to Marjie Ruth Fouts on June 8, 1922. They have two daughters and a son.

SAMUEL W. PEARCE (April 27, 1867-April 1, 1944) was the son of Isaac and Jane (Young) Pearce. His parents were not of the Brethren faith. When Samuel was eleven years old he came to Johnstown to attend school, then moved to Adams Township, where he lived four and a half years. By this time he decided to work on a farm for a deacon in the Church of the Brethren. On September 25, 1890, he was married to Miss Minnie Harshberger, daughter of John M. and Katie (Wertz) Harshberger, and on September 26, 1894, he was baptized at Walnut Grove. It was not long until Brother Pearce was called to teach a Bible class, and soon after that he became the superintendent of the Sunday school. On March 29, 1900, he was called to the ministry, and on May 3, 1914, he was ordained into the eldership. He preached at the old Horner church, Benshoff Hill, Yoder Hill, Maple Grove, Walnut Grove, Moxham, Giffin Hill, and Conemaugh. In 1921 he became pastor of the Conemaugh church, serving two years; then he and his wife decided to take a trip out west. Again in January 1926 the Conemaugh church called Brother and Sister Pearce to be their leaders. After serving nine years, they closed their work for a brief period, then resumed the pastorate, serving until April 1, 1944. Since Elder Pearce's death Sister Pearce continues to worship here.



Samuel W. Pearce and Wife



Jacob W. Peck

JACOB W. PECK (June 18, 1845-June 1937) was a great-grandson of John Adam Peck, who, born in Switzerland, came to America from

Rotterdam in 1767 on the ship *Hamilton*. After his marriage to Katarina Smith, they settled in Somerset County. He was the father of John, who married Elizabeth Mauß. Among their children were Jacob W. and Lewis A., about whom more follows. Jacob W., baptized 1870, was married to Elizabeth Flickinger on December 29, 1872. Their children were: Cora, Lloyd D., John E., Emma, Carrie, Missouri, Sadie, and Robert E. Brother Peck was a successful farmer and wielded much influence in the life of the community, holding several township and county offices. He was elected to the ministry on May 15, 1880, with his brother, Lewis A. Peck, and, having proved worthy of further responsibilities, he was ordained to the eldership at a later date. He preached in the Maple Glen, Summit Mills, and Cross Roads churches. In addition to caring for his ministerial duties he was also superintendent of the Summit Mills Sunday school from 1880 until 1900.

LEWIS A. PECK (February 4, 1853–February 12, 1942), a brother of the above, was born on the farm in Addison Township, where he continued to live the remainder of his long life. He was baptized in



Lewis A. Peck  
and Wife

June 1876, called to the ministry on May 15, 1880, advanced on April 24, 1886, and ordained as an elder on September 27, 1886. He later was elder-in-charge of the church. He worked constantly in the Sunday school, either as superintendent or teacher. He was a man with a strong physique and great executive ability, both of which he used to the glory of God. He was married first to Mary A. Fike. She passed away after having mothered three children. Anna Baer became his second wife. She, too, became the mother of three children.

LEWIS PENROD (?–April 13, 1945) was one of the outstanding leaders in the Rummel church, of which he and his wife, Belle, became members in 1904. Soon after his baptism he became the superintendent of the Sunday school, which, largely through his efforts, became front line in 1911. In 1913 he was elected a deacon. He served on many committees and boards and taught a Sunday-school class. Although living a busy life, he never refused to do what the church assigned

to him. He enjoyed singing and was a member of the men's chorus for many years. The Penrods had one daughter, Stella, wife of Warren Hoover, and two granddaughters, Mildred Hoover and Ruth (Hoover) Moyer. All are active in the work of the church.

IRVIN R. PLETCHER (November 15, 1880—) began life in the home of Daniel E. and Martha (Miller) Pletcher near Indian Head, Fayette County. By attending local normal schools and through a correspondence course he secured a permanent teachers' certificate, which he used, with other work, intermittently through the years. He united with the Mount Joy church in 1897. On December 25, 1902, he was married to Sadie G. Horner, daughter of Meyers Horner and granddaughter of Elder D. D. Horner. Three sons and two daughters were born to them. About 1906 he was called to the ministry and ordained in 1908. He entered Bethany Bible School in 1918 to secure further preparation for his work. Brother Pletcher has served as pastor of the Connellsville mission and of the Pleasant Hill church in this district. In 1935 the family moved to Florida, where he has since worked in the missions in Okeechobee and Miami. He has also served as supply pastor at Arcadia, Sebring, and Sunnyland in that state.

RICHARD T. POLLARD (November 24, 1848-1928) was descended from a family of mine workers in Cornwall, England. His father, Thomas Pollard, was a tin dresser at the Cornwall tin mines. Richard T. was born in Cornwall. He had none of the advantages of early education but from youth worked in the tin and copper mines in his native country. When he came to America, at the age of twenty, he did not know the multiplication tables and was equally backward in all other branches. In 1871 he came to Somerset County and entered the employ of the historian, William H. Welfley, for whom he worked for about a year. His eagerness for an education took him to the Plum Creek Normal School in 1875. There, one year later, in addition to getting knowledge he acquired a wife, Mrs. Hannah Kimmel, widow of Peter Kimmel and daughter of Elder Joseph Shumaker of Armstrong County. Two sons were born to them. In 1891 he was graduated from the Baltimore Medical College. He also received a degree in medicine from the Western University of Pennsylvania. Two years later he began the practice of medicine in Garrett, Somerset County. Dr. Pollard was called to the ministry in the Plum Creek congregation in 1870 and was ordained as an elder the same year. He served not only in the



Lewis Penrod

local congregation but also preached in the Red Bank, Glade Run (Center Hill), and Brush Valley churches. It was not long after he took up his residence in Garrett until a Sunday school was established and a church was organized, Dr. Pollard becoming the first pastor. The Garrett meetinghouse resulted from these beginnings. He also served as elder of the Berlin congregation. Although his interest in the church never waned, the practice of medicine consumed most of his time in his later years, and preaching was left largely to others.

JAMES QUINTER (February 1, 1816-May 19, 1888), the second child and only son of John and Mary (Smith) Quinter, was born in Philadelphia. Nearly twenty years of this great leader's life were spent in the Western District: first as an outstanding young evangelist, in 1839; second, as pastor of the Georges Creek congregation, 1842 to 1856, with district-wide activity in evangelism; and third, again as a resident leader from 1873, when he came to Dale City (Meyersdale) as owner and publisher of the *Christian Family Companion and Gospel Visitor* (he changed the name to the *Primitive Christian* in January 1876), until he moved to Huntingdon in 1877. Brother Quinter still retained his interest in this district after moving to Huntingdon, being called back to preach many church dedications. He was president of the Church Extension Union of the Western Pennsylvania District, organized sometime in 1878 at Meyersdale, as a general mission service. When the Domestic and Foreign Mission Board was organized in 1880, Brother Quinter was made treasurer; in that office he served until 1884. In the capacities of pastor, evangelist, teacher, educator, author, publisher, debater, and man of God he had few equals in his generation. He died on his knees, as he began to lead Annual Conference in prayer, at North Manchester, Indiana, a fitting close to so great a life.

GEORGE RAIRIGH, SR. (August 22, 1793-October 10, 1856), a son of John Rairigh, was born on a farm about a mile north of Sagamore, Armstrong County. His wife was Elizabeth Blair, a Southern lady. On their farm they had a log house and a log barn. In the barn Elders Levi Roberts and John Mineely and other pioneer ministers preached the Word of Life. Love feasts also were held there. Elder Rairigh was the first preacher elected in the Cowanshannock congregation. It is said he preached his first sermon in his own barn. When called to the ministry he could not read his text; his devoted wife read it for him. She taught him to read the German language, and when the people wanted English preaching she also taught him the English. What he lacked in education he more than made up in piety, industry, devotion, perseverance and earnestness. He was a home missionary in the fullest sense of the word. While his faithful wife managed the farm and did the spinning, he was about his Father's business. It is said that it required twenty-six weeks to hold meetings in turn at the mission points that had been opened by this earnest and self-sacrificing minister. His field was Armstrong and adjoining counties. He traveled some on horseback, but mostly afoot. He is said to have made two missionary journeys on foot to the state

of Ohio. He went in all kinds of weather, and when necessary swam the streams. It was but natural that so strenuous a life could not endure very long; he died from a bronchial infection when a little past sixty-three, and was buried in the Cowanshannock cemetery.—*Information from Blough's history*

JAMES F. REAM (August 25, 1858–June 8, 1939) was born to Garrett and Sara (Horner) Ream near Goshen, Indiana. The family moved to Scalp Level in 1865. In 1882 Brother Ream married Christina Holsopple, daughter of Elder Jacob and Polly (Lehman) Holsopple, and the same year united with the church. The Reams had nine children. He was very active in church work, held many offices in the Sunday school, loved music, and was a song leader for many years. He was called to the ministry by the Shade Creek congregation on July 4, 1893. There he served until 1908, when he and his family moved to Quakertown, Bucks County. After several years, they moved to a farm in Indiana County, near Cramer. As a volunteer minister he was also active in the Morrellville church and frequently represented at District Meetings. For a number of years he was the district treasurer. Brother and Sister Ream celebrated their golden wedding anniversary on October 25, 1932. His wife is now living with a daughter near Cramer.

FRANK R. REHM (July 12, 1901—) was born in Rector, Westmoreland County. Later he moved to Waterford, same county. There in 1918 he united with the Waterford Church of the Brethren. He was licensed to the ministry, July 30, 1923, and one year later was ordained. He worked with Brother W. E. Wolford in Waterford for ten years, then moved to Herminie in 1933 and transferred his membership to the Greensburg church. In December 1950 the Ministerial Board arranged for Brother Rehm and Brother J. E. Faust to become nonresident pastors of the Ten Mile church, and they are still serving there at the present time.

ANDREW JAY REPLOGLE (September 26, 1895—) is a nephew of Harvey S. Replogle and the son of Andrew S. and Barbara (Guyer) Replogle. He united with the church at the age of fourteen. He was a student at the Elizabethtown Academy from 1913 to 1916. On December 21, 1916, he was married to Etta M. Kough, daughter of William H. and Anna (Gleim) Kough of Carlisle. They have one foster daughter, Mrs. Miles Whetstone. From January 1918 to September 1922 he was employed in the United States Civil Service in Washington, D. C. During this time he was active in the work of the Washington City church. During a vacation spent at the Young People's Conference held at Edgewood Grove, Somerset, in 1922, he and Mrs. Replogle dedicated their lives to definite Christian service. He was graduated from Blue Ridge Academy in June 1924, then entered Juniata College and was graduated in June 1927 with a Bachelor of Science degree. He has since taken graduate work at the University of Pittsburgh. On March 21, 1923, he was licensed to the ministry in the Pipe Creek congregation and was installed into the full ministry two years later. His pastoral work consisted of



Andrew Jay  
Replogle  
and Wife

summer pastorates with the Birdville church in this district and at Long Green Valley, Eastern Maryland. In 1930 he went to the Cherry Lane church near Everett. On June 25, 1933, he was ordained as an elder. On July 1, 1939, he moved to the charge which consisted of the Maple Glen, Salisbury, Garrett, and Beachdale churches. On September 1, 1950, the Replogles assumed the work of the pastorate at the Rummel church, where they now serve. He has been active in county Sunday-school work as an officer in Bedford and Somerset counties.

HARVEY S. REPROGLE (September 27, 1871-June 1, 1940) grew up in the New Enterprise area. He was graduated from Juniata College in 1896. That year, on August 22, he was elected to the ministry. After spending several years in the teaching profession and preaching when he was called upon, he entered the pastoral ministry. He served at Morrellville, Plum Creek, and Glade Run. For more of his work in our district, read the histories of the Scalp Level and Windber churches. For the last nineteen years of his life, he was pastor of the Green Tree church in Southeastern Pennsylvania. Ross D. Murphy wrote of him at his passing: "Brother Replogle was not a scholarly preacher, but he did know how to meet the needs of those who were in sorrow and upon whom the burdens of life rested heavily. In the sick room he knew how to pray, and where the messenger of death had called a loved one his presence was a spiritual blessing. As a fellow worker in district projects, on committees and boards—and he served on many—he was always considerate, more concerned with the success

of the cause at hand than any opinion he himself might hold and offer." Sister Replogle, who was Josephine Arnold of Bedford County, whom he married in 1904, is still living. There were two daughters and a son in the home.

(1) EMANUEL RHODES (November 26, 1846-August 27, 1922) was a son of Daniel and Margaret (Carbaugh) Rhodes of Strongstown, Indiana County. He came to Johnstown shortly after the Civil War.



Emanuel Rhodes and Wife

He was an active member of the Church of the Brethren for forty-six years and spent twenty-seven of those years in the office of deacon, was treasurer of the building committee that erected the new church building in 1909, and was a Sunday-school teacher for many years. Emanuel Rhodes was united in marriage with Mary Ann Knavel, daughter of John and Susan (Stutzman) Knavel. Brother and Sister Rhodes were the parents of ten children, two of whom died at an early age. Seven of them are members of the Church of the Brethren. One son, H. Q. Rhodes, is pastor of the Morrellville church. Two other sons hold the office of deacon at Pleasant Hill. A daughter, Laura, was married to Elder Elmer D. Blue. A granddaughter, Vesta Blue, became the wife of Elder Homer Hess. A great-grandson, Fred Hess, is a licensed minister. Sister Rhodes was born on February 25, 1850, at what is now known as Pleasant Hill. Her parents were among the first settlers of this community, where they owned and operated a large farm. Land for the first church and cemetery near the present site of the Pleasant Hill church was deeded to a committee by Jacob Knavel and wife, Elizabeth (Benshoff) Knavel, and Lewis Benshoff, grandparents and great-uncle of Sister Rhodes. Sister Rhodes spent

the most of her life in this community. Through the years she devoted much time to the church as the wife of a deacon.

(2) HADDON QUINTER RHODES (April 25, 1892—) is the youngest of eight living children of Emanuel and Mary (Knavel) Rhodes. He was united in marriage to Rose Lyberger in 1912. To this union four daughters and two sons were born. His first pastorate was at the Sipesville church, beginning in 1920. In 1922 he became the pastor of the Geiger church also and served them jointly until 1924. Starting as pastor of the Brothersvalley congregation on January 1, 1924, he meanwhile continued to serve the Geiger church also. He was ordained to the eldership in 1921, and represented the Western District of Pennsylvania on the Standing Committee twice. In connection with serving as elder of the home congregations, he served in a similar capacity in the Greenville (Hostetler) congregation for twenty years, and in the County Line church for seven years. After serving the Geiger and Brothersvalley churches for twenty and eighteen years respectively, he became pastor of the Roaring Spring church in the Middle District of Pennsylvania. On September 1, 1951, the Rhodeses moved to the Morrellville church and began pastoral work there.



Haddon Quinter Rhodes



H. Lawrence Rice

H. LAWRENCE RICE (May 7, 1921—) was elected to the ministry by the Frederick City, Maryland, church in May 1938 and ordained as an elder in the spring of 1945. He received a Bachelor of Arts degree from Bridgewater College in 1941 and a Bachelor of Divinity degree from Bethany Biblical Seminary in 1944, and has been a student in the University of Pittsburgh and the University of Virginia. Brother Rice has been pastor of the Oak Grove and Poages Mill churches, First

Virginia, 1944-1947; the Pittsburgh church, June 1947 to September 1951; the Ninth Street church, Roanoke, Virginia, since September 1951. He has served on various district committees and boards in the districts in which he has been pastor. In August 1941 he was married to Mary Reed, a graduate of Bridgewater College and Bethany Biblical Seminary with a Master of Religious Education degree. They have two children, Eric and Stephen.

DAVID C. RIBBLETT (June 21, 1878-1937) was reared near the Locust Grove church. His parents were Jacob D. and Sebina (Yeager) Ribblett. He united with the church in October 1894 and was called to the ministry in 1904.

(1) SAMUEL RIEMAN (March 23, 1841-February 17, 1897) was three generations removed from German soil. His great-grandfather was Gottlieb Rieman, who settled in Somerset County sometime before 1768. George Rieman, his grandfather, was of the Lutheran faith. But his father, Jacob Rieman, married the Dunkard maid, Elizabeth Fike, a daughter of Christian Fike, and he also embraced her faith. Samuel F. was born in Stony Creek Township, Somerset County. After a common school education was acquired, he qualified himself to teach. On January 21, 1865, he was married to Rebecca Schrock, daughter of Elder George and Susanna (Horner) Schrock. They settled on a farm in Brothers Valley Township, Somerset County. The children who came into this home were: Mahlon S. and George S., who married Dillie V. and Emma E. Walker, respectively, daughters of Elder D. H. Walker; Clara G., the wife of Elder J. J. Shaffer, who died in 1913; Elizabeth S., who became the second wife of Elder Shaffer; Alvin, who died in infancy. A grandson, Timothy W. Rieman, is a minister. In 1880 Brother Rieman was called to the ministry. His ordination to the eldership occurred in 1895. He was not a forceful speaker, but he was a man of sterling Christian character and a fine example to his family and the community.

(3) TIMOTHY W. RIEMAN (May 14, 1912—), the son of George and Emma (Walker) Rieman, was born near Berlin, Pennsylvania. He is the grandson of Elder D. H. Walker. His wife was the former Gwen Radebach, and they are the parents of three children. Brother Rieman received his education at Juniata College, Bethany Biblical Seminary, Pennsylvania State College, and Garrett Biblical Institute. He was serving the Waynesboro church in Virginia as pastor when Manchester College called him to its faculty; there he still serves as the religious adviser to the students.

LEVI ROBERTS (February 9, 1779-December 6, 1860) was a grandson of Richard Roberts, a native of Wales, who came to Virginia, married and had a large family. One son, Joseph, married Agnes Seabrooks of Maryland. They lived in the Woodcock Valley, where Joseph was massacred by Indians when Levi was two years old. Levi married Elizabeth Goughnour on November 19, 1799. In 1803 they came to Cambria County and located in East Taylor Township when the area was still a wilderness abounding with ferocious animals. Three sons and three

daughters grew to maturity. Levi Roberts was baptized about 1820. He was elected a deacon and in that office walked long distances to Elk Lick and Blacklick to notify members of love feasts. One trip required four days of walking through wild territory. He was called to the ministry in 1825 and was ordained as an elder in 1844. He was an eminent preacher in his day and gave sacrificially of his time and strength to help plant the church in this district.

(1) JOHN AMOS ROBINSON (July 11, 1889—), son of Thomas A. and Addaline (Gish) Robinson, was born at Baldwin, Kansas. He received his education at Bethany Biblical Seminary and from the depart-



John  
Amos  
Robinson  
and  
Wife

ment of law of the American Extension University. He married Nora Edna Minnich on July 16, 1912. To this union were born two sons, Paul Minnich and Donald Lee. Both have followed in their father's footsteps. Brother Robinson was elected to the ministry on July 17, 1909, in Muscatine, Iowa, was advanced to the second degree on July 10, 1910, and was ordained to the eldership on December 5, 1916. He has held four pastorates during his ministerial career: First church, Denver, Colorado, 1911-1914; First church, Des Moines, Iowa, 1915-1919; Pleasant Hill, Ohio, 1919-1925; and Walnut Grove, Johnstown, 1929 until the present. In recognition and appreciation of these many years of service, the church held an anniversary service on December 4, 1949. This was one of the red-letter days in the life of the church during his pastorate.

He served in Southern Ohio as adult adviser of the young people,

director of religious education, editor of the *Southern Ohio Herald*, and director of Sugar Grove Camp. In Western Pennsylvania he served as adult adviser to the Young People's Department, 1930-1941; member of the District Mission Board, 1930-1946; member of the Brethren Service Committee and chairman of the District Ministerial Board since 1946; and trustee of Camp Harmony. He was elected a member of the General Ministerial Board in June 1924 and served as secretary of the board from 1925 to 1931. He has served as reader at Annual Conference, as Standing Committeeman seven times, as moderator of District Conference in Middle Iowa, Southern Ohio, and Western Pennsylvania a number of times. He was a member of the executive committee of the Eastern Region Advisory Council, 1941-1947, a member of the executive committee of the Pennsylvania Council of Churches, 1935-1948, and a member of the Finance Committee since 1947. Brother Robinson is an outstanding evangelist, having conducted over one hundred fifty evangelistic campaigns. He is a tireless worker in the service of the church, never too busy to answer the call of the sick or of any one in trouble desiring his help. His advice is sought by other ministers of his own denomination as well as by those of other denominations.

(2) PAUL MINNICH ROBINSON (January 26, 1914—), a son of John A. and Nora (Minnich) Robinson, was born in Denver, Colorado. A graduate of Juniata College, in 1938 he was awarded a Bachelor of Theology degree by Princeton Theological Seminary, and in 1940 a Master of Sacred Theology degree from the Lutheran Theological Seminary, Philadelphia. In 1949 Juniata honored him with a Doctor of Divinity degree. He began his ministry in the Church of the Brethren in Ambler, where he served for three and one-half years. In 1940 he was called to the pastorate of the church in Hagerstown, Maryland, where he still serves. He has been moderator of the District Conference of Middle Maryland three times and is a past president of the National Pastors' Association. He serves on the General Brotherhood Board, being a member of the Christian Education Commission. He was also the chairman of the worship division of the Hymnal Committee. He has represented his church on the executive committee of the Federal Council of the Churches of Christ in the U.S.A. He is vice-president of the Maryland-Delaware Council of Churches. He was chosen one of fifty-two ministers of all faiths from all over the world to be repre-



Paul Minnich Robinson

sented by a sermon<sup>\*</sup> in the volume, *Best Sermons of 1946*, out of more than six thousand candidates. He is known as a radio preacher, is a frequent lecturer in colleges and church conferences, is in demand as an after-dinner speaker, is active in civic affairs in his own community, and was a trustee of Bridgewater College. He was married to Mary Elizabeth Howe, daughter of the late Elder William M. and Elizabeth Wertz Howe. They have two children.

(2) DONALD LEE ROBINSON (January 29, 1929—) was born at Pleasant Hill, Ohio, the younger of two sons born to John A. and Nora E. Robinson. At the early age of one month he moved with his parents to Johnstown, Pennsylvania, where his father assumed the duties as pastor of the Walnut Grove congregation. He was graduated from the Central High School, Johnstown, in the spring of 1947. He was elected to the Christian ministry on May 18, 1947, at Walnut Grove, and entered Juniata College in the fall of the same year. Donald was installed into the full ministry on August 26, 1951.

(1) GIDEON ROGERS (September 16, 1826-1886) was born into the Scottish home of Ellis and Julia (Rowzer) Rogers, who emigrated from York to Bedford County. He struggled to attain learning and eventually was able to teach school. He married Mary Ann Snyder on October 25, 1849. A son, Levi, and a daughter, Barbara Callahan Fyock, were born to them. Brother Rogers united with the church at the age of twenty-one. He was called to the ministry on January 2, 1864, and was an effective preacher.

(2) LEVI ROGERS (September 7, 1854-July 14, 1915), the son of the above, grew up at Alum Bank, Bedford County. He had a fair education and was a prominent citizen. On September 9, 1875, he married Jane Smith. They had five children. His second wife was Elizabeth Walter, who, with three children, survived him. Brother Rogers was baptized in 1875, called to the ministry June 13, 1885, and ordained as an elder October 15, 1901. He had the oversight of the Dunnings Creek congregation from October 1912 until the time of his death. He also served on the Old Folks' Home committee.

BERNARD M. ROLLINS (March 27, 1908—), a son of Mr. and Mrs. Francis A. Rollins, was born in Garrett and later lived in Mount Pleasant; there he was licensed to the ministry when only nineteen years of age and was installed the following year. He studied at Juniata and Potomac State colleges, and holds an honorary Doctor of Divinity degree from the American Bible College. He has done extensive evangelistic work, and has pastored the Keyser, West Virginia, and Frostburg, Maryland, churches. For the past several years he has been pastor of the Juniata Park church. His wife was Eva V. Martin of Keyser, West Virginia.

CALVIN J. ROSE (October 1, 1890-December 4, 1918) was cut down by influenza when at the beginning of a promising career in the service of the church. A brother of Lewis D. Rose, he was reared in the Rummel church. He studied at Juniata and Elizabethtown colleges. His pastoral

work included one year in the Klahr church in Middle Pennsylvania. He came to the Middle Creek church on May 1, 1918. In the few months he worked there he opened a mission in Rockwood, which has since grown into a strong church.

LEWIS DAY ROSE (November 15, 1883—) is the son of David J. and Katherine (Young) Rose of near Windber. He was baptized August 20, 1901, and was elected to the ministry September 2, 1917. He has since been ordained as a minister. His education was received at Elizabethtown, Ursinus, and Pennsylvania State colleges. After working in public schools for a number of years, in 1921 he accepted the position of librarian of Elizabethtown College. He has served in this capacity ever since.

CLARENCE H. ROSENBERGER (September 6, 1914—) is the son of Elmer W. Rosenberger of Lansdale. He received a Bachelor of Arts degree from Juniata College in 1936 and a Bachelor of Divinity degree



Clarence H.  
Rosenberger  
and Wife

from Bethany Biblical Seminary in 1941. Further graduate work was done at Temple University, Philadelphia, and Garrett Biblical Institute, Evanston, Illinois. In 1938 he was licensed to the ministry in the Germantown church, where he had been baptized at an early age. In 1940 the First church in Chicago granted him the permanent ministry. He was ordained to the eldership in 1944. While at Bethany Seminary, Brother Rosenberger was a student pastor at the Woodworth, Salem, and Osceola churches, Indiana. The Rosenbergers came to the Plum Creek-Oakdale charge in 1941 and served there until January 1946, when they took up the work with the Scalp Level congregation. In 1938 Brother Rosenberger married Ida Rae Neiderhiser, daughter of Norman E. Neiderhiser of Mount Pleasant. She was a graduate of

Juniata College and has done work at Pennsylvania State College, Bethany Biblical Seminary, and Garrett Biblical Institute. There are three children in the home.

DORSEY E. ROTRUCK (April 16, 1908—) began life at Martin, West Virginia. His mother died when he was five years old. Jacob Rotruck, no relation, reared him as a foster son. After his father remarried in 1923, Dorsey went to live with him in Keyser, West Virginia. Dorsey was baptized in April 1928 in the Keyser church. There he was also called to the ministry on April 28, 1929. He was advanced to the full



Dorsey E. Rotruck and Family

ministry on April 19, 1936, at the Hooversville church. Ordination to the eldership occurred October 26, 1941. After his call to the ministry, he attended Lewis Institute, Chicago Evangelistic Institute, and Bethany Biblical Seminary Training School. On April 1, 1934, he was married to Mildred Yoder of Scalp Level, whom he met at Bethany Hospital, where she was a student nurse. The training that she received at Camp Harmony Training School, Bethany Hospital, and Bethany Biblical Training School has been a great help in the work of the local church as well as in the district. Brother and Sister Rotruck served in the pastorate of the Manor congregation from April 27, 1936, to March 31, 1943. They then moved to the Tire Hill congregation, where they are still serving. He is a member of the District Mission Board and has been the district's Brotherhood Fund representative for three years. Brother and Sister Rotruck are the parents of three children, Carlene, Edward, and Martha, an adopted daughter.

GALEN BROWN ROYER (September 8, 1862-June 4, 1951), a son of John Grove and Elizabeth (Reiff) Royer, was born at Lewisburg, Pennsylvania. Galen grew to manhood in Ohio and Indiana, where his father was a schoolteacher. After teaching two terms of school, he entered Juniata College and graduated in the Normal English course in 1883. He was united in marriage to Anna Martha Miller in March 1885. They were the parents of four daughters and two sons.

To the development of missionary interest in the Church of the Brethren he devoted his energies from 1889 to 1917, as secretary of the General Mission Board and for a term as a member of the board.



Galen Brown Royer and Wife

He made three trips to the foreign mission fields, the first in 1907 with Charles D. Bonsack, visiting the churches in Scandinavia and France. In 1910, accompanied by Mrs. Royer, he visited the same churches. In 1913 and 1914 he alone went to Scandinavia, then through Russia to

China, where he and Brother H. C. Early visited the missions in China and then went on to India. During these years he found time to write a series of twelve Bible biographies for junior and intermediate children. He also wrote a mission-study book, *Christian Heroism in Heathen Lands*, and a history, *Thirty-three Years of Missions*. After taking further work at Juniata College, where he received the Bachelor of Arts and Doctor of Divinity degrees, he devoted his later years to pastoral work, serving from 1925 to 1930 as pastor of the Pittsburgh church, and six years as pastor of the Morrellville church, Johnstown, retiring at the age of seventy-four. However, he continued to preach at the James Creek church, Huntingdon County, for a number of years. Brother Royer is one of those widely known church leaders whose biographies make up the book, *Brethren Builders in Our Century*.

Sister Royer was a worthy homemaker and wise counselor to her husband, and many people learned to know and love her. Many young persons sought her out for guidance and inspiration. Brother and Sister Royer spent their sunset years at "Hillside" near Huntingdon. Sister Royer died October 10, 1948. They are buried in the Huntingdon cemetery.

PAUL ZIMMERMAN RUMMEL (1897—) is a brother to William D. Rummel. He was baptized in 1913 and elected to the ministry in 1922. The York church ordained him to the eldership in 1947. He received a Bachelor of Arts degree in 1925 from Juniata College, a Master of Arts degree in 1931 from the University of Pittsburgh, a Master of Education degree in 1935 from Harvard University, and a Doctor of Philosophy degree in 1940 from Boston University. He was the principal of the Hooversville school for eight years and dean of York Junior College from 1941 to 1948. Since then he has been director of the psychological clinic of Millersville State Teachers College. His wife was Margaret L. Gnagey, daughter of Mr. and Mrs. W. H. Gnagey. The Rummels have two daughters, Gretchen and Kathleen.

WILLIAM D. RUMMEL (September 16, 1893—) grew up in the Maple Spring congregation, his parents being John W. and Sadie (Zimmerman) Rummel. He was graduated from the Normal English department of Juniata College in 1917 and from the Rutgers University Graduate School of Banking in 1939. After teaching in the public schools for six years, he entered the field of finance and was connected with the banking business for twenty-six years. He has been the assistant treasurer of the Hilman Coal and Coke Company since 1943. He was elected to the ministry on May 21, 1920, and was ordained as an elder on May 10, 1928. He has served as interim pastor in the Hooversville, Maple Spring, and Pittsburgh churches. Cora E. Gashaw became his wife on May 21, 1919. They are the parents of four children: Sara Elaine Speicher, William David, Mary Jane Griffith, and John Austin. The family has been living in Pittsburgh the past several years.

(1) WILLIAM H. RUMMEL (March 28, 1873—) was born near the present town of Jerome. In January 1888, at the age of sixteen, he accepted Christ as his personal Savior, and was baptized; thereafter



William H.  
Rummel  
and Wife

he was a regular and faithful attendant at all religious services. Brother Rummel was given such school privileges as circumstances permitted, but the requirements of a large family on a farm usually cut short his school term at both ends. In the winter of 1890 the family moved to the Eighth Ward of the city of Johnstown, and the sons yet at home who were old enough had to work at public works. It was then that William began working for the Cambria Steel Company (now known as the Bethlehem Steel Company). While living within the bounds of the Roxbury congregation, he became acquainted with Mary C. Beeghley, daughter of Jacob and Catherine (Speicher) Beeghley of Maryland. They were united in marriage by Albert U. Berkley, on February 4, 1897. To this union were born nine children, two of whom died in infancy. Those having grown to maturity are: Arthur L., Laura B., Carman S., Virgil G. (deceased), Edna M., Ida Fern, and Hazel Alline. All of them and their families are faithful workers in the Church of the Brethren.

Brother Rummel took an active part in Sunday-school work, being superintendent as well as teacher at times. He was also a talented and efficient song leader. On October 24, 1899, he was elected a deacon in the West Johnstown congregation; on December 12, 1911, he was called to the ministry and about a year later was advanced to the second degree. He took his turn in supplying the pulpit in the Morrellville, Pleasant Hill, and Roxbury churches. In 1911 Brother Rummel began his work with the Westmont church, acting as superintendent, teacher, and song leader, and took his turn supplying the pulpits in the West Johnstown churches. He later became the part-time pastor of the Westmont church, supplying the pulpit or seeing that it was supplied. During this time the church was excavated and raised up and

a Nero Heater was installed. On September 1, 1940, he accepted the part-time pastoral care of the Tire Hill charge. In 1942, because of ill-health and advancing age, he tendered his resignation but remained until September 1, 1942. At present, Brother Rummel and his wife are spending their time with the good folks at the Tire Hill church, contributing to the promotion of the Lord's work in that particular field.

(2) ARTHUR LEROY RUMMEL (January 23, 1898—) is the oldest son of Elder William Henry and Mary Catherine (Beeghley) Rummel. His parents moved from Johnstown to a farm when he was seven



Arthur Leroy  
Rummel  
and Wife

years of age. He attended several terms of teachers' summer normal school and received a certificate to teach school. Later he attended Juniata Academy, taking most of his work in the Bible department. He was united in marriage on April 20, 1919, with Ivy Geraldine Rager of Johnstown. To this union were born two sons and two daughters: Arthur Paul, Betty Jane, Violet May, and Donald Wayne. The children have united with the Church of the Brethren. He united with the church October 11, 1908, in the Roxbury church. His wife, formerly a member of the United Brethren Church, united with the Westmont Church of the Brethren on May 18, 1920. She has been a constant help and a loyal companion during the years. Brother Rummel was installed into the ministry on May 20, 1920, by the Westmont church. At the same service his father was ordained to the eldership. He was ordained to the eldership on September 10, 1931. He has served as pastor of the following churches: the Wilpen Italian mission and the Locust Grove, Tire Hill, Pleasant Hill, and Conemaugh congregations, near Johnstown. Most of his pastorate were on a part-time basis. He worked in the Carnegie-Illinois Steel mills sixteen years while serving as

pastor. He has been active in the work of the district. He is a trustee of the Old Folks' Home. Many churches in the vicinity of Johnstown have chosen him as presiding elder. On July 1, 1947, Brother and Sister Rummel began the pastorate of the Natrona Heights church, where they still serve.

(3) DONALD WAYNE RUMMEL (December 4, 1928—), a son of the above, was licensed to the ministry in the Elgin church, Illinois, in the summer of 1951. He worked at the Brethren Publishing House from 1947 to 1950, and entered Manchester College in 1950. He married Helen Rumsey of Lima, Ohio, on August 25, 1951.

CHRISTIAN SCHMUCKER (May 8, 1801-1854) was a charter member of the Quemahoning congregation. His wife was Mary Ann Miller, a daughter of Abraham Miller. Church services were held regularly in their home for nine months, and all the worshipers were given a free dinner each Sunday, as were also the horses. He was ordained to the ministry at a love feast held in Elder Michael Forney's home on May 28, 1854. Many of his descendants are members of the Church of the Brethren.

(1) GEORGE SCHROCK (1816-January 25, 1894) was a grandson of Casper Schrock, who with his brother, John, settled in Brothersvalley about 1765. Christian, the father of George Schrock, was married to Franie Good. They cleared the farm later owned by Emanuel L. Knepper. All this family were members of the German Baptist Brethren. George was married to Susan Horner in 1938. They had a son, Elder William Good, and a daughter, Rebecca, wife of Elder S. F. Rieman. For two years they lived in Westmoreland County, but retired to Brothersvalley, where he was called to the ministry in 1851. In 1865 his wife died, and he was later married to Sarah Horner. Brother Schrock was a good student. By constant reading and study he acquired a trained mind in spite of limited opportunities for formal schooling. He became an able preacher of the Word.

(2) WILLIAM G. SCHROCK (March 27, 1840-1929), a son of Elder George Schrock, was born while the family resided in Westmoreland County. After public school, William attended the Berlin Normal School six years and in turn taught in the public schools. Called to the ministry in 1880, he went to Juniata College to prepare for greater service in the pulpit. He was ordained as an elder in 1895. He was one of the pioneers in Sunday-school work in the Brothersvalley congregation, served on the District Home Mission Board, was district writing clerk, and contributed others of his talents to the church in many ways. He always remained an ardent reader, possessing a private library of over one thousand copies. He enjoyed traveling, which he did extensively. In 1860 he married Rebecca, daughter of Elder D. P. Walker. They had one daughter, Emma, wife of E. L. Knepper and mother of Elder Lewis Knepper. Elder Galen K. Walker also found in them kind and loving foster parents.

JOHN C. SCHROCK (July 23, 1818-1893), a brother to Elder George, was born near Berlin. After his marriage to Lydia Saylor, they moved

to a farm in Somerset Township in the Middle Creek congregation. There he was elected to the ministry when about forty years of age, and served the church in a quiet and unassuming manner for many years.

ARTHUR SCROGUM (August 7, 1897—) was reared on a farm adjoining the Martin Creek church in Southern Illinois. He is the son of Elder J. J. and Rebecca Scrogum. He attended Bethany Biblical Seminary



Arthur  
Scrogum  
and Wife

and Manchester College, graduating from the latter in 1921. Baptized at Fairfield in 1909, he was called to the ministry at Hart, Michigan, in 1920. He served as pastor of Cedar Creek church in Indiana during his senior year at Manchester and then accepted a position as high school teacher at Accident, Maryland, and part-time pastor of the Bear Creek church near Accident. His service in the Accident church and community continued for twenty-three years, during which time he was also a leader in all phases of the work of the Western Maryland District. While he was in college, Arthur met Marie Coblenz of Peru, Indiana, to whom he was married on August 17, 1921. They have two daughters: Betty, who is married to Donald Clague, dean of students at Bridgewater College; and Ruth, wife of Herbert Hogan, history professor at La Verne College. Marie has been a valuable assistant to her husband in his ministry, serving as counselor, as music director, as Sunday-school teacher, and as children's director. Arthur and Marie have served the Cumberland church in the full-time ministry since 1944. They were ordained to the eldership at Accident in 1922.

ISAAC SECRIST (February 6, 1844-September 16, 1893) was a son of John and Esther Secrist, who were among the builders of the church in Armstrong County. Isaac was united in marriage with Sallie Ann

Whitacre on May 17, 1866. An only son died in infancy. About 1861 they moved to Indiana County, where he was engaged in the harness and shoemaking business. On June 23, 1882, he was elected to the ministry, and was advanced on June 18, 1883. He worked in the Manor congregation until 1890, when he returned to Armstrong County to take charge of the Cowanshannock congregation as its pastor. On March 13, 1893, he removed again to the Manor church, also helping with the work at Crooked Creek, Purchase Line, and old Manor. The labor and sacrifice of some of the old leaders, among them Brother Secrist, is unexcelled in our day. Blough wrote of him, "A short time before his death he walked to the old Manor church, a distance of eight miles, to preach and teach a Sunday school class of twelve. He also had a class at Crooked Creek, and in order to teach it in the afternoon he walked back without dinner. He had not much more than begun his best ministerial work when the Master called him up higher. He is not known to have made a disappointment. The weather was all right at all times. Sunday school was his specialty."

DORSEY G. SEESE (January 16, 1891—) is the son of William and Annie (Dietz) Seese, beginning his life near Scalp Level. Finishing public school before high schools were established, he continued his education at California State Normal and then completed the academic course at Juniata College with the distinction of completing a four-year course in one year and two summer terms. He also did work at Penn State and Indiana State Teachers College. He was graduated from Juniata College in 1927 with the degree of Bachelor of Science in Education. In 1934 he was awarded the Master of Education degree from the University of Pittsburgh. Specializing in public school administration, which became his chosen field of service, he later completed most of the graduate work leading to the Doctor of Philosophy degree in education in the same institution. Brother Seese served as principal of the Nanty Glo and Franklin Borough high schools for twenty-six years, and at present is serving his second term as principal of the Franklin Conemaugh Township Joint Junior Senior High School. In recognition of his outstanding work with boys he has been made an honorary member of the Kiwanis Club of the city of Johnstown. At the age of sixteen Dorsey was baptized in the Scalp Level church. In June 1916 he was elected to the ministry and was ordained as an elder on October 22, 1947. He has served the church in many offices; as Sunday-school superintendent, as teacher, as musician, and as supply minister. At present he is elder of the Roxbury church. On June 3, 1925, he was married to Verna Statler, daughter of Lewis and Ellen (Seese) Statler. They are the parents of a quartet of girls.

Alice Dorothy Sell was a daughter of William and Augusta (LaDuc) Lehmann of Los Angeles, California. She was graduated from the preparatory course of Mount Morris College in 1912 and has studied at the Berean Bible School and La Verne College, California. In 1934 she received a Bachelor of Sacred Literature degree from Bethany Biblical Seminary. She united with the church in the Mount Morris congregation in 1911. Planning to go to the mission field, she took

training in the Good Samaritan and Pacific hospitals in Los Angeles from 1913 to 1916, but failing health compelled her to discontinue the course. The Hollidaysburg congregation called her to the ministry October 5, 1924. Since 1928 she has been permanently licensed and has assisted her husband, Walter C. Sell, in his pastorates and also in revival meetings.



Alice Dorothy and Walter Cecil Sell

WALTER CECIL SELL (March 29, 1895—) is the fourth child of Albert and Della (Stewart) Sell of Ponca City, Oklahoma. After the death of his wife in 1897, the father with the family moved to Fredonia, Kansas. Going to California in 1916, Walter was graduated from the La Verne College preparatory department in 1921, received a Bachelor of Arts degree from Mount Morris College, and on December 5, 1933, was graduated with a Bachelor of Divinity degree from Bethany Biblical Seminary. Since that he has studied at Pittsburgh Xenia Theological Seminary. He has held pastorates in Illinois, Michigan, and Pennsylvania, his last three being six and one-half years at Center Hill, six years at Mount Pleasant and Connellsville, and two years at the Farmington-Bethel and Wharton Furnace churches. About two years ago he became affiliated with the Evangelical United Brethren Church, for whom he now serves as pastor. On April 17, 1917, he was united in marriage with Alice D. Lehmann. Two children were born to them: Ruth, wife of Richard Overly; and John Paul, deceased. Brother Sell united with the church in Fredonia, Kansas, in 1910. The First church, Los Angeles, California, called him to the ministry on August 1, 1917. He was ordained as an elder on October 27, 1938. He has served

two years as president of the Westmoreland County Sabbath School Association and has held evangelistic meetings in many states.

WILLIAM SEVITS (1812-1889) was a man of deep faith and consecration, giving his time and concern to the old Berlin church, his home congregation. A son of Benjamin and Catharine Sevits of Stonycreek Township, he was married to Barbara Miller about 1835. Later, probably in the fifties, he was called to be a minister, and was ordained as an elder in 1880. He was a close friend and co-worker of Elder Jacob Blough, beside whom, at Elder Sevits' request, he is buried in the Blough-Forney burying plot.

CHARLES K. SHAFFER (June 3, 1887—), son of Elias and Jane (Cable) Shaffer, was born in Shade Township, Somerset County. His occupations have been farming, coal mining, and lumbering. He was elected to the ministry and ordained to the eldership by the Shade Creek congregation, and served as presiding elder of that congregation from 1944 to 1948. In 1916 he was married to Mary E. Lohr, and to this union five children were given: Ruth, Edna, Alice, Paul, and Warren. Sister Shaffer died on March 29, 1924.

D. DAVID SHAFFER (November 30, 1901—), son of Elias and Christina Shaffer, was born in Shade Township, Somerset County. The Shade Creek congregation elected him to the ministry and ordained him to the eldership. He has followed the occupations of teaching, farming, and photography. On January 22, 1926, he was united in marriage to Iva Cable. Four children blessed this union: Robert, Zane, Shirley, and Marlin.

DANIEL D. SHAFFER (February 8, 1868-December 6, 1900) spent a short but fruitful life in the service of the church. His parents were David J. and Rachel (Holsopple) Shaffer, who lived where the town of Windber now stands. On May 7, 1889, he was married to Marilla Grush. They had six children. Shortly after their marriage they united with the church. In 1893 he was called to the ministry, serving commendably in the pulpit and in personal evangelism until he met with an accident as he worked at the carpentry trade. This mishap eventuated in his death.

JOSEPH J. SHAFFER (1873-February 15, 1950) was reared on a farm in Shade Township, Somerset County, his parents being Hiram and Frances (Berkebile) Shaffer. At the age of fourteen, he united with the church. On July 4, 1893, he was called to the ministry in the Shade Creek congregation. He was graduated from the Normal English course at Juniata College in 1896. In 1898 he became the first pastor of the Coventry church. The following two years he served as principal of the Windber schools, during which time he was married to Clara Grace Rieman, daughter of Elder S. F. Rieman of Brothersvalley. From March 2, 1907, to April 6, 1909, he was the first pastor of the Shade Creek congregation, after which they moved to a farm near Berlin. In 1913 Sister Shaffer passed away leaving six children. Some time later he was married to her sister, Elizabeth. Brother Shaffer served

on several district committees. The family moved to Hollidaysburg about 1920, where he remained until his death.

LEWIS G. SHAFFER (April 11, 1877-March 28, 1949) was a son of Gillian and Carolina (Berkey) Shaffer. His mother was a daughter of Elder Joseph Berkey. His life was centered around religious and educational work. Both were begun in very early manhood and continued with vigor during a lifetime marked with service. In 1888 he was baptized. On June 19, 1900, he was elected to the ministry in the Shade Creek congregation. For several years he shared with other ministers of the Shade Creek congregation in filling the pulpits of the home congregation. Later, in connection with his principalship in the Johnstown schools, he served the Windber church for nearly three years. For many years thereafter, Brother Shaffer was often called upon as a substitute in the district churches. His active church work included teaching of men's Bible classes, participation in the church choir, and long-time service in official capacities in the church. He was the first pupil to graduate from the common schools of Paint Township, Somerset County, graduating in 1894. Later he was graduated from Indiana State Normal School in 1899 with honor. He received a Bachelor of Science degree in 1925 and a Master of Arts degree in 1929 from the University of Pittsburgh. He served as teacher or principal in Windber, Paint Township, and Walnut Grove (then a part of Stonycreek Township). In 1904 he entered the Johnstown school system, serving there in various schools, mostly in the capacity of principal, until his retirement in 1939. During his forty-four years of educational work, Professor Shaffer never missed a day of school. His influence was far-reaching in the education of youth. He also taught several terms of normal (select school) for teachers and was considered a capable teacher. Brother Shaffer married Addie Hoffman, daughter of Daniel and Mary (Kaufman) Hoffman, on March 30, 1902. She died June 13, 1904. His second marriage was to Daisy M. Hoffman, a sister of his first wife, on June 2, 1907. To this union six children were born: Ruby, Howard, Lewis G., Jr. (now deceased), Garnet, Richard, and Daisy.

JOSEPH SEIBERT SHELLY (December 4, 1912—), a son of Robert and Huldah (Seibert) Shelly, was born in Lehigh County. He was graduated from Juniata College with a Bachelor of Science degree in 1934, and from Penn State with a Master of Science degree in 1949. He taught in Stony Creek High School, Shanksville, four years, and went to Shippensburg High School in 1947. In January 1949 he went to McPherson College to establish a Rural Life Department. In 1950 he went to the University of Illinois as a graduate assistant and worked toward the Doctor of Philosophy degree. In June 1951 he went to Wheeling, West Virginia, as extension specialist in consumer education and marketing for the University of West Virginia. As president of men's work at Brothersvalley, he sponsored a Lord's-acre project which netted about \$900.00 one summer. He was president of the District Men's Work three years, was elected to the National Council of Men's Work in 1945, and in 1946 was chosen president of the council. While in our district he created the Seeds of Goodwill project (named such by Mrs.

Shelly), which became popular in other denominations as well as in our Brotherhood. He was married to Edith Rupert on November 25, 1937. They have one daughter, Carol Ann.

NOAH M. SHIDELER (September 22, 1889—), a son of Jacob H. and Sarah (Paul) Shideler, was born in Huntington County, Indiana. He was married to Hazel Mae Crull in March 1912. His education includes studies leading to the following degrees: Bachelor of Arts, Manchester College; Bachelor of Divinity and Doctor of Theology, Bethany Biblical Seminary; Master of Arts, Northwestern University. Elected to the ministry in 1910, he was advanced in 1912 and ordained as an elder in 1921. He taught three terms in the Indiana public schools and for two years was principal of Hebron Seminary, Nokesville, Virginia. As a pastor Brother Shideler has served these churches: Little Walnut, New Hope, and Rossville, Indiana; First, Chicago, Illinois; Pittsburgh, 1931-1940; Ninth Street, Roanoke, Virginia, 1940-1945. His present occupation is that of head proofreader at the Brethren Publishing House, Elgin, Illinois. Brother and Sister Shideler are the parents of three children.

(1) SAMUEL U. SHOBER (April 7, 1853-March 27, 1919) was the son of George and Leah (Berkley) Shober, who lived in Brothersvalley Township, Somerset County. For five years he taught in the public schools and then became a farmer. On September 26, 1872, he was married to Sarah Kimmel, daughter of Daniel and Emeline (Landis) Kimmel. Four children were born to this union: Laura J., wife of Homer Knepper, Marling M., and Ulysses, all deceased, and Clinton K., who lives in Somerset; Clinton has two sons, Elder Ralph E. and Everett. Emil, a son of Ralph E., is a minister. Mrs. Samuel U. Shober lived until January 8, 1938. Elder Shober was baptized in 1869. He was called to the ministry November 6, 1897, in the Brothersvalley congregation and ordained as an elder October 3, 1908. Elder Shober assisted the other ministers of his local congregation in preaching at the various meetinghouses. He also was elder of the Bolivar congregation for a number of years and served on the District Mission Board.

(3) RALPH E. SHOBER (April 20, 1900—) got his early religious training in the home of his parents, Clinton K. and Ada (Reiman) Shober, and in the Brothersvalley congregation, into which fellowship he was baptized May 12, 1911. There he was called to the ministry August 3, 1920, and ordained August 10, 1921. His ordination to the eldership took place May 29, 1929. Brother Shober was graduated from the State Teachers College at California, this state, and has since studied at Juniata College, the University of Pittsburgh, and the United Presbyterian Seminary. After teaching school about ten years, he took up pastoral work, serving from 1927 to 1937 in Connellsville. His next parish was Frederick City, Maryland, where he worked until going to the Ninth Street



Ralph E. Shober

church, Roanoke, Virginia, in 1946. His present field of service is Rocky Mount, Virginia. He has served on numerous district boards in sections in which he lived, has represented on Standing Committee four times, and has been elder of several churches. Brother Shober was married to Mary Kathryn Cupp on June 7, 1921. They are the parents of three sons: Emil Edgar, a minister in Middletown, Maryland; Dr. Ralph Wayne; and Dwight Whitney.

CECIL O. SHOWALTER (January 22, 1901—) was the son of David H. and Margaret (Rodeffer) Showalter. His early life was spent on his father's farm near Timber Ridge, Virginia. He attended Bridgewater and Daleville academies and was graduated from Bridgewater College with a Bachelor of Arts degree in 1930. In December 1924 Cecil was called to the ministry; on August 20, 1925, he was ordained to the full ministry, and on September 28, 1930, to the eldership. While pursuing his studies he served the Antioch, Mount Zion, and Rileyville churches, Virginia, and the Batavia church, Illinois. He was graduated from Bethany Biblical Seminary with a Bachelor of Divinity degree in May 1934. While he was a student in the seminary he became interested in the field of temperance and produced the lecture with projected pictures, *A New Approach to Alcohol Education*, which since has been shared with over eighty thousand people in schools, colleges, churches, and Annual Conferences. Brother Showalter served the Keyser church, West Virginia, from 1934 to 1940. While there he helped to establish Camp Galilee and served as its manager. For a year he lived in Luray, Virginia, working in that district and also caring for the Nokesville church part of the time. On April 1, 1941, he came to the Sipesville church, where he remained until September 1, 1950, when he went to pastor his home church, the Mill Creek church in Virginia. He was married to Glenna M. Crumpacker on May 2, 1928. They have a daughter, Gloria Ann, and a son, Cecil, Jr.



Cecil O. Showalter

RUSSELL K. SHOWALTER (January 17, 1898—), the son of David and Margaret (Rodeffer) Showalter, spent his early years on a farm near Bridgewater, Virginia. At fourteen years of age he was baptized. He is a graduate of Bridgewater College and Bethany Biblical Seminary. His home church, Mill Creek, Virginia, called him to the ministry in October 1920. In 1934 the Lebanon congregation, Virginia, ordained him as an elder. Over a period of twenty-seven years he has served



Russell K. Showalter

in the pastorates of the following churches: Rosepine, Louisiana; Roanoke, Virginia; Hickory Grove, Illinois; Muncie, Indiana; Sandy Creek, West Virginia. From 1945 to 1951 he worked with the Mount Joy church, moving from there to the joint pastorate of the Berlin, Garrett, Salisbury, and Maple Glen churches. He is active in district work and has worked in summer youth camps. On September 2, 1925, Anna Florence Cline of Mount Sidney, Virginia, became his wife. The Showalters are the parents of three children: Vernon C., Miriam J., and Margaret J.

DAVID F. SHUMAKER (December 9, 1858-?) is an uncle of Sister Ida Shumaker. His parents were Abraham and Mahala (Snyder) Shumaker. He was a grandson of Elder Adam F. Snyder. Brother

Shumaker was married to Emma J. Miller on February 2, 1882. They made their home in the vicinity of Meyersdale and Rockwood, where he was a miller by trade. Their family consisted of a daughter, Nellie, who died at the age of twenty, and two sons, Harvey W. and Gilbert A. In 1906 the family moved to Moxham, Johnstown. There he was called to the ministry June 2, 1910, and advanced July 23, 1913.

EZRA Z. SHUMAKER (February 20, 1863-November 15, 1945) was the son of Philip and Lavina (Shoffner) Shumaker of Armstrong County. He lived his entire life in Mahoning Township, being reared on his father's homestead farm. He received his education in the common schools of the locality. Farming was his life's work. Brother Shumaker was very active in community affairs, serving as township supervisor and school director for a number of years. He was an energetic, conscientious member of the Oakdale Church of the Brethren, near New Bethlehem. For a number of years he served as a district officer in church school work. In recognition of his interest and work in the Sunday school, the Pennsylvania State Sunday School Association presented him with a Fifty-Year Worker's Medal. Brother Ezra was superintendent of his local church school, Oakdale, for many years, until his last illness. He was married first to Mary Myers of Westmoreland County. His second wife, who survives him, was Viola Brocious, daughter of Levi and Catherine (Shick) Brocious. Brother Shumaker passed to his reward November 15, 1945, leaving four sons, one daughter, and his widow. With the passing of Brother Shumaker, the Oakdale church lost a devoted Christian brother and a faithful worker.

IDA C. SHUMAKER (October 27, 1873-February 16, 1946) is among those great leaders whose lives and achievements defy the limitations of a single page of history. Her life story can be read more fully in the little book, *Miss Ida*, by Anetta C. Mow, and in the recently published book, *Brethren Builders in Our Century*. A daughter of Alexander E. and Lydia (Lint) Shumaker, who resided in Meyersdale, Ida was baptized in 1887. She began her teaching career at the age of nine when she was made the teacher of the beginners' Sunday-school class in the Meyersdale church. After she had experienced an unusual climb to recognition in teaching, through girlhood and into womanhood, having taught in the public schools for twenty-one years, God laid His hand on her to claim her for India. For two years she struggled against the call until one day God spoke so clearly that she surrendered all.



"Miss Ida," Ready for India



Grave of Ida C. Shumaker at Bulsar, India

On October 26, 1910, she sailed for India, representing the Sunday schools of the district. Her first term was spent at Bulsar, and part of the second she was the only missionary at Jalalpor. Then she became the "children's missioner." She opened up the work at Wanki, and saw it grow into a large congregation. Going to Khergam, she again started with nothing and in fourteen years built a church of five hundred members, now named for her, with a smaller one of about one hundred fifty members at Bamanvel, twelve miles away. Her zeal as an evangelist, her compassion on little children which bloomed into a girls' boarding school, the concern which established the numerous day schools—these and more attest to the

truth of the verse of Scripture with which Sister Ida would thrill her American audiences when recounting the work in India, "What hath God wrought!" And what He wrought through this servant! Being retired at the age of seventy, Sister Ida traveled tirelessly among the churches at home to promote interest in missions, but India and its people beckoned. Money was raised through the women of the church to make it possible for her to return for the fiftieth anniversary celebration of the church in India. While there God took her spirit home, but her body rests there among the people whom she so dearly loved.

JOSEPH SHUMAKER (April 19, 1819-December 17, 1860) was a minister in the Red Bank congregation. His parents were Philip and Elizabeth (Rose) Shumaker. On May 26, 1840, he was married to Catharine Baughman, who was left to rear a family of nine children alone when Brother Shumaker was called home. He was an eloquent speaker and a tireless laborer for the church. His early death was caused by exposure as he traveled to distant churches in his work for the Kingdom.

ADAM F. SNYDER (1806-February 27, 1891), a farmer by trade, spent his entire life within the bounds of the Middle Creek congregation. He was married to Catharine Nicholson on August 30, 1830. Later both united with the church. They reared a family of three sons and six daughters. One son, David, became a minister and elder in California. Brother Adam Snyder served in the ministry about fifty years, twenty-eight of which he was an ordained elder.

C. C. SÖLLENBERGER (February 8, 1891—) was born at Union, Ohio, a son of J. J. and Martha (Folkerth) Sollenberger. He was



C. C.  
Sollenberger  
and Wife

baptized in January 1911 at Manchester College, called to the ministry at the Salem church, Ohio, in 1912, and ordained as an elder at Morrellville in 1920. He was graduated from Manchester College in 1912, from Bethany Biblical Seminary in 1914, and from Juniata College in 1921. After serving the Circleville church, Ohio, he came to Morrellville in 1918, went to Pleasant Hill in 1924, served Walnut Grove as interim pastor in 1928, then went to Uniontown to serve from 1929 to 1941. He has since served the church at Ephrata, also in Ohio at Salem and Sidney, and at present is at Muncie, Indiana. He was on our District Mission Board fifteen years and on the Ministerial Board three years. He married Cora Mae Horst, a sister to M. Clyde Horst, on August 10, 1916. They are the parents of four children, Angela, Clarence E., Paul, and Carol.

(1) JACOB P. SPEICHER (January 3, 1818–November 20, 1903) was a minister and farmer. His home adjoined the first Sipesville meetinghouse, then a part of the Quemahoning congregation. Here he did most of his preaching, which was in the German language. He was called to the ministry in 1865 and served for almost forty years. Brother Speicher had a kindly disposition, always helping those in need. His wife was Sallie Schrock. Two sons, Ephraim and Peter, and three daughters were born into this home.

(3) HARRY B. SPEICHER (April 4, 1884—), a son of Peter Speicher, has been identified with the camp movement almost from the inception of the idea. In November 1923 he was appointed on a committee to make plans for such a camp the following year. Camp Harmony was discovered and purchased a few months later, and, as president of the Board of Trustees, Brother Speicher was the receiver of the deed to hold until a corporation could be formed. In January 1928 he was elected camp manager, in which position he still serves. Brother Speicher was born in Somerset County. He attended Juniata College and received a Bachelor of Arts degree. Since then he has received a Master of Arts degree from the University of Pittsburgh. Through the years he has taught school and has served as principal of the Somerset Township, Garrett, Rockwood, and Boswell high schools, retiring finally in 1946. He is a member of the Somerset Church of the Brethren. He is also secretary of the Men's Work Organization of Western Pennsylvania. For thirteen years he had been president of the County Sunday School Association. While in college, he met Ada Brumbaugh of Martinsburg, whom he later married. The Speichers are the parents of one son and three daughters.

(3) EARL EDMON SPEICHER (October 26, 1891—) was reared in Somerset County, a son of Peter and Jane (Sipe) Speicher. He was elected to the ministry in October 1918. He was graduated from Juniata College in 1914 with a Bachelor of Arts degree, attended Columbia University, Crozer Theological Seminary, and the University of Pennsylvania, being graduated from the two latter with a Bachelor of Divinity and a Master of Arts degree respectively. Later he attended the University of Chicago, where he received a Doctor of Philosophy degree in 1923. From 1918 to 1921 he taught English and sacred liter-

ature in Daleville College, Virginia, acting also as president there in 1920 and 1921. In 1923 he joined the faculty of Northland College, Ashland, Wisconsin, as an instructor in Bible. At present he is the dean of instruction there. His wife was Mary Widdowson of Penn Run, whom he married May 25, 1918.

ROSS SPEICHER (July 10, 1909—), the son of William A. and Clara (Broadwater) Speicher, was called to the ministry and licensed on April 30, 1945, in the Bear Creek congregation, Accident, Maryland. Before becoming pastor of the Maple Glen church in 1949, he served the Maple Grove congregation at Grantsville, Maryland. He is a trustee of Bridgewater College. On July 10, 1938, he was married to Helen Glotfelty. They are the parents of a daughter, Iva Kathryn.

JOHN W. SPICKER (October 8, 1829-April 10, 1909), born in Somerset County, moved to \_\_\_\_\_ with his parents, Joseph and Elizabeth (Wampler) Spicker, when quite small. Soon, however, they moved on to Indiana County. Here, with others, they cleared land and built homes. John married Catharine King on March 25, 1852. They purchased a farm upon which they spent the remainder of their lives. There they reared a son and four daughters. Brother Spicker was called to the ministry in 1854. It was mainly through his work that the Montgomery meetinghouse was built. He also shared in the work of the Chess Creek mission, sometimes walking the distance of twenty miles to preach. A firm believer in tithing, he not only gave a tenth of his income, but also willed the tithe to the church from his estate. Though not a fluent speaker, he was a thorough Bible student. He was never an ordained elder, but the Montgomery church grew under his leadership for many years.

JOHN SPOHN (1775-1857), a son of Martin and Mary Magdalena (Leatherman) Spohn, was born in Maryland. When his father united with the Dunker Church is not known, but it is likely that his mother was a relative of Bishop Daniel Leatherman. Whether Martin became a Dunker minister or not, he doubtless was a very devout member, as is evidenced by his erecting the Spohn meetinghouse in Washington County about 1775. The coming of the Spohn family to Ten Mile is well told in the history of that congregation (Part II, Chapter 55). When John was a young man he married for his first wife, Judith Wise, a member of one of the outstanding families of this congregation. When he was



Ross Speicher

elected to the ministry and ordained to the eldership is not known, but in the *Church Book of Names*, 1838, we find "John Spohn, Senior (Elder)." *The History of Washington County* (1882), by Crumrine, page 975, speaks of "Grandfather John Spohn" saying that "during his ministry the church began to assume definite shape as a church." Grandfather John Spohn had a son, Jonathan B. Spohn (1829-1869) who was also a minister in the Church of the Brethren. Elder Spohn moved to Marion County, Iowa, about 1855, where he died two years later. The above data was furnished by two great-great-granddaughters, Miss Lola Spohn and Mrs. Opal Spohn Sewell, of Marysville, Missouri.



• Herman A. Stahl

away before their father. The son, Orville, a graduate of Juniata College, was preparing to go to the mision field when typhoid fever cut him down.

FOSTER BOYD STATLER (April 23, 1895—) was born near Windber, the son of the late Ephraim and Mary Ann Statler. He worked as a bank clerk at the Windber Trust Company for two years. Juniata College graduated him in 1920 with a Bachelor of Arts degree and in 1946 conferred upon him the degree of Doctor of Divinity. He attended Princeton Theological Seminary and was graduated in 1924 with a Bachelor of Theology degree. While studying there he was the student pastor at Royersford, Pennsylvania. He served in 1917 as assistant to I. E. Holsinger, field secretary of the Sunday schools of Western Pennsylvania, assuming full responsibility for the work for the three years following. Brother Foster served at Morrellyville from 1924 to 1926; then he moved to Huntingdon, where he served until 1937.

HERMAN A. STAHL (March 18, 1859-April 28, 1914), the oldest child of Ananias and Barbara (Miller) Stahl, of near Somerset, being left an orphan early in life, lived in the home of D. H. Hauger for eight years. He taught school three years and also learned the carpentry trade. He was baptized at Middle Creek on April 30, 1877. On June 20, 1890, he was called to the ministry, and was ordained as an elder on May 20, 1911. Brother Stahl did much preaching in his home congregation and was in great demand as an evangelist over an area covering many states. He served on the District Mission Board and for three years was the district Sunday-school secretary. He spent much time and energy in helping to build up the weaker churches. On October 16, 1881, he was married to Sally Boyd. They were the parents of four children, two of whom passed



Foster Boyd Statler

He was the pastor at Mount Morris, Illinois, from 1937 to 1950, when he took up the work at Elkhart, Indiana, where he remains at this writing. He served as a member of the Gish Fund Committee of the Brotherhood and as a member of the executive committee of Bethany Biblical Seminary for nine years each. He was a member of the Central Regional Council for several years. On August 23, 1924, he was united in marriage to Grace Brown Strayer of Woodbury. They have one son, Harold Boyd Statler, born April 28, 1927, who is also in the ministry of the church and at present is a student at Bethany Biblical Seminary.

PETER B. STATLER (March 21, 1838–November 27, 1881) was born in Pittsburgh soon after his parents, Peter and Jacobena, of the Lutheran faith, emigrated from Germany. Shortly after his birth, the parents moved to Richland Township, Cambria County. On November 22, 1860, he was married to Sally Holsopple, a daughter of Isaac Holsopple. They were the parents of seven sons and three daughters. In 1864 Brother and Sister Statler united with the Shade Creek congregation. In June 1872 he was elected to the ministry. He preached principally in the German language. By trade he was a farmer and a lumberman. Some of his sons later became well known in the latter business.

RUTH BEEGHLY STATLER (May 19, 1906—) is the daughter of A. J. and Cora (Gnagy) Beeghly. At the age of nine she united with the Church of the Brethren. Residing in Somerset, the wife of Ernest S. Statler, she is the mother of two daughters, Mrs. Glenda Schultz and Mrs. Lois Vogel. Ruth Statler is well qualified by her Christian training and experience to be the author of many enlightening, interesting, and inspiring publications. At all times she has endeavored to promote the work of the church, and her endless devotion has been a challenge to many. Her work with the Pennsylvania



Ruth Beeghly Statler

Council of Churches has been outstanding, as a member of the Executive Board of Migrant Work; also in the department of Women's Work on the Committee of Public Relations and the Christian World Mission Committee. For nine years she was vice-president of Western Pennsylvania Women's Work and at present is director of peace and race relations. She is the chairman of the Historical Committee of Western Pennsylvania. With a special gift for illuminating the religious teachings of the Church of the Brethren, she has been writing for nearly two decades. Since her first poem was published in the *Gospel Messenger* in 1932, she has influenced the minds and actions of the Church of the Brethren constituency. Among her many writings are plays, poems, hymns, magazine articles, short stories, and books. She has received wide acclaim for her two religious novels, *Whither Thou Goest* and *House of Clay*.

PETER C. STRAYER (September 9, 1875—), the son of John A. and Susan (Fisher) Strayer, was born in Cambria County. On June 5, 1898, he was united in marriage with Mary Elizabeth Wissinger, daughter of Archibald and Sarah (Blough) Wissinger. They were the parents of nine children, two of whom died in infancy. He was baptized October 15, 1900, elected to the ministry June 29, 1905, and ordained to the eldership September 10, 1931. He served the Maple Grove and Conemaugh churches as pastor and later continued his services as teacher of the men's Bible class of the Walnut Grove church.

(1) JACOB STUTZMAN (1777-1859) was a native of Franklin County who came to Cambria County when he was a young man. His grandfather was Abram Stutzman, who was born in Germany. His father, also Abram, was born in Switzerland. Like his father, Jacob learned the trade of shoemaking. Later, in 1813, he purchased a farm which is now the Osborne section in the Eighth Ward in the city of Johnstown. Here he and his wife, Susannah (Ulery) Stutzman, built a large home and reared their family. This house also became the first house of worship in this section, being built with movable partitions on the second floor to accommodate crowds for preaching services and for love feasts. In 1853 the farm was sold to his son Stephen, and he went to spend the remainder of his days in Taylor Township with his son Samuel. Their children were the above mentioned; Abraham, a minister, about whom more follows: Daniel; Jacob; John; David; Elizabeth, wife of Abraham Weaver; Hannah, wife of George Knavel; Susannah, wife of John Knavel; and Mary, wife of Elder Samuel Berkey first and later married to Christian Good. Brother Stutzman was among the first preachers in the Conemaugh Valley. The value of his early work is attested to by the strong churches which have resulted in that area. He was sincere and consistent in his life and preaching and was highly respected as a citizen and neighbor.

(2) ABRAHAM STUTZMAN (?-January 8, 1884), the son of Elder Jacob Stutzman, was married to Sarah Schrock. He was elected to the ministry in the Conemaugh congregation and was the elder of the same, as his father had been before him. He preached in both German and English, but mostly in English. With his family he emigrated to Ohio in 1870. He preached forty-three years.

ABRAHAM SUMMY (April 20, 1829-October 11, 1910) was born in Maryland, but moved with his parents, Christian and Eve (Harshberger) Summy, to Somerset County when he was about fourteen. On July 3, 1849, he married Susannah Monticue. After Mrs. Summy's death, Rachael Fulkerth became his wife. Elder Summy was elected to the ministry in the Jacobs Creek congregation in 1867, and was ordained as an elder later in life. He had the oversight of the Jacobs Creek congregation for more than forty years. He was a carpenter by trade.

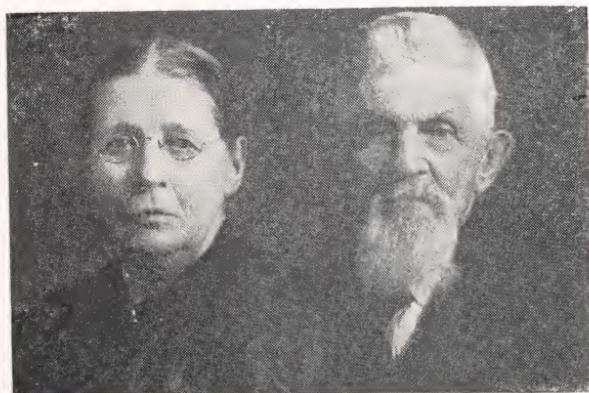
CECIL C. SWARTZWELDER (August 23, 1894-December 27, 1950) grew up at Natrona and united with our mission when he was twelve years of age. He was married to Gladys Wauguman in 1920. Both attended Bethany Training School in 1930. A deacon first, he was called to the ministry later. He was employed by the U. S. Post Office, Chicago, for the last twenty-five years of his life. Brother Swartzwelder was one of the founders of the York Center church, Illinois.

JACOB M. THOMAS (March 15, 1795-November 21, 1881) was one of the sturdy pioneers of the church, pushing out into no-man's land to claim it for the Lord. His grandfather was Alexander Thomas, the first of that family to settle here; he homesteaded in Conemaugh Township and reared a large family. Michael, Sr., was born there in 1774; he married Magdalene Maust in 1794. Two sons, Jacob M. and Michael, became ministers. It is not known when Michael, Sr., was baptized, but the family moved to a farm near Markleysburg in 1810. His wife, Magdalene, was the first person to be baptized in the Markleysburg congregation. Jacob married Mary Fike, who bore him four sons and six daughters. After her death, he remarried. A grandson, Jeremiah Thomas, became an outstanding minister and leader in the church in West Virginia. Brother Jacob Thomas was thirty-five years of age when he was baptized. He became an earnest Bible student. In 1836 he was called to the ministry and was ordained to the eldership in 1841. He was instrumental in building the church at Salem, West Virginia, into a strong congregation. Not content to confine his efforts to one locality, he traveled extensively to lay firmer foundations. He was the first bishop in the state of West Virginia.

MICHAEL THOMAS (January 18, 1804-July 28, 1898), a brother to Jacob M., was a native of Somerset County, but when young moved with his parents to Fayette County, where he lived the remainder of his life. He was a minister for many years, but his work was confined to his local congregation.

JAMES M. TOMBAUGH (November 10, 1857-?) was born in Washington County. At about the age of twenty-one he united with the German Baptist church, being baptized by A. J. Sterling. Elected to the ministry in the Pigeon Creek church (Ten Mile congregation), he was installed into the second degree by Elder P. J. Brown. When the division of the church occurred, he went with the Progressive Brethren. Brother Tombaugh was graduated from Waynesburg College in June 1884 with a Bachelor of Arts degree. He was president of Ashland College for several years, and in 1900 was a member of the Brethren Publication Board.  
—Information from Holsinger's history, pages 743-744

(1) ANDREW UMBEL (July 9, 1802-December 30, 1887), a son of Isaac and Nancy Umbel, was born near Markleysburg, in the same home in which he lived his entire life and reared his family of five sons and three daughters. One son, Samuel C., was a minister. Andrew married Anne Thomas on January 22, 1825. He supported his family by operating a tannery at his home. He was a minister for nearly fifty years. It was said that the greatest sermons he preached were his witness to Christ in the godly life he lived among his fellow men.



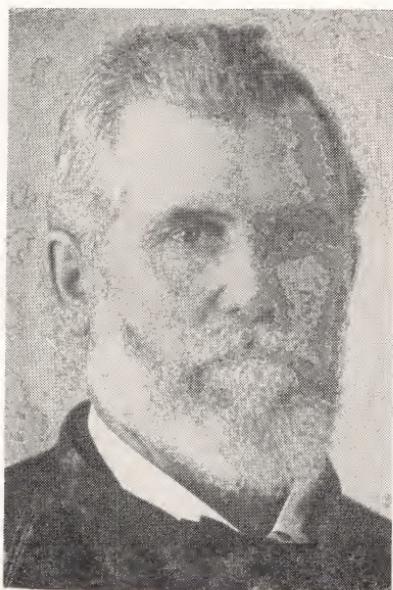
Samuel C.  
Umbel  
and Wife

(2) SAMUEL C. UMBEL (May 20, 1835-1923), a son of the above, was married to Martha Brown on December 22, 1854. They both united with the church the following June. On March 14, 1856, he was elected to the ministry, advanced in 1860, and ordained to the eldership in 1906. Sixty-seven years were given to the church, during which time he served faithfully and efficiently. He followed his father at the tanner's trade and farmed. They were the parents of two sons and a daughter. The younger son, Robert Emery Umbel, was elected to the judgeship of Fayette County in 1900 and re-elected in 1910.

(1) DANIEL P. WALKER (February 26, 1810-December 25, 1885) was a grandson of Jacob and Elizabeth (Coleman) Walker, who came from Wittenberg, Germany, about 1777. Their son, Peter, married to Charlotte Renisberger, was the father of Daniel P. Brother Daniel was a teacher in his earlier years, but spent most of his life farming. He was brought up in the Lutheran faith, but later united with the Church of the Brethren after his marriage. The church called him to the ministry when he was about fifty-three years of age; he gave a good account of himself in that office. He married Elizabeth Horner. They were the parents of five daughters and three sons, Cyrus H., William H., and Daniel H. A son and three sons-in-law were elders; also four grandsons and many more of his younger posterity.

(2) DANIEL H. WALKER (July 5, 1850-May 12, 1920), a son of the above, was reared in Stonycreek Township. Like his father, he taught school and farmed. He united with the church on June 15, 1869, was elected to the ministry on June 3, 1886, advanced on November 11, 1898, and later ordained as an elder. He was the elder-in-charge of the

Brothersvalley congregation for many years, and also took his turn in the various pulpits with the other ministers. He was married to Mary A. Knepper, daughter of Lewis J. and Magdalene Knepper, on December 10, 1868. They were the parents of William P., Miller L., Ira D., Dillie V., Clara E., Emma E., and Elder Galen K., at whose birth the mother died. On July 3, 1884, he married Ella R. Knepper, his first wife's sister. Their children were Myrl J.; Mary, wife of Elder S. A. Meyers; Charlotte; Alma; and April May, wife of Reverend F. F. Beeghly. Many of Elder Walker's posterity are leaders in the church, among them several ministers; Elder Galen K. and his son, Robert Walker, Timothy Wayne Rieman, and others.



Daniel H. and Galen K. Walker

(3) GALEN K. WALKER (June 15, 1883—) was born in Somerset County, a son of Daniel H. and Mary (Knepper) Walker. Because of the death of his mother at his birth, he was reared in the home of Elder W. G. Schrock. He was educated in the public schools, then taught in the grades and high school. He was graduated from Juniata College with a Bachelor of Arts degree and from Crozer Theological Seminary with a Bachelor of Divinity degree. He also attended Temple University, Philadelphia. On October 20, 1906, Brother Walker was elected to the ministry in the Brothersvalley congregation. He was installed on March 30, 1907. While working as assistant cashier in the National Bank in Berlin, he was elected as part-time pastor of the Beachdale church. Through his leadership the old white church was replaced by a new brick building and dedicated free of debt in 1911. On November 28, 1911, Brother Walker was married to Fern Elizabeth Coppock of Tipp City, Ohio. To this union were born three children: Robert C. (now a minister), June Mary, and Ruth Eleanor. He served

as a member of the District Mission Boards of Middle and Western Pennsylvania. As pastor in the Western District he served Beachdale, Plum Creek and Glade Run, and Walnut Grove, the latter from 1925 to 1929. He also served the Huntingdon and Pottstown churches. In 1929 he moved to California, where he has served the La Verne and Hermosa Beach churches. In 1942 he went to Glendora, where he continues as pastor. At present he is also president of the Hillcrest Homes, Inc., Southern California, and vice-president of the Relief, Southern California, Brethren Service Commission.

BENJAMIN F. WALTZ (May 14, 1889—), a son of Conrad B. and Mary (Helfert) Waltz, was born in Lancaster County. He was graduated from Elizabethtown College in 1910, from Franklin and Marshall College in 1914 and 1915, and from Juniata College in 1923, with the Bachelor of Pedagogy, Bachelor of Arts and Master of Arts, and Bachelor of Divinity degrees, respectively. He received Christian baptism in 1901. The Lancaster church called him to the ministry January 14, 1914. He accepted the pastorate of the Salisbury, Garrett, and Beech Dale congregations in 1915. On June 15, 1916, he was ordained as an elder. On May 3, 1920, he went to the Twenty-eighth Street church in Altoona. For many years he has been serving the mother church in Germantown. His wife was Mary E. Myers. They are the parents of two sons.

DAVID F. WARNER (August 8, 1875—), the son of Lorenzo and Celestie Warner, was born at Greenville, Ohio. He attended Mount Morris College and Bethany Biblical Seminary. He married Grace Gnagy. On June 4, 1899, he was baptized at Mexico, Indiana, and the Sugar Ridge church in Michigan elected him to the ministry on February 20, 1909. On November 16, 1915, he was ordained to the full ministry at Virden, Illinois. During his pastorate in the Oakdale church (Red Bank), the leadership of Brother and Sister Warner was outstanding: the church was remodeled, leadership training was developed, a daily vacation Bible school was begun, and Sister Warner organized a children's department with its own worship service. They closed their work at Oakdale in 1929.

C. WALTER WARSTLER (January 30, 1882—) was born at New Paris, Elkhart County, Indiana. He was married to Edith Gouker of Goshen, Indiana, on February 2, 1902. He was baptized May 28, 1907, at the Goshen City church. This church called him to the ministry September 15, 1909, and advanced him to the second degree on November 4, 1910. On December 1, 1917, he was ordained to the eldership. After serving in several pastorates in Michigan and Indiana, Brother Warstler was called to serve the Pittsburgh church. During this period, he was elected on the District Ministerial Board and held a number of revivals among our churches. At present he is located at Degrass, Ohio.

(1) JACOB A. WEAVER (1849-1925) was a great-grandson of the Jacob Weaver who emigrated from Bavaria and settled in Juniata County. He had six sons, all of whom later came to this area. One, Abraham, Sr., married Christina Kauffman. Among their heirs was a

son, Abraham, Jr. He married Elizabeth, a daughter of Elder Jacob Stutzman. According to Welfley, they settled on a farm near the present site of Windber about 1840, where his son, Jonas A., farmed after him, and where a grandson, Percy, now resides. Jacob A. married Lavina Hoffman and reared a large family of prominent church leaders. Amanda was the wife of Elder R. T. Idleman. Three sons became preachers; also four grandsons, among whom one served in Africa.

(2) JOSIAH L. WEAVER (?-August 16, 1941), oldest son of Jacob A., was elected to the ministry at Shade Creek on March 31, 1902, and was later ordained to the eldership. He attended Juniata College and Bethany Bible School. From December 1913 until September 1916 he served as pastor of the Bellefontaine church, Ohio; and from September 1926 to April 1929 of the Penn Run congregation. For many years before his death he struggled against a paralysis which hampered his work for his Lord, whom he loved dearly. He was married to Pearl Lehman, who was a devoted and faithful wife in his years of trial.

(2) GRANT E. WEAVER (July 11, 1895—), the youngest son of Jacob A. Weaver, attended Elizabethtown Academy and Elizabethtown College, later transferring to Juniata College, where he was graduated in 1923 and 1924 with Bachelor of Arts and Bachelor of Divinity degrees, respectively. The Shade Creek congregation called him to the ministry in 1920. During college years he preached at Rockton and Tyrone, this state, Morgantown, West Virginia, and Cumberland, Maryland. He has since served at Penn Run, Nanty Glo, and Pleasant Hill, and also at Bradford and Harris Creek, Ohio. In 1947 they moved to Indiana, serving the Wabash and Andrews churches. In 1926 he married Lutie Sargent. The family now lives in Wabash, where the parents teach school while their son, Marlin, is preparing for the medical profession, Galen is preparing for the ministry, and Wayne is attending high school.

(2) MAHLON J. WEAVER (September 22, 1876—), brother to Josiah, was baptized November 19, 1891, installed into the ministry July 9, 1899, and ordained to the eldership in 1916. He was graduated from Juniata College in 1901 and 1905 with Bachelor of English and Bachelor of Sacred Literature degrees, and attended Western Theological and Bethany Biblical seminaries. After teaching school six terms and preaching in the local congregation, in 1908 he began pastoral work. He served the following churches:



Mahlon J. Weaver and Wife

Pittsburgh, Everett, Roaring Spring, Moxham, Maple Spring, Lancaster, Nappanee (Indiana), Manor, Bellwood, and Tyrone, retiring from active pastoral work in 1951. Brother Weaver was active in the Student Volunteer Movement in his younger days, representing the Juniata College Volunteers at the Northfield Convention in 1903; he also directed the church visitation program to solicit support for a missionary. He was always active in Sunday-school work and was in attendance at one World Sunday School Convention. His first wife was Fanny S. Ritchey, whom he married October 31, 1909. They were the parents of Ferne E. Speicher, Elvin Paul, and Leon John. Mrs. Weaver died August 12, 1917. On August 31, 1918, Roxie Edith Hankins became his wife.

MRS. M. J. WEAVER (October 18, 1886—) is a native of Flora, Indiana, her former name being Roxie Hankins. After high school she took a Normal English course at Manchester College in 1908 and then taught for four years. Three years were spent working as a cashier in a bank. Mrs. Weaver attended Bethany Seminary and Bible School to prepare herself further for the Lord's work. She was married to Mahlon J. Weaver in 1918, and has since served a number of churches as a pastor's wife. Mrs. Weaver has been one of the pioneer leaders in Women's Work. While she was serving in the office of vice-president of the Aid Society of the General Brotherhood, her husband suggested the co-ordination of the various women's organizations in the church into one general organization to avoid duplication. After much consideration and study, such a plan was suggested to the women at the North Manchester Annual Conference in 1929 and was adopted, the Aid Society merging with other groups to become the present Women's Work Organization. Mrs. Weaver was president of the Aid Society in Western Pennsylvania in 1926.

(3) E. PAUL WEAVER (October 13, 1913—), son of M. J. Weaver, was born in Everett. He was baptized December 11, 1922, at Elgin, Illinois. After two years at Elizabethtown College, he taught school for two years. The Maple Spring congregation called him to the ministry in January 1932, and in 1933 he was installed into the full ministry. He was active in youth work and also served on the District Youth Cabinet of Middle Pennsylvania. He preached at Windber from October 1934 to April 1935 as interim pastor, going from there to Bethany Biblical Seminary for further study. On August 6, 1936, he was married to Zalma Faw of Yakima, Washington. He received his Bachelor of Arts degree from Elizabethtown College in 1937. In December 1939 Brother and Sister Weaver sailed for the Nigeria mission field, where they had charge of the Lassa church. While there he was ordained as an elder and moderated the

E. Paul Weaver

District Conference in 1943. The following year they returned home. After receiving his Bachelor of Divinity degree from Bethany Biblical Seminary in 1945, he accepted the pastorate of the Salamonie congrega-



tion, Indiana. In 1951 he became the pastor of the church at Mexico, Indiana. He has been active in district work, served as chairman of the Commission on National Legislation of the Indiana Council of Churches, and was legislative director of the Indiana Christian Endeavor Union. The Weavers have a daughter, Nelda Ferne, and a son, Bruce Homer.

(3) LEON JOHN WEAVER (October 8, 1914—) was born at Everett, the son of M. J. Weaver. He was a graduate of Elizabethtown College in 1940 and of Bethany Biblical Seminary in 1943. The Berkey church licensed him to preach in June 1937 and installed him two years later. He was ordained as an elder May 25, 1947. On June 6, 1945, he was married to Flora Ellen Harsh, daughter of Mr. and Mrs. Jesse F. Harsh of Eggon, West Virginia. They have three children. He served summer pastorates in West Virginia, Pennsylvania, and Ohio. He has been the Brethren Service representative since 1944 in Southern Ohio, has served as reader at District Conference, has been a member of the Board of Christian Education, and has helped in other capacities.

(3) MILLARD H. WEAVER (May 10, 1910—), a son of Calvin C. and Carrie (Wentz), and grandson of Jacob A. Weaver, was born near Windber. He was graduated from Elizabethtown College with a Bachelor of Science degree in 1938 and did graduate work at Duke University. He was elected to the ministry in 1937. A schoolteacher for twenty-two years, he has also made an excellent contribution to the church locally as music director, Sunday-school director, and participant in young people's work; and also in church offices. At present he preaches in one of the pulpits of the Shade Creek congregation each Sunday. In the district he has helped in Bible schools in various mission points and worked in summer camps as a teacher and dean, and was the district young people's adviser.

(3) LEE A. WEAVER (April 19, 1916—), a son of Calvin C. Weaver, had his early church training in the Shade Creek congregation, where he was baptized July 7, 1929. He was called to the ministry in 1943. Lee was graduated from Elizabethtown College with a Bachelor of Science degree in education in 1941; has studied with the Bethany Extension School, and is taking graduate work at Maryland University. He is working the pastorate of the University Park church, Maryland, and is in charge of intermediate work in the district of Eastern Maryland. On October 3, 1943, he was married to Hazel K. Lehman.

JOHN W. WEGLEY (November 24, 1860-January 10, 1949) was a great-grandson of Philip Wegley (Wagerline), who entertained Harmon Husband, the Quaker, in his cabin as Husband came across the mountain in 1771 to become the first permanent settler in the Somerset area. Wagerline's improvement was along an old Indian trail west of Berlin. It is not ascertained that he was a member of the German Baptist Brethren, but Jesse Wegley, a grandson, and his wife, Susanna (Flickinger), were staunch Brethren. Their son, John W., became a devout elder in that church. John had limited educational opportunities, but by perseverance and studious application he prepared himself to teach, which he did for sixteen years. He was baptized September

15, 1877, at Summit Mills, and was called to the ministry at Middle Creek in 1897. He served the church long and well. When the Fairview church became a separate congregation, he became its minister, serving concurrently the Pike Run and Center churches until his retirement at the age of eighty-one. He was married to Sara Enos on March 25, 1883. They became the parents of a large and influential family, all members of their parents' church. She died May 14, 1944, after spending many years in blindness.

MARSHALL J. WELLER (1871-1939) was the son of Joseph A. and Sarah Fearer Weller. His occupation was that of a farmer and carpenter

for many years. He was elected to the ministry in 1894 by the Bethel church, then a part of the Markleysburg congregation. To this church he gave twenty-three years of devoted service in the ministry, as well as doing much in a financial and material way. When the basement was to be excavated and finished for a kitchen and a dining room, it was Brother Weller who led in the work, expending much time in the project. In appreciation of his loyalty to the cause in so many ways, this new basement was dedicated as a memorial to him, and it has served for these many years as a definite factor in the Sunday school and the social life of the church, including the annual Easter breakfast following each Easter sunrise service. In 1895 Brother Weller was united in marriage to Martha E. Hager (1869-1944). They were survived by four



Marshall J. Weller and Wife

sons: Roy, Everett, Carl, and Dale. Also three daughters: Goldie Sumey (recently deceased), Dorothy Allen, and Evelyn Tracy.

LEVI WELLS (January 18, 1812-November 12, 1885) was a descendant of one of the oldest families in Indiana County, his grandfather having come from England and cleared a farm from the wilderness at White Oaks. One of this pioneer's sons, Edward, married a sister to Elder George Rairigh. They established their home in Cowanshannock Township, where their son, Levi, was born. Levi was united in marriage to Catherine Lukehardt on September 14, 1832. His family was provided for by farming and shoemaking. Brother Wells was elected to the ministry by the Cowanshannock congregation, where his work for the Lord was done.

W. CLAY WERTZ (July 1, 1882-April 15, 1950), the son of John A. and Susan (Strayer) Wertz, was reared in the Walnut Grove church, Johnstown. After he graduated from Juniata College he followed

teaching for a number of years. He was called to the ministry in the Johnstown congregation on June 30, 1904. In 1910 he moved to Waynesboro. Although he entered the business field, working for the Landis Machine Company and serving as its treasurer during the latter years, he was always active in the work of the church. In the absence of the pastor, he served as supply minister quite frequently at different places. In June 1910 he was married to Maude Reichard, who died in 1923, leaving one daughter. He later married Ella Sheely. Brother Wertz retired from business in 1948. He especially loved flowers and kept the church sanctuary supplied with flowers from his own garden during the greater part of the year.

M. GUY WEST (July 25, 1901—) is a son of Andrew E. and Exonie (Akers) West, who lived at Vesta, Virginia. He received his education at Hebron Seminary (Academy), Bridgewater College, Bethany Biblical Seminary and Yale Divinity School. Later he spent a year in clinical psychology with the Council of Clinical Training, interning at New Jersey State and Bellevue hospitals and also at the Federal Detention Prison in New York City. He spent a brief period with the NSBRO in Washington, D. C. Brother West was baptized in 1917, called to the ministry in February 1922, and ordained as an elder in 1938. He served in the pastorate of the North Liberty church, Indiana, and the Bridgewater and Roanoke Central churches in Virginia, coming to the Uniontown church in 1945. The district has called him to work on numerous boards and as moderator. On June 30, 1937, he was married to Naomi Miller of Roanoke, Virginia. They are the parents of twin sons, James Murray and John Miller, born in 1946.

MICHAEL WEYAND (1829-May 25, 1900) became a member of the Church of the Brethren through the influence of his wife, Sarah Walker Weyand, whom he married in 1857. She was a daughter of Elder Daniel P. Walker. Having been a member of the Reformed Church, he was baptized into his wife's church in 1858. One year later he was elected to the ministry. His ordination to the eldership occurred in 1886. He was the presiding elder of the Brothersvalley congregation for about ten years. When it was divided in 1880 he was one of the ministers at the Trent meetinghouse. The Weyands were the parents of one daughter, Mrs. John L. Johnson.



M. Guy West

JESSE W. WHITACRE (October 9, 1901—) was a son of Elder and Mrs. A. J. Whitacre, who reared three sons for the Christian ministry. Jesse was born near Short Gap, West Virginia. He was baptized August 25, 1912, installed into the ministry April 9, 1921, and ordained as an elder December 18, 1927. He studied at Blue Ridge Academy and Elizabethtown College. At Blue Ridge he met A. Ruth Beahm (December 10, 1898—), daughter of Elder J. C. Beahm. She was graduated from that college with a Bachelor of Arts degree in 1924. Previous to this, Ruth had served under the District Mission Board in the mountains of Virginia, and also among the foreign-born residents at Wilpen and at Windber under our District Board. Through her teaching, some united with the church. The Old Furnace church licensed her to the ministry on May 9, 1942. Jesse W. and Ruth were united in marriage on June 3, 1925. The same month he assumed the pastorate of the Fairview church, Fayette County, including Fairchance after the first year. Since then, they have served the churches at Mechanicsburg, Greencastle, and Shamokin in Pennsylvania and also Wiley Ford and Old Furnace, in West Virginia. At present they are serving the Black River church, Ohio. They have two sons in the ministry: Charles, married to Anna-belle Bittinger, is assistant pastor at Hagerstown, Maryland; Daniel is still pursuing his education.



Joseph E. Whitacre

JOSEPH E. WHITACRE (1898—), a son of Elder A. J. and Lacy Abe Whitacre, was born near Short Gap, West Virginia. He married Bertha Fike, a daughter of Elder Emra T. Fike. In September 1922 Brother and Sister Whitacre came to the Uniontown pastorate; there they served for a period of seven years. During this time the church house was remodeled and the first young people's group was organized as a mission-study class in 1925. He has since served other pastorates, including Harrisburg, Pennsylvania, Pine Creek, Indiana, and, at present, Petersburg, West Virginia.

S. OLIVE WIDDOWSON (September 22, 1881—) is the eighth child of Brother and Sister E. B. Widdowson of Indiana County. She attended Juniata College and also took a course at the University of Pennsylvania. She then took special work at Dr. White's Bible Teachers' Training School in New York. While at Juniata College she accepted Christ as her Savior. This step changed her purpose in life, for now she wanted to serve the Lord as He would direct her. At the annual Sunday School Convention of Western Pennsylvania in 1912, she accepted the call to represent the schools of the district in India. She

has spent the years there working mostly among the women and the children. Her work with the children in the orphan home has been outstanding. She had the very great privilege of adopting one of these children, giving this girl the name of Ruth Olive Widdowson. Ruth is now married to a consecrated worker, and together they are engaged in the service of Christ. Two small children have come to bless this home. Since the passing of Sister Ida Shumaker, Sister Olive has taken over her work at Bulsar. In the last two years the attendance has doubled. Three hundred fifty pupils are now enrolled in this school. May her life continue to be a blessing to her God and to the people of India. May God continue to give her strength to do her work in her quiet efficient way, and may the people of India be blessed.

ADAM WISE (1809-1897) was born in Washington County, the oldest of eighteen children. His grandparents came from Schwarzenau, Germany. His parents were followers of the Word and trained their

children in the duties of the Christian religion. Three of their sons, Adam, David, and John, became ministers. On his mother's side his grandparents also were members of the Church of the Brethren. On December 19, 1830, he was married to Synth Hupp. Of their nine children, one son, Henry, became a Brethren minister, and Frederick became a deacon. In 1850 Brother Wise moved into Greene County, where the Ryerson Station congregation called him to the ministry; in this field he served faithfully more than forty-five years. No record was kept of his baptisms, funerals, and weddings, but they were many. In his early church work, about 1856, he organized the first Sunday-school in his congregation, at the Hart's Run school-



Adam Wise



S. Olive Widdowson and  
Adopted Daughter

house, about twenty years before the church was built.—*Information from Blough's history, pages 560-562*

"JOHN WISE was born in Washington County, Pennsylvania, May 18, 1822. It is a matter of interest that his grandfather had come from Schwarzenau, Germany. At the age of seventeen he began teaching school; he taught thirty-two terms. On February 27, 1847, he married Nancy Grable; six sons and four daughters were born to them. He united with the Church of the Brethren at the age of twenty in the Ten Mile congregation in Pennsylvania. On October 18, 1843, he was called to the ministry. On October 18, 1854, he was ordained to the eldership. In December 1867 he moved to Iowa. Other states in which he ministered were Illinois, Texas, and Kansas. He moved to the Mulberry Grove church, Illinois, about 1879; there he was elder-in-charge for three years. He held many offices in the church: moderator of district meeting twice; Standing Committeeman twenty-seven times; moderator of Annual Conference once and reader fifteen times. As a pulpit orator he had few equals. A perfect voice, excellent language and a remarkable command of words made it a pleasure to listen to him. It can well be said that he was a leader of the leaders in the church. The larger part of his work was done in the church at Conway Springs, Kansas. A few years before the close of his life he lost his eyesight. He died on June 26, 1909."—*Taken from Church of the Brethren in Southern Illinois*

GEORGE WOLFE, SR., and his son, George, Jr., were among those church leaders who passed through our midst and went on to leave a lasting imprint upon the pages of the history of our district and also of the Brotherhood. It was in 1787 that the Wolfe family moved from Lancaster County to Fayette County, where they located on a farm about ten miles from Uniontown. This was during the days of the westward expansion. Elder Wolfe is said to have built many boats for those who joined the westward march of civilization. The boats took the families down the Monongahela River toward the Ohio. He was the first Brethren elder to settle west of the Allegheny Mountains in what is now the Western District of Pennsylvania. After several years of watching his neighbors and friends begin their journey down the river, he built for himself a boat and in 1800 the Wolfe family moved on to Kentucky to establish a home and to help with the little church colony in the wilderness there.

There were six sons and two daughters in the family. On March 3, 1803, George, Jr., was married to Anna Hunsacker, the only single girl in the Kentucky settlement at the time. George, Jr., and his brother, Jacob, migrated to Illinois in 1808, where, later, George was instrumental in establishing the Church of the Brethren in that state. For a most interesting account of this son, read the story of the Wolfes in *Church of the Brethren in Southern Illinois*. In 1809 Elder George Wolfe, Sr., whose home was still in Kentucky, was on a preaching mission in Missouri and Illinois. He became ill and died in Kaskaskia, Illinois, about fifty miles from the homes of his sons. Elder Wolfe not only planted the church well in many communities in the new country,

but he also gave, through his children, notable leadership for years to come. Elder George Wolfe, Jr., was well known in the Brotherhood and served his generation admirably. David, the son of Elder George Wolfe, Jr., was also an elder. Jacob Wolfe was the father of Elder George Wolfe of California.

WILLIAM WOLFORD (September 14, 1877-December 1, 1950) was the youngest son of Jacob L. and Catharine (Rummel) Wolford. He attended public school at Waterford. In 1896 he was united in marriage to Clare D. Beam. To them were born six daughters and two sons. William joined the church in 1900 and immediately began taking a very active part in the work of the church. In June 1901 he was elected a deacon of the Waterford church, which at that time was called the Ligonier Valley church. He was elected to the ministry June 21, 1902, and advanced to the second degree in 1904. In 1906 he and his family moved to California, where they helped establish a new church at Reedley and worked with the Sunday school, too. After eighteen months they came back to Waterford. He has been a minister of the Waterford church for many years. Since he never had a salary, he always had to depend on outside work for living expenses. He was given small gifts from time to time. He and his faithful wife were the main hub of the Waterford church for many years. She led the singing, helped to train the children for service, and taught a Sunday-school class for more than forty years. On June 13, 1944, this good brother and sister received one of the hardest blows of their lives. Their youngest son, Thomas, was killed in the invasion of France, but they placed their faith in God and Brother William was in his usual place the Sunday following notification. Surely God gave him strength. He never kept any record of his work such as baptisms and money or time given to the Lord. He always said that if the Lord did not keep the books there would be no account. He advocated tithing and always helped when there was any work or repairing to be done at the church. Almost every Sunday he illustrated some point in his sermon by putting a chalk picture on the blackboard.

GEORGE WASHINGTON WRIGHT (November 29, 1897—) is the son of Sardis N. and Emma (Rothacker) Wright of Fostoria, Ohio. On August 21, 1910, he was baptized. As a young man he learned the upholstering trade and found employment in automobile factories. He was united in marriage with Eva I. Byerly on September 4, 1921. Coming to Uniontown he founded his own business, which was named the Wright Body and Paint Shop. The Uniontown church elected him to the superintendency of the Sunday school, which office he held for twenty-one years. For eight years he spent his Sunday afternoons teaching a class at the Fairchance mission. He was elected to the ministry August 4, 1930, and became the pastor of the Fairchance church. During 1941 he served as interim pastor at the Uniontown church. The following year he accepted a call to the pastorate of the Rummel church. Brother Wright was installed into the elder's office in 1943 at a District Meeting held in the Windber church. He served on the Standing Committee at Annual Conference in 1943 and also 1948. He has been a mem-

ber of the District Ministerial Board since 1947. The work with the Rummel church was closed September 1, 1950. The Wrights are now serving the Pitsburg church, Ohio. There were six children born into this home: Duane, Richard (deceased February 1946), Myrtle, wife of John Henderson, Marilyn, Myra, and Marjorie.



George Washington Wright and Wife

MRS. GEORGE W. WRIGHT (June 16, 1901—) served the district as president of Women's Work from 1935 to 1944. She came to our state from Fostoria, Ohio, in September 1921. The daughter of Oscar and Myrtle (Ferral) Byerly, Eva has been an energetic leader in many fields of Christian work. She attended Manchester College before her marriage to George W. Wright in 1921. Aside from the years given to Women's Work as president, she served as secretary-treasurer of the Women's Work Organization of the region from 1941 to 1949. From 1941 until 1950 she was a state field worker for the Pennsylvania W.C.T.U. In these busy years she also found time to give to Camp Harmony as dean of junior girls for three seasons. As a pastor's wife since 1930 she has expended much of her time and talent sharing the work of her husband and caring for a growing family of two sons and four daughters, but always in her busy days there was the extra time for the extra tasks that had to be done.

GEORGE E. YODER (January 20, 1884—), the only son of Emanuel and Sarah (Livengood) Yoder, was born on a farm near Salisbury, where he spent the first twenty years of his life. He attended summer normal schools and completed a course in land and mine surveying at Prince William Academy in Virginia. He was united in marriage to Clara Beachy, daughter of Christian C. and Anna (Coblentz) Beachy



George E. Yoder and Wife

of Sugar Creek, Ohio, on February 21, 1906. March 1951 marks the forty-fifth anniversary of the election and installation of Brother Yoder into the ministry of the church in the Elk Lick congregation. The first three years of his ministry were given to the Salisbury church, he being the only minister in the congregation. From 1909 to 1913 he served as pastor of the Summit Mills congregation. Three years were then given to evangelistic work and serving the Maple Grove and Accident churches of Western Maryland. From 1916 to July 1, 1919, he served the Norristown church, going from there

to New Enterprise. In 1926 he went to the New Carlisle church of Southern Ohio, where he worked until 1933, when he moved back to this district and took up the work at Scalp Level, remaining until December 31, 1945. Since then he has been at the Arbutus Park mission, which is located within the limits of the Walnut Grove congregation of Johnstown.

LEVI KING ZIEGLER (October 2, 1888—), oldest of ten children of Daniel and Katherine (King) Ziegler, was born in Berks County. When he was three months old he moved with his parents to the Eastern Shore of Maryland, near Denton, and was there reared on a farm. He received a Bachelor of Arts degree from Juniata College, being graduated with the class of 1929. He was united in marriage with Grace Ulmer, daughter of John and Annie (Ulmer) Kline of Lancaster, on January 10, 1912. No children were born to this union. His wife died on June 10, 1935. On August 18, 1936, he was united in marriage with Mamie Keller Leiter, daughter of J. H. and Leah (Keeny) Keller, of Shrewsbury. She had four children from her former marriage to Laban W. Leiter: Eugene, Emerson, Laban, and Dorothy. Brother Ziegler united with the church in the Ridgely congregation, Maryland, on August 8, 1902. The same congregation called him to the ministry on January 6, 1911. He was ordained in the Shamokin congregation on December 12, 1915. The Denton congregation, Maryland, witnessed his ordination to the eldership, September 6, 1919. He was pastor at Shamokin from August 1, 1914, to September 1, 1917; Denton, Maryland, March 1, 1919, to July 1, 1924; Williamsburg, August 1, 1924, to September 1, 1929; and Waynesboro, September 1, 1929, to July 1, 1941. He was director of the civilian public service camp at Kane from July 1941 to May 1943. From May 1943 to August 30, 1944, he was the



**Levi King Ziegler and Wife**

supervisor of CPS men working on dairy farms and as dairy testers under the sponsorship of the Brethren Service Committee in New York, Pennsylvania, New Jersey, Maryland, and West Virginia. On September 1, 1944, he located at Huntingdon to become the executive secretary for the districts of Western, Middle, and Southeastern Pennsylvania, doing some work for Juniata College. On September 1, 1947, he located at Lemoyne and established an office from which he serves the entire Eastern Region. He has been a member of district boards and has been moderator and secretary of district meetings. He has held many evangelistic meetings and served the church in many other capacities. Sister Ziegler has served for several summers as the dietitian and dining hall manager at Camp Harmony Training School, being admirably trained for satisfying the appetites of the large groups of campers through her previous work at Camp Kane. She is equally capable of church leadership in many fields. At present she is the treasurer of the Women's Department of the Pennsylvania Council of Churches.

**Samuel Peter Zimmerman**

(1) **SAMUEL PETER ZIMMERMAN** (January 31, 1844-January 1, 1920), the son of Peter and Sarah (Ream) Zimmerman, was born in Brothersvalley Township. On November 12, 1865, he married Mary C. Beam, daughter of Elder C. I. Beam. They were the parents of Sadie, wife of John W. Rummel, who was the mother of Elder W. D. and Reverend Paul Rummel; Annie, wife of William Koontz; and Elder Jacob and Charles Zimmerman. Sister Zimmerman passed away September 15, 1896. On December 26, 1904, he married her youngest sister, Agnes



Samuel Peter  
Zimmerman  
and Wife

Blough, the widow of Simon D. Blough, and helped in the rearing of her family of sons, among whom were Elders Charles W. and Galen R. Blough. He was a real inspiration to them. Elder Samuel Zimmerman was a forceful preacher. He was co-elder of the Quemahoning congregation for many years with P. J. Blough, feeling deeply the weight of responsibility upon the passing of the latter. He was active in the work of the church until the end, having prepared a sermon for the Sunday of his death, which was read later by his grandson. His closing words were "We thank thee, Father, for thy tender mercies and thy loving kindness. . . ."

(2) JACOB S. ZIMMERMAN (July 7, 1871-July 16, 1943), son of Elder S. P. Zimmerman, was born in Somerset County. At the age of seventeen he united with the Maple Springs church. On October 2, 1893, he was elected to the ministry, and was ordained to the eldership about 1910. He studied at Juniata College several years and at Bethany Biblical Seminary three years. In 1900 he left our district and has since served in many districts of the Brotherhood in various capacities. He was a member of the General Sunday School Board. He worked in the pastorates of the churches at Yakima, Washington; Long Beach, Hermosa Beach, and Modesto, California; and Fruita, Colorado. He retired to La Verne, California, in 1936. On July 31, 1892, he was married to Catharine Cable, daughter of Joseph Cable. A constant, faithful, and efficient companion for more than fifty years, she lives to cherish his memory. They reared two daughters.

FREDERICK R. ZOOK (November 10, 1870-1951), oldest of six children of John H. and Hannah Fishel Zook, was born near Curryville, Bedford County. Brother Zook united with the church in the Clover

Creek congregation, where he was elected to the ministry in 1905 and ordained in 1910. He represented his congregation many times at District and Annual Conference. On September 1, 1922, he became pastor of the Shade Creek congregation, where he served faithfully until 1927. Brother Zook then returned to Martinsburg, where he died. He was united in marriage on August 9, 1893, with Anna, daughter of George and Elizabeth Wineland Seedenburg, of Fredericksburg. They were the parents of four sons and four daughters.—*Part of this data taken from the Middle District history, page 556*

NEVIN H. ZUCK (June 17, 1915—) was born at Ephrata, a son of Elder and Mrs. A. W. Zuck. He received a Bachelor of Arts degree from Elizabethtown College in 1936, a Bachelor of Divinity degree from Eastern Baptist Seminary in 1939, and a Master of Sacred Theology degree from Mt. Airy Lutheran Seminary in 1941. He held pastorates in Philadelphia and Ambler, coming to Uniontown in 1942. In 1945 he accepted the care of the Elizabethtown church and college, where he is at present. He is a member of the board of directors of Bethany Biblical Seminary, serving as a civilian chaplain in the veteran hospital in New Jersey, was a radio speaker for two years, and worked in summer church camps. A popular and able orator, he is much sought as a speaker and has been on Annual Meeting programs several times. His wife, who was Leah Musser, daughter of Elder and Mrs. N. K. Musser, is at present director of the Home-builders Department of our National Council of Women's Work. They have two daughters, Barbara Ann and Mary Louise, and a small son, Nevin H.



Nevin H. Zuck

#### OTHER MINISTERS OF WESTERN PENNSYLVANIA FOR WHOM NO BIOGRAPHIES WERE FURNISHED

Adams, Wesley A.	(Middle Creek and Johnstown congregations)
Alexander, Ira M.	191 Spring Street, Aliquippa
Alwine, Paul	Route 4, Lebanon
Ankrum, J. V.	Tarentum
Bail, Mrs. S. W.	(Ten Mile congregation)
Bailey, Arthur	(Morgantown church)

- Beal, Jessie L.  
 Beery, C. O.  
 Bloom, Louis D.  
 Blough, Homer E.  
 Blough, Paul  
 Blough, Robert  
 Blough, Walter H.  
 Blough, William  
 Bond, William  
 Bowman, Robert Cover  
 Bowser, D. Luke  
 Bowser, Robert B.  
 Bracken, Donald  
 Brallier, Daniel S.  
 Brendlinger, C. D.  
 Bridge, Jacob  
 Brillhart, J. A.  
 Brubaker, Walter F.  
 Brubaker, W. N.  
 Buechley, David  
 Buechley, Elias K.  
 Burkett, Clinton J.
- Clark, E. Findley  
 Clawson, John B.  
 Crouse, William Dean  
 Deffenbaugh, Gerald E.  
 Dell, Jacob  
 Detrick, W. C.  
 Dodge, Arthur L.  
 Donaldson, Don L.  
 Donaldson, Wilbur  
 Driver, Carl  
 Driver, C. M.  
 Dull, John  
 Durr, Francis F.  
 Eshelman, M. M.  
 Evans, Lester S.  
 Fern, Guy S.  
 Fisher, Leo  
 Fouch, James  
 Fry, Levi  
 Fyock, Samuel H.  
 Gans, John D.  
 Garland, O. Russell  
 Gary, Robert D.  
 Gaunt, W. A.  
 Gingrich, Jacob H.  
 Glover, Henry H.  
 Good, Jacob  
 Goodman, John H.
- (Indian Creek congregation)  
 (Pastor, Plum Creek church)  
 34 Fairview Court, Johnstown  
 (Pastor, Roxbury church)  
 Route 1, Windber  
 (Pastor, Hyndman church, 1952)  
 Route 1, Boswell  
 1040 Griswold Street, Sharon  
 (Elbethel church)  
 1337 Roxbury Avenue, Johnstown  
 1118 Vine Street, Connellsville  
 (Glade Run congregation)  
 200 Summit Avenue, Johnstown  
 (Manor congregation)  
 Penn Run  
 (Rockton congregation)  
 Westover  
 (Elk Lick congregation)  
 (Elk Lick congregation)  
 1913 DuPont Avenue, South Minneapolis,  
 Minnesota  
 (Rockton congregation)  
 (Son of John H.), Robinson  
 3435 Van Buren Street, Chicago, Illinois  
 Route 2, Box 174, Johnstown  
 (Pastor, Sipesville church)  
 (Pastor, Plum Creek church)
- Indiana  
 (Pastor, Uniontown church)  
 (Pastor, Georges Creek congregation)  
 (Middle Creek congregation)  
 (Georges Creek congregation)  
 (Clarion congregation)  
 (Cumberland church, Maryland)  
 (Pastor, Bethel, DuBois)  
 Route 3, Indiana  
 (Manor congregation)  
 (Johnstown congregation)  
 (Georges Creek congregation)  
 123 James Street, East McKeesport  
 3312 West 38th Street, Erie  
 (Elk Lick congregation)  
 (Pastor, Georges Creek congregation)  
 81 Maurice Street, Uniontown  
 (Berlin congregation)  
 (Erie, Clarion congregation)

Hamstead, Obed	(Pastor, Morgantown church)
Hershberger, Ronald	Route 1, Johnstown
Hironemus, Leon	Davidsville
Holsinger, Leonard R.	(Pastor, Red Bank church)
Hopkins, John	Davidsville
Hull, Robert T.	(Middle Creek and Mt. Joy churches)
Irwin, W. S.	(Pastor, Plum Creek and Indiana)
Kaylor, Earl C., Jr.	Route 1, Greensburg
Kerschensteiner, Edward	Sand Patch
Knieriem, Irvin	Route 3, Meyersdale
Knieriem, Samuel	Route 3, Meyersdale
Lemon, Paul A.	Lewisburg
Loom, Glen	Route 1, Grampian
Lutz, Peter	(Old Conemaugh congregation)
Mack, Jacob	(Georges Creek congregation)
Matula, Mrs. Elsie Berg	Route 1, Johnstown
Middlekauff, John C.	(Pastor, Georges Creek congregation)
Miller, DeWitt H.	(Pastor, Cumberland church, Maryland)
Miller, Howard	(Elk Lick congregation)
Miller, Oliver W.	Morgantown, Georges Creek congregation)
Minnich, O. L.	(Pastor, Windber and Central City)
Morgan, Roland R.	221 East Main Street, Ligonier
Musser, Peter	(Berlin congregation)
Nedrow, Robert A.	(Indian Creek Valley congregation)
Nicholson, John, Sr.	(Indian Creek Valley congregation)
Osterwise, John G.	249 Avenue A, Forrest Hills, Pittsburgh
Replogle, Jacob	
Schue, Albert C.	(Pastor, Red Bank church)
Shallenberger, Clyde R.	544 Franklin Street, West Reading
Shanholtz, Vernon N.	(Cumberland church, Maryland)
Snavely, Harvey M.	Star Route, Mt. Pleasant
Speicher, Richard D.	3435 Van Buren Street, Chicago, Illinois
Sanner, Jacob W.	(Middle Creek and Ligonier congregations)
Showalter, J. Lester	(Pittsburgh church)
Wampler, Guy E.	(Pastor, Elk Lick congregation)
Wampler, J. B.	(Cowanshannock congregation)
Wareham, Roscoe	(Hyndman church)
Widdowson, James	(Manor congregation)
Wimmer, J. H.	(Pastor, County Line and Montgomery)
Wood, George	(Clarion congregation)
Wolfe, Calvin R.	(Pastor, Markleysburg congregation)
Wolfe, Marshall R.	(Pastor, Morgantown church)
Zimmerman, Dale H.	Route 2, New Bethlehem
Zimmerman, William	Route 1, Hollsopple

EDITOR'S NOTE: If space permitted, perhaps another hundred names could be added to this list of ministers who have served in our district during the past two centuries.



Western Pennsylvania Delegation at the Bicentennial Conference, Des Moines, Iowa, 1908

See names on page 644

EDITORIAL NOTE: It seems fitting that this picture be added to our history. It includes many official and lay leaders of the district at that time, and we think their families and friends will appreciate this picture.

A second reason for including it is the similarity in titles. This Annual Conference was presented to the Brotherhood through the book, *Two Centuries of the Church of the Brethren: Bicentennial Addresses*. When we decided to call this volume *Two Centuries of the Church of the Brethren in Western Pennsylvania*, the question of similarity was considered, and the decision was made on the basis that the titles would be complementary rather than a duplication. The photo and the names are provided by Assistant Editor Alvin G. Faust.

W. J. H.

*Names of Those in the Picture on Page 643*

*Seated on ground, left to right:* 1, Amanda Weaver (Idleman); 2, . . . ; 3, William M. Howe; 4, P. J. Blough; 5, Mrs. P. J. Blough; 6, . . . ; 7, Mary Barthelow; 8, Mary Miller (Shellenberger); 9, Hannah Ritchey Weaver; 10, Mabel Miller

*On chairs:* 1, Eliza Gnagey (Sweitzer); 2, Noah J. Hoffman; 3, . . . ; 4, Mrs. Noah J. Hoffman; 5, John Wertz; 6, Mrs. John Wertz; 7, Jonas A. Weaver; 8, Mrs. Mary Shaffer Weaver; 9, Jerome E. Blough; 10, Stephen Weaver (of Michigan, formerly of Western Pennsylvania); 11, Josiah L. Weaver

*Standing:* 1, Isaac Lehman; 2, David Ribblett; 3, Lewis Rummel; 4, Jacob Knavel; 5, Ada Beeghley; 6, . . . ; 7, Della Gnagey (Minnich); 8, Ella Pearson; 9, Sara Pearson; 10, Alonzo Rummel; 11, Minnie Howe (Kinsey); 12, . . . ; 13, Ida C. Shumaker; 14, . . . ; 15, Alvin G. Faust; 16, Peter Knavel

## Appendix

### MISSION ADDENDA

#### *The Erie Church*

From the days of John Goodman, who lived in Erie in 1867, we have no record of activities until April 1951, when a meeting was held in the Y.M.C.A., followed by the first Sunday school and worship service in the Perkins Presbyterian church, on June 10, 1951.

When the summer pastor, Daniel Flory, closed his work, William Bannister, a minister of the Mennonite faith, cared for the work until Thanksgiving, 1952, except for the summer pastorate of Tom Shoemaker from June 1 until August 27. Sunday services were held in the Seventh Day Adventist church, 245 East 10th Street.

A love feast was held in the Perkins church in 1951 and again in 1952. Midweek services were held in the homes, but an effort is being made to lease the Brown Avenue United Presbyterian church, with the privilege of purchasing it. Edgar Sollenberger, the first convert, was baptized August 26, 1952, when the church photo was taken.

Elder Alvin G. Faust became the week-end pastor on December 14, 1952. There will likely be sufficient active membership for an organization soon.

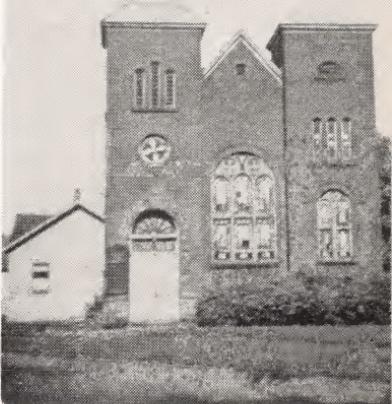
#### *Monroeville Community Church of the Brethren*

When Brother and Sister W. H. Shumaker moved from Pittsburgh to the community of Monroeville in 1931, there were no other known members here. As the community grew, and here and there a few Brethren located near, in January 1952 the Shumaker family deeded two large lots (over an acre) to the District Mission Board.

W. J. Hamilton was employed as the Mission Organizer, locating in Monroeville May 5, 1952. On June 1 a Sunday school was opened in the old William Penn Auction Barn, with a short sermon following. Services were continued there until September 28.

On July 6, a dedication of the church site, with a ground-breaking service, was held in the afternoon, with sixty-eight present. Construction of a ground story, thirty-eight by forty-four feet, was pushed rapidly, and on Sunday, November 9, services were resumed. It is hoped that funds will be available to build the sanctuary in 1953.

#### *Part of Monroeville Group, Sunday Night, November 9, 1952*



Brown Avenue U. P.  
Church and Annex,  
Erie



## INDEX TO DEEDS

**EDITORIAL NOTE:** The following index of deeds of church property recorded in county courthouses is incomplete. Some records we were unable to secure; others are not recorded. The deeds are listed under various titles: German Baptist Brethren, German Baptist Church, Dunkard, Brethren, Church of the Brethren, Society of German Baptists, etc. For further information on church titles and recommendations on uniformity consult the minutes of District Meeting, 1946, page 30. The dates in the index are the years the deeds were recorded. Several were made years earlier than the dates recorded. Chapter, deed book volume, and page number are abbreviated "ch.," "v.," and "p." respectively. All references to chapters in this history are to those in Part Two except when otherwise stated.

—Ruth B. Statler

*Allegany County, Maryland*

Cumberland, ch. 10  
v. 153, p. 574 (1926)

*Allegheny County*

Natrona Heights, ch. 38

Plan Book, v. 29, p. 172 (no date available); v. 2750, p. 30 (1942); v. 2426, p. 301 (1930)

Pittsburgh, ch. 41

v. 2868, p. 287 (1945); v. 2754, p. 18 (1942); v. 2750, p. 356 (1942); v. 2014, p. 138 (1920); v. 1977, p. 445 (1918); v. 1327, p. 462 (1904); v. 1280, p. 151 (1903)

*Armstrong County*

Center Hill, ch. 6

v. 287, p. 396 (1938); v. 287, p. 142 (1938); v. 77, p. 636 (1893)

Brush Valley, v. 60, p. 409 (1884)

Oakdale, ch. 39

v. 286, p. 302 (1937); v. 55, p. 280 (1881)

Cowanshannock, v. 236, p. 341 (1925)

Plum Creek, ch. 43

v. 66, p. 402 (1887)

*Bedford County*

Hyndman, ch. 22

v. 87, p. 318 and 319 (1897); v. R3, p. 262 (1886)

*Cambria County*

Conemaugh, ch. 7

v. 339, p. 201 (1921); v. 303, p. 1 (1918); v. 273, p. 40 (1915); v. 116, p. 591 (1899); v. 59, p. 328 (Old Conemaugh) Horner, v. 62, p. 260 (1888); v. 7, p. 231 (1843)

Pike, v. 62, p. 261 (1888); v. 32, p. 684 (1871)

Somerset st., v. 50, p. 403 (1883); v. 45, p. 111 (1881)

Cross Roads (Old Shade Creek cong.), ch. 51

v. 140, p. 304 (1902); v. 100, p. 487 (1895)

District Mission Board Incorporation (Cambria County courthouse), Mis. Record Book, v. 16, p. 303 (1918)

Locust Grove, ch. 24

v. 588, p. 138 (1948); v. 339, p. 203 (1921); v. 273, p. 44 (1915);

v. 271, p. 49 (1915); v. 12, p. 269 (1854)

Maple Grove, ch. 27

v. 341, p. 21 (1921); v. 273, p. 42 (1915); v. 98, p. 653 (1895)

Morrellville, ch. 33

(Present) v. 597, p. 126 (1948); v. 492, p. 203 (1940); v. 490, p. 417 (1940); v. 356, p. 129 (1922); v. 351, p. 199 (1922)

(Early) v. 354, p. 258 (1923); v. 147, p. 372 (1902); v. 131, p. 331 (1901)  
 Moxham, ch. 34  
 (Present) v. 334, p. 211 (1922); v. 274, p. 43 (1915); v. 273, p. 36 (1915)  
 (Early) v. 440, p. 340 (1931); v. 388, p. 23, 1925); v. 268, p. 410 (1915); v. 164, p. 657 (1904)  
 Nanty Glo, ch. 37  
 v. 366, p. 68 (1923)  
 Pleasant Hill, ch. 42  
 v. 251, p. 326 (1913); v. 14, p. 629 (1856)  
 Roxbury, ch. 47  
 v. 422, p. 257 (1930); v. 353, p. 222 (1922); v. 251, p. 332 (1913);  
 v. 103, p. 251 (1896)  
 Walnut Grove, ch. 58  
 v. 397, p. 209 (1927); v. 380, p. 188 (1924); v. 341, p. 23 (1922);  
 v. 341, p. 246 (1922); v. 339, p. 526 (1921); v. 273, p. 46 (1915);  
 v. 278, p. 391 (1917); v. 273, p. 38 (1915); v. 263, p. 228 (1914); v.  
 241, p. 626 (1913); v. 179, p. 358 (1905); v. 53, p. 275 (1884)  
 Westmont, ch. 59  
 v. 532, p. 626 (1945); v. 448, p. 224 (1932); v. 262, p. 152 (1914)

*Fayette County*

Bear Run, ch. 2  
 v. 523, p. 120 (1934); v. 425, p. 78 (1921)  
 Connellsville, ch. 8  
 v. 615, p. 10 (1945); v. 411, p. 232 (1923); v. 441, p. 375 (1921)  
 Farmington-Bethel, ch. 15  
 Bethel, v. 27, p. 553 (1872)  
 Farmington, v. 621, p. 404 (1946); v. 383, p. 9 (1916)  
 Fayette, ch. 62  
 v. 11, p. 461 (1858)  
 Georges Creek, ch. 18  
 v. 501, p. 232 (1931); v. 509, p. 331 (1930)  
 Fairview, v. 16, p. 22 (1864); v. 5, p. 70 (1837)  
 Grove, v. 5, p. 388 (1837)  
 Masontown, v. 336, p. 173 (1914)  
 Markleysburg, ch. 29  
 v. 466, p. 482 (1926)  
 Salem, v. 11, p. 461 (1858)  
 Union Chapel, v. 131, p. 316 (1894)  
 Uniontown, ch. 57  
 v. 655, p. 336 (1948); v. 262, p. 267 (1896)  
 Wooddale, ch. 61  
 v. 621, p. 126 (1946); v. 426, p. 15 (1921)

*Indiana County*

Manor, ch. 25  
 v. A65, p. 176 (1898); v. A39, p. 438 (1874); v. 32, p. 197 (1853);  
 Purchase Line, v. B65, p. 462 (1899); v. B39, p. 516 (1874);  
 v. 226, p. 508 (1925)  
 Ruffner or Crooked Creek, v. A66, p. 398 (1882); v. 20, p. 156 (1922); P of A v. 8, p. 285 (1922)  
 Montgomery, ch. 32  
 v. 145, p. 70 (1915); v. A39, p. 234 (1898); v. A41, p. 593 (1878);  
 v. B45, p. 562 (1887)  
 Penn Run, ch. 40  
 Charter Book E, p. 124 (1925); v. B89, p. 228 (1905)  
 Robinson, ch. 44  
 v. A49, p. 365 (1887)

*Somerset County*

Beachdale, ch. 3  
 v. 61, p. 163 (1859)  
 Brothersvalley, ch. 5

- Glades or Groner, v. 396, p. 455 (1949); v. 391, p. 459 (1948); v. 4, p. 332 (1806)
- Grove, v. 150, p. 104 (1906)
- (Old) Stony Creek (Roth, Roads), Book A, p. 180 (1775)
- Pike, v. 265, p. 291 (1906); v. 136, p. 299 (1903); v. 71, p. 3 and 5 (1887); v. 50, p. 40 (1858)
- Rayman, v. 94, p. 563 (1886)
- Salem, v. 265, p. 292 (1926)
- Camp Harmony, Part One, ch. 9  
v. 281, p. 204 (1927); v. 266, p. 175 (1924); v. 262, p. 315 (1924); v. 257, p. 304 (1924)
- Fairview-Sculton, ch. 14  
Fairview, v. 111, p. 75 (1901)
- Sculton, v. 71, p. 122 (1887)
- Garret, ch. 16  
Cross Roads, v. 72, p. 471 (1886)
- Garret, v. 252, p. 268 (1922); v. 122, p. 248 (1902)
- Geiger, ch. 17  
(Present) v. 252, p. 42 (1922)  
(Early) v. 110, p. 309 (1886)
- Hooversville, ch. 20  
v. 230, p. 17 (1903)
- Hostetler, ch. 21  
v. 86, p. 358 (1893); v. 83, p. 68 (1889); v. 27, p. 514 (1855)
- Maple Glen, ch. 26  
v. 82, p. 269 (1893); v. 82, p. 271 (1893); v. 67, p. 406 (1885)
- Maple Spring, ch. 28  
Baer (early Quemahoning cong.), v. 92, p. 185 (1897)  
Fry or Maple Spring, v. 262, p. 319 (1924); v. 221, p. 75 (1919); v. 173, p. 120 (1911); v. 77, p. 467 (1892)  
Pine Grove (early), v. 27, p. 230 (1855)
- Meyersdale, ch. 30  
v. 186, p. 2 (1906); v. 128, p. 503 (1903); v. 83, p. 70 (1894); v. 62, p. 7 (1882)
- Berkleys Mills, v. 153, p. 513 (1906); v. 30, p. 411 (1851)
- Middle Creek, ch. 31  
Center, v. 359, p. 425 (1908)
- Laurel Hill Creek, v. 59, p. 503 (1875)
- Middle Creek, v. 83, p. 406 (1894); v. 64, p. 81 (1893); v. 70, p. 468 (1887); v. 55, p. 227 (1877); v. 25, p. 112 (1852)
- Pike Run, v. 189, p. 229 (1914)
- Pleasant Hill, v. 104, p. 465 (1901); v. 81, p. 64 (1893); v. 29, p. 57 (1857)
- Old Folks Home, Part One, ch. 12  
v. 255, p. 274 (1923); v. 223, p. 136 (1919); v. 217, p. 394 (1919)
- Rockwood, ch. 46  
v. 244, p. 52 (1921)
- Hauger (early), v. 30, p. 411 (1849)
- Rummel, ch. 48  
v. 61, p. 343 (1881)
- Highland, v. 70, p. 325 (1887)
- Salisbury, ch. 49  
v. 58, p. 457 (1878); v. 30, p. 413 (1852)
- Scalp Level, ch. 50  
(New site) v. 402, p. 114 (1949); v. 372, p. 565 (1947)  
(Present) v. 81, p. 4 (1893); v. 39, p. 334 (1867)
- Shade Creek Cong., ch. 51  
(Old Shade) v. 68, p. 469 (1886)
- Berkey, v. 78, p. 61 (1892); v. 60, p. 465 (1881); v. 39, p. 336 (1858)
- Blough, v. 77, p. 470 (1895)
- Ridge, v. 51, p. 36 (1874)

- Sipesville, ch. 52  
 (Present) v. 407, p. 597 (1949); v. 327, p. 553 (1942)  
 (Early) v. 31, p. 210 (1860)
- Somerset, ch. 53  
 v. 307, p. 351 (1934); v. 285, p. 75 (1928); v. 240, p. 269 (1921);  
 v. 243, p. 29 (1921); v. 231, p. 296 (1920); v. 220, p. 160 (1919)  
 Fairview, v. 32, p. 212 (1861)  
 Grove or Plank Road, v. 63, p. 38 (1858)  
 Husband, v. 104, p. 130 (1900)  
 Trent (old Somerset cong.), v. 69, p. 421 (1886); v. 62, p. 305  
 (1882); v. 37, p. 291 (1866)
- Summit Mills, ch. 54  
 v. 178, p. 89 (1897); v. 91, p. 59 (1896); v. 88, p. 68 (1896); v. 30,  
 p. 414 (1849)
- Tire Hill, ch. 56  
 v. 77, p. 469 (1892)
- Windber, ch. 60  
 v. 131, p. 240 (1905)

*Washington County*

- Ten Mile Cong., ch. 55  
 v. 389, p. 154 (1911); v. 154, p. 315 (1889); v. 2, p. 458 (1833)
- Pidgeon Creek, v. 389, p. 154 (1911)

*Westmoreland County*

- Greensburg, ch. 19  
 Corp. Book 11, p. 73 (1912)
- Ligonier, ch. 23  
 v. 1392, p. 89 (1950)

### EXPLANATION OF PICTURE ON PAGE 48

NOTE: Too late for inclusion with the picture on page 48, these names of the persons in the picture, so far as can be ascertained, are as here given.

*Front row, left to right:* 1, Rev. Edgar Detweiler; 2, . . . ; 3, Rev. .... Minich; 4, Virgie Statler Knavel; 5, Rev. Lewis Knepper; 6, Ruth Beeghly Statler; 7, Rev. A. J. Beeghly

*Second row:* 1, . . . ; 2, . . . ; 3, . . . ; 4, Mrs. Kathryn Replogle; 5, Mary Faust (now married); 6, Mrs. Elizabeth Blough; 7, Edith Hostettler Cutler; 8, Gertrude Statler; 9, H. B. Speicher

*Third row:* 1, Rev. Charles Knavel; 2, Hazel Wirick Shoemaker; 3, Mary Hostettler (now married); 4, Blanche Wingard; 5 . . . ; 6, Ernest Statler; 7, Luella Knavel (now married); 8, Alice Statler Kagarise

*Fourth row:* 1, Ernest Replogle; 2, . . . ; 3, George Berkley; 4, Calvin Blough; 5, Maurice Knavel; 6, Elmer Knavel

## DISTRICT MEETINGS (from 1866)

Time	Place	Moderator	Reading Clerk <sup>1</sup>	Clerk	Annual Meeting Delegates <sup>2</sup>
1866, Nov. 5	Grove (Berlin)	John Wise	C. I. Beam (asst.)		
1867, May 27, 28	Plum Creek	C. G. Lint	J. I. Cover	John Wise, Eph. Cober	
1868, May 4	Conemaugh	C. G. Lint	J. P. Hetrick, L. Cobaugh (asst.)	C. G. Lint, Abram Stutzman, Jacob Blough	
1869, Apr. 26	Elk Lick	John Wise	Lewis Cobaugh	Elias K. Buechley, John Wise	
1870, May 9	Shade Creek	John Wise	J. I. Cover	John Wise, Joseph Berkey	
1871, May 1	Manor	John Wise	Jos. Holsopple	John Wise, Joseph Berkey	
1872, May 1, 2	Pigeon Hill (Ten Mile)	C. G. Lint	J. P. Hetrick	John Wise*, C. G. Lint	
1873, May 21	Georges Creek	John Wise	J. P. Hetrick	John Wise*, Joseph Berkey	
1874, May 13	Middle Creek	John Wise	C. G. Lint	James Quinter*, John Wise	
1875, Apr. 28	Montgomery	James Quinter	H. R. Holsinger	James Quinter*, H. R. Holsinger	
1876, May 10	Jacobs Creek	James Quinter	C. G. Lint	James Quinter*, John Wise	
1877, May 8	Berlin	Joseph Berkey	J. I. Cover	John Wise*, J. I. Cover	
1878, May 16, 17	Indian Creek	C. G. Lint	J. I. Cover	C. G. Lint*, J. I. Cover	
1879, May 20, 21	Dunnings Creek	Joseph Berkey	Jos. Holsopple	Mark Minser*, S. C. Keim	
1880, Apr. 20	Glade Run	H. R. Holsinger	J. W. Beer	Lewis Kimmel*, H. R. Holsinger	
1881, May 24, 25	Quemahoning	J. I. Cover (appointed)	Jos. Holsopple	C. G. Lint*, J. I. Cover	
1882, May 16, 17	Jacobs Creek	J. I. Cover	John H. Meyers (J. S. Holsinger, Cor. Sec.)	John S. Holsinger	
1883, May 24	Meyersdale	J. S. Holsinger	Jos. Holsopple	John S. Holsinger	
1884, May 20	Shade Creek	C. G. Lint	Wm. G. Schrock (Isaac Sechrist, R. T. Pollard)	C. G. Lint	
1885, May 12	Manor	John S. Holsinger	Wm. G. Schrock	John S. Holsinger	

<sup>1</sup> We note the gradual shift from Corresponding Secretary to Reading Clerk as a permanent part of the district organization. Also the "Committee of Appointments" comes to the fore in the important meeting of 1883, with Joseph Berkey, J. C. Johnson, and C. G. Lint being named in that order. We have made a few corrections on the J. E. Blough list.

<sup>2</sup>Asterisk indicates that the person served on Standing Committee. It was not until after 1881 that all delegates from the district to Annual Meeting served as Standing Committee men.

Time	Place	Moderator	Reading Clerk	Writing Clerk	Annual Meeting Delegates
1886, June 1	Johnstown	C. G. Lint	J. H. Meyers	Joseph Holssoppe	C. G. Lint
1887, May 17	Middle Creek	C. G. Lint	H. H. Keim	W. G. Schrock	J. C. Johnson
1888, May 8	Elk Lick	J. C. Johnson	W. H. Cover	Joseph Holssoppe	John S. Hoisinger
1889, May 15	Plum Creek	J. C. Johnson	J. N. Davis	Joseph Holssoppe	Valentine Blough
1890, Apr. 30	Quernahoning	Geo. Hanawalt	W. H. Cover	W. G. Schrock	Hiram Musselman
1891, Apr. 22	Summit	J. S. Holsinger	Geo. W. Lowery	W. G. Schrock	J. C. Johnson
1892, May 11	Johnstown	J. C. Johnson	D. H. Walker	W. G. Schrock	J. C. Johnson
1893, Apr. 26	Shade Creek	J. S. Holsinger	D. H. Walker	Daniel Holssoppe	J. S. Hoisinger
		(Special District)	Meeting for Preparation of District for Annual Meeting)		
1893, July 5	Middle Creek	J. S. Holsinger	D. H. Walker	Daniel Holssoppe	
1894, May 2	Jacobs Creek	J. C. Johnson	W. G. Schrock	David Hildebrand	
1895, May 8	Brothersvalley	J. C. Johnson	Jasper Barnthouse	S. S. Blough	C. G. Lint
1896, May 29	Markleysburg	Geo. S. Rairich	Jasper Barnthouse	W. G. Schrock	George S. Rairich
1897, May 12	Meyersdale	C. G. Lint	P. J. Blough	W. G. Schrock	C. G. Lint
1898, May 4	Rockton	Jasper Barnthouse	H. A. Stahl	W. A. Gaunt	Smallpox cause of time change; no delegate
1899, Aug. 23	Shade Creek	C. G. Lint	D. H. Walker	Daniel Holssoppe	
1900, May 9	Markleysburg	J. Barnthouse	P. J. Blough	Jasper Barnthouse	
1901, May 1	Fairview	C. G. Lint	W. A. Gaunt	S. S. Blough	C. G. Lint
1902, Apr. 23	Maple Spring	J. Barnthouse	P. J. Blough	S. S. Blough	C. G. Lint
1903, May 6	Meyersdale	J. Barnthouse	J. F. Dietz	Joseph Holssoppe	
1904, Apr. 27	Johnstown	J. Barnthouse	J. F. Dietz	J. H. Walker, Jasper Barnthouse	
1905, May 17	Middle Creek	D. H. Walker	J. Barnthouse	J. J. Shaffer	
1906, May 9	Manor	J. Barnthouse	J. F. Dietz	S. S. Blough	C. G. Lint
1907, Apr. 3	Shade Creek	J. Barnthouse	J. F. Dietz	J. J. Shaffer	D. H. Walker
1908, Apr. 22	Indian Creek	S. S. Blough	M. J. Weaver	S. S. Blough	
1909, Apr. 14	Salisbury	J. Barnthouse	H. S. Replogle	P. J. Blough	C. G. Lint
1910, Mar. 30	W. Johnstown	P. J. Blough	H. S. Replogle	J. J. Shaffer	
1911, Apr. 19	Maple Spring	J. Barnthouse	M. J. Weaver	D. H. Walker, J. F. Dietz	
1912, Apr. 10	Somerset (CH)	J. Barnthouse	M. J. Weaver	W. M. Howe, Silas Hoover	
1913, Mar. 26	Walnut Grove	J. Barnthouse	G. K. Walker	H. S. Replogle	
1914, Apr. 15	Scalp Level	J. H. Cassady	J. J. Shaffer	P. J. Blough, Levi Rogers	
1915, Apr. 7	Maple Spring	W. M. Howe	M. J. Brougher	J. J. Shaffer	
1916, Apr. 16	Shade (Berkey)	W. M. Howe	H. S. Replogle	D. H. Walker, M. J. Brougher	
1917, Apr. 11	Berlin (Garrett)	P. J. Blough	H. S. Replogle	W. M. Howe, G. K. Walker	
1918, Apr. 3	W. Johnstown	P. J. Blough	H. S. Replogle	H. S. Replogle	
1919, Apr. 23	Scalp Level	M. J. Brougher	T. R. Coffman	M. Clyde Horst	
1920, Apr. 7	Somerset (CH)	M. Clyde Horst	W. J. Hamilton	P. J. Blough, D. K. Clapper	
				H. B. Heisey, E. M. Detwiler	
				M. J. Brougher, S. P. Early	

Time	Place	Moderator	Writing Clerk*	Reading Clerk	Annual Meeting Delegates
1921, Mar. 30	Moxham (Jstn)	M. J. Brougher	M. Clyde Horst	H. S. Replode	T. R. Coffman, D. P. Hoover
1922, Apr. 19	Bros. VY. (Pike)	T. R. Coffman	C. G. Hesse	D. P. Hoover	L. S. Knepper, C. Walter Warstler
1923, Apr. 2, 3	Scalp Level	M. J. Brougher	W. D. Keller	H. Q. Rhodes	W. J. Hamilton, A. J. Beeghley
1924, Apr. 23	Somerset	E. M. Detwiler	M. J. Weaver	D. P. Hoover	E. M. Detwiler, D. K. Clapper
1925, Apr. 13-15	Roxbury	M. J. Brougher	C. C. Sollenberger	L. S. Knepper	M. J. Brougher, C. C. Sollenberger, W. D. Keller
1926, Apr. 5-7	Meyersdale	M. Clyde Horst	C. G. Hesse	L. S. Knepper	M. J. Walker, M. J. Weaver, D. P. Hoover
1927, Apr. 20	Windber	M. J. Brougher	D. P. Hoover	H. Q. Rhodes	Galen B. Royer, J. A. Buffenmyer, M. C. Horst
1928, Apr. 9-11	Uniontown	Galen K. Walker	D. P. Hoover	J. A. Buffenmyer	T. R. Coffman, C. G. Hesse
1929, Apr. 1-3	Somerset	M. J. Brougher	D. P. Hoover	H. Q. Rhodes	T. R. Coffman, H. B. Heisey, W. J. Hamilton
1930, Apr. 22-23	Moxham	Galen B. Royer	D. P. Hoover	J. A. Buffenmyer	M. J. Brougher, J. A. Robinson, C. C. Sollenberger
1931, Apr. 6-8	Mt. Joy	M. J. Brougher	Tobias F. Henry	H. Q. Rhodes	C. C. Sollenberger, T. F. Henry, G. L. Detweiller
1932, Mar. 28-30	Morrellville	J. A. Robinson	T. F. Henry	Geo. L. Detweiller	Galen B. Royer, W. K. Kulp
1933, Apr. 17-19	Somerset	M. J. Brougher	T. F. Henry	R. E. Shober	Galen R. Blough, J. D. Ellis, R. E. Shober
1933, Oct. 23-25	Roxbury	Geo. L. Detweiller	T. F. Henry	C. C. Sollenberger	W. J. Hamilton, J. F. Graham <sup>4</sup>
1934, Oct. 22-24	Walnut Grove	J. A. Robinson	T. F. Henry	Galen R. Blough	M. J. Brougher, J. A. Robinson, C. W. Blough
1935, Oct. 21-23	Windber	M. J. Brougher	T. F. Henry	H. Q. Rhodes	M. J. Brougher, T. F. Henry, Geo. L. Detweiller
1936, Oct. 27-28	Uniontown	Geo. L. Detweiller	W. F. Berkabile	G. E. Yoder	W. K. Kulp, H. Q. Rhodes
1937, Oct. 26-27	Meyersdale	M. J. Brougher	J. D. Ellis	T. F. Henry	J. D. Ellis, T. F. Henry
1938, Oct. 26-27	Walnut Grove	T. F. Henry	H. Q. Rhodes	Walter Berkabile, J. F. Graham, DeWitt Miller	
1939, Oct. 25-26	Windber	J. A. Robinson	J. D. Ellis	T. F. Henry	J. A. Robinson, C. C. Sollenberger, Q. A. Holsopple
1940, Oct. 23-24	Markleysburg	C. C. Sollenberger	J. D. Ellis	W. K. Kulp	M. J. Brougher, C. W. Blough
1941, Oct. 22-23	Roxbury	M. J. Brougher	J. D. Ellis	Walter Berkabile	Galen Blough, G. E. Yoder, W. K. Kulp
1942, Jan. 23	Walnut Grove	C. C. Sollenberger	J. D. Ellis	Walter Berkabile	Special District Meeting growing out of the war
1942, Oct. 28-29	Somerset	J. A. Robinson	W. K. Kulp	A. L. Rummel	George W. Wright, Lewis H. Brumbaugh
1943, Oct. 27-28	Walnut Grove	G. R. Blough	W. K. Kulp	Nevin Zuck	Nevin Zuck, Wibur Neff, Walter Berkabile
1944, Oct. 25-26	Meyersdale	DeWitt L. Miller	W. K. Kulp	Arthur Rummel	Jacob Dick, Roy Forney, DeWitt Miller
1945, Oct. 24-25	Walnut Grove	Roy S. Forney	W. K. Kulp	Wilbur H. Neff	M. Guy West, M. J. Brougher
1946, Oct. 23-24	Somerset	J. A. Robinson	W. K. Kulp	John Ellis	G. R. Blough, C. H. Rosenberger, J. A. Robinson
1947, Oct. 22-23	Walnut Grove	Galen R. Blough	W. K. Kulp	Arthur L. Rummel	C. H. Gehman, C. R. Bowman, W. K. Kulp
1948, Oct. 27-28	Roxbury	M. Guy West	John D. Ellis	C. H. Gehman	Dorsey Rotruck, Walter Berkabile, Geo. Wright
1949, Oct. 26-27	Windber	C. H. Gehman	John D. Ellis	C. Rosenberger	Roy Forney, Kenneth Blough, A. Rummel
1950, Oct. 25-26	Meyersdale	M. Guy West	John D. Ellis	Walter Berkabile	M. Guy West, John D. Ellis, Lawrence Rice
1951, Oct. 24-25	Morrellville	Galen R. Blough	C. R. Bowman	C. H. Rosenberger	John M. Geary, H. Q. Rhodes, J. A. Robinson
1952, Oct. 22-23	Uniontown	M. Guy West	Clarence Bowman	Walter Berkabile	

<sup>3</sup> Note that the column for the reading clerk and the column for writing clerk have changed emphasis and position.

<sup>4</sup> Note that delegates to Annual Meeting in any one year served the following year.

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<sup>1</sup> A list of theses and their authors is given at the close of the chapter on higher education (Part One, Chapter 16). "They have shaded our history considerably, and may continue to do so even more," is the opinion of the assistant editor.

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